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!

An Intimate Insight on Psychopathy and a Novel Hermeneutic Psychological Science

Abstract

This paper is rather a profound hermeneutic enunciation putting into question our present understanding of psychopathy. It further articulates, in complement, a novel theoretical and methodological conceptualisation for a hermeneutic psychological science. Methodology-wise, it puts into question a traditional more or less categorical and mechanical approach to the social and behavioural sciences as it strives to introduce a creative and insightful approach for the articulation of ideas. It rather seeks to construe the scientific method as being more about falsifiability[41] 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

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Introduction

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than [20] years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability[41] method, and not necessarily the creative method. The creative method as a hermeneutics isn't supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability[41], validation and open-ended questioning can be undertaken over it. Such a

hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critic. I hopefully believe the way I have articulated ideas should be able to allow for such an examination. My hermeneutic inspiration in this regard can be analogised with musical creation and music theory. The latter is there to ensure the appropriate articulation of rules but is not really the drive of musical creation, as musical creation is rather the musician's hermeneutic/reprojecting/supererogating/zeroing insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability[41] 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 denaturing[15] <~~amplituding/~~formative>[5] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩ 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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-reification[87] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ behind the ‘inventing’/‘creation’ of prior knowledge fades into secondnatured mechanical dispositions requiring the renewal of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ prospectively. At which point, the more decisive issue is recognising and assuming the reality of a fundamental apriorising/axiomatic/referencing intellectual break/schism/estrangement with such ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’, as so-implied across sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> between non-universalising sophistry and prospective Socratic-philosophers [104]universalising-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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought (associated with a predisposition for disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’>) and prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought ([44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-

disclosed-from-prospective-epistemic-digression). Underlying all such apriorising/axiomatic/referencing intellectual break/schism/estrangement because of teleological-decadence-<-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/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-completeness[88] perspective, as so-reflected in a <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ critically absconding (in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as to limited-mentation-capacity implications) on the basis of the supposedly coherent ontological-commitment[66] as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (and rather reverting to eliciting untransvaluated–temporal-intemporality[52] values being passed for knowledge-reification[87] while undermining the prospective 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-

mentativeness/epistemic-growth-or-conflatedness[12]/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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-reification[87] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. This has developed in our present age of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ 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>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩; with media-driven imprimaturing 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-reification[87] as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification[87] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to immortality. But then human intellection across all ages and times come to an end not because of inherently right or inherently wrong ideas per se (as the very basic genuine striving for intellectual progress is what is critically decisive as that exercise ensures that down-the-line correct and reifying ideas will arise anyway), but critically when deliberate deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity[64] 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/inauthenticity[64] (whether or not, beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) as this only leads to a destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> habituation and enculturation/endemisation of such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity[64] rendering the supposedly empowering activity of knowledge-reification[87] impotent as in many ways such denatured intellection openly claims as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> inclinations that poorly appreciate existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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-of[28]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ whether by mystifications-outside-existential-contextualising-contiguity[39]-that-are-vague-and-imprimatur-driven, misinterpretation-of-statistics-totalising-entailing-implications, denial-of-relativism-thus-foiling/undermining-relative-ontological-completeness[88]-

implications/conclusions/projections-of-prospective-knowledge-reification[87]-in-a-dumbing-down-posturing-that-implies-that-the-present-is-unchangeable-as-of–[80]presencing—absolutising-identitive-constitutedness[13], etymological-flouting-as-of-mere-conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'>-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-reification[87] all undermining informed insight and the requisite human intellectual and emotional sacrifice for genuine knowledge-reification[87] 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 [56]meaningfulness-and-teleology[100] 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-reification[87] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression or the critical analysis of such knowledge-reification[87] but in the face of criticism rather consciously substitutes strategies of institutional ascendency as of a strategy of influence by default imprimatur status rather than genuine knowledge-reification[87] 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/inauthenticity[64] on the naïve mental reflex that anyway dialogical-equivalence is ever always assumed to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination 'not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity[69]', but beforehand 'to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity[69] or ontological-bad-faith/inauthenticity[64] (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) as of underlying existential-contextualising-contiguity[39] elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as construed necessary herein and overriding naïve apriorising/axiomatising/referencing as of presencing–absolutisng-identitive-constitutedness[13] in relative-ontological-incompleteness[89] (that seem to undermine the absolute a priori of existence and imply that when existence doesn't fit/digresses-from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/dogged/political upholding of such defective conceptual-moulds over inherent knowledge-reification[87] 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in ontological-good-faith/authenticity[69] or ontological-bad-faith/inauthenticity[64]’, the fact is this is rather the consequence of their [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] rendering the possibility of ontological-bad-faith/inauthenticity[64] directly ridiculous as in the natural sciences given its direct [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ subjection to prediction, such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s^2 to ensure that calculations conform to its expectations for one interest or another; but the reality of that [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as preempting such ontological-bad-faith/inauthenticity[64] inclinations is not so directly obvious in many a social domain-of-study and that blurred[7] possibility effectively elicits circumstances of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’> not only as of wrong ontological-conception out of good-naturedness (failing ‘technical’ ontological-good-faith/authenticity[69] as from ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity[64] (in spirit). This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting both human constructiveness-of-ontological-performance[72]-

<including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>. The fact is knowledge-reification[87] is of 'existential [45]<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening[53]' 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over our human-subpotency motives, the same actually do apply in all knowledge-reification[87] 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-reification[87] in addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint', but not inherent constraining existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implications. The fact is the 'a priori or axiomatic conception' is effectively what precedes and validates logic as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39], however there is no logical-basis/logic-<as-to—transversality~of-

affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102]> for the ‘a priori or axiomatic conception’ but for ‘its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-supererogation[97] establishing its [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[58]⟩ (and so given the fact of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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-thinking[20]–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>. However, the [104]universal-

transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism [84]reference-of-thought achieved '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism so-reflected as our present positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism' first induced by budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz, etc.) that in many ways mathematicians 'don't go on to be thinking about the soundness of axioms once these are construed as of existence' for instance with the axioms-of-addition, but this doesn't mean that the idea of unsoundness of 'a priori or axiomatic conception' (as to invalidate dialogical-equivalence) doesn't exist especially so when it comes to blurred[7] domains not only in the social sciences but sometimes in the natural sciences as well where lack of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ arises such that there is nothing that transparently renders someone ridiculous from fiddling around 'wrongly implying apriorising/axiomatising/referencing [56]meaningfulness-and-teleology[100] as of existence' not only out of good-naturedness ('technical' ontological-bad-faith/inauthenticity[64]) or ontological-good-faith/authenticity[69] but equally ontological-bad-faith/inauthenticity[64] (in spirit). (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 [56]meaningfulness-and-teleology[100] pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' is effectively central to all prospective

institutionalisations in relative-ontological-completeness[88] 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 [104]universalising-idealisation apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 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 scholastic-medievalism interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]; as in fact the very notion of prospective institutionalisation is one of renewing [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97], putting into question the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of the prior registry-worldview's/dimension's [80]presencing—absolutising-identitive-constitutedness[13] superseded/transcended). With such teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-

growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking evental-instigation as the appearance of Einsteinian physics in early 20th century prompting great excitement and curiosity among physicists recasting the contributions of prior physicists, and then eliciting the work of many other physicists and mathematicians in the subsequent decades leading in-between to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constraining, can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over human-subpotency, notwithstanding the fact that we are at the backend of human institutional-cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, and so because in many ways it is hardly the case that the priority is obsession with such intellectual emancipation rather than obsession with institutional-being-and-craft muddlement. While the natural sciences are 'naturally' constrained by the stronger necessity for prediction, there is nothing that says because the social domain is relatively blurred[7] 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>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ with asceticism[4] does exist as has existed throughout sublimating

[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. Beyond the seemingly intellectual ebullience ever so portrayed today, the question can be asked to which extent it usually reflect deep curiosity for prospective knowledge-reification[87] rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to 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-reification[87] as addressing the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort implications in this respect. Thus in many ways such an orientation is unsettling to upcoming/future young thinkers as to what can be of profound intellection value with respect to opting for a profound intellectual commitment for prospective knowledge-reification[87] rather than just strategies of socially perceived intellectual success within deified temporal/mortal existential frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification[87] 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-reification[87] exercise! Actually the projection of values including intellectual values in such [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness[88] since the very same conception of value when construed on the basis of relative-ontological-incompleteness[89] may actually be associated with vices-and-impediments[106], and so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] (given that virtue is rather as of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] conceptualisation as to transcendental-enabling/sublimating/~~supererogatory~~de-mentativity and not the vagueness of impression-driven/good-naturedness/wishfulness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ 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 [104]universalising-idealisation just as did medieval-pedantic dogmatism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification[87] requires that we supersede our emotional-

involvement starting with the very intellection striving for such prospective knowledge-reification[87]. (In any case, ultimately the reality of human knowledge-reification[87] involves 'direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100]', and so in transvaluation; as for instance, it can hardly be imagined that the [84]reference-of-thought of the non-positivism/medievalism mindset as of its de-mentative/structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology is apt as of its ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[5] to grasp our modern-day conception of say physics given its 'valuation framework as of its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]' that needs to be transvaluated into a positivism mindset, and it can fairly be contended that prospective issues of knowledge-reification[87] 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/measuringinstrument[5] as of an occlusive-consciousness [84]reference-of-thought requiring prospective notional~deprocrypticism [84]reference-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[88] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in apriorising/axiomatising/referencing—conflatedness[12]' herein implied as ontological-primemovers-totalitative-framework[73] involving a 'direct bilateral relationship of appropriate

construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100]' as implied prospectively in 'construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination[27] and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination[27]'), 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 [104]universally existential and cannot be just about the physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs by the underlying fact that these are the very same human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 [104]universalising 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 [104]universalising 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought protensive-consciousness induced Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] and so over our present [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought occlusive-consciousness, and in effect this conjoint-epistemic-relationship-and-fate in the conceptualisation of the material and social world is even confirmed today as with the social and social-organisational framework that underlied and was necessary for most of the scientific and technological advances after the second-world war). Basically, dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-performance[72]-<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 [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] overall de-

mentative/structural/paradigmatic construct-of–[56]meaningfulness-and-teleology[100] as of secondnatured institutionalisation. The ‘destructuring cut-offs/thresholds of ontological-performance[72]-<including-virtue-as-ontology>’ reflect prospective lack of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ so-reflected in the shiftiness-of-the-Self[92]’s <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ implying an ontological-performance[72]-<including-virtue-as-ontology> that is rather constrained on the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ‘despite the implications as from budding/nascent insights of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression’ for the need for prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation, to which the Self absconds (in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as to limited-mentation-capacity implications) until the perceived induced notional—positive-opportunism[76] from any such prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation elicits the requisite human limited-mentation-capacity-deepening[53] (involving prospective knowledge-reification[87] and/or deferential-formalisation-transference) for prospective secondnatured institutionalisation as of renewed prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. Furthermore, besides the conceptualisation articulated herein, what vindicates this idea of apriorising/axiomatic/referencing intellectual break/schism/estrangement is effectively that the possibility for prospective [56]meaningfulness-

and-teleology[100] is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[2]’ to the superseded framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology as unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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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The psychopath is in a state of compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>,-in-shallow-supererogation-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or ‘compulsive-dementing’ 1855

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we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-threshold of all registry-worldviews/dimensions; as of metaphysics-of-presence--⟨implicited-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness⟩ and metaphysics-of-absence-⟨implicited-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ representations 1872

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‘social protraction of psychopathy across individuals and society’.....2453

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‘mental roaming/drifting-cycle disposition known as postlogism-retreating’ 2459

‘mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology’.....2460

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‘EMPTINESS of psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> and the conjugation/inflection/protraction of that EMPTINESS to the temporal-dispositions in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism 2796

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is just in <~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity or is non-transcendable 2806

'Intemporal-prioritisation-of-reference-of-thought'–as-conflatedness-or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of-reference-of-thought 2808

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a defect of postlogism/psychopathy compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>,-in-shallow-supererogation-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology are mere-formulaic determinants of human thought and action 2846

it is de-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-threshold–defect-<as-Being-or-ontological-or-existential–defect> as perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> in construing unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought 2848

Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation notions.....2850

‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-mentative/structural/paradigmatic construct.....2852

Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring 2857

Rational-Realism as the initial institutionalisation/intemporalisation recomposure orientation that goes beyond just articulating reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation but involves anticipating human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in preempting the perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of prior/superseded registry-worldview’s reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation 2861

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Stranding (of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview's/dimension's uninstitutionalised-threshold (the threshold where the registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) 2867

There is no reason for de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold 2869

ontological construct 'escalates' specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which 'knowledge principle conceptualisation' then addresses (percolates into) the 'infinity of related incidental phenomena and cases' 2870

notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation before logical processing/operation 2874

'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-framework 2881

it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit 'positive-opportunism' in humans 2882

the concepts of intemporality/longness and temporality/shortness is more scientific than the impression notions of good and bad 2882

The use of 'human mental-dispositions/individuations' as of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> herein doesn't mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal 2887

By pedestal is meant the 'temporal-to-intemporal individuations dispositions of meaningfulness whether the intemporal-disposition individuation-pedestal or the temporal-dispositions individuations-pedestals 2887

'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) 2890

at 'uninstitutionalised-threshold' human learned behaviour is primarily geared towards what is 'perceived as succeeding as of positive-opportunism' 2892

'unconscionability-drag' carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning 2894

Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversions teleologies of meaning is accounted for 2897

‘an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology’ which the present treatment of psychology doesn’t recognise 2899

the transcendental requirement for a ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought–categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior <~~amplituding/~~formative>wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology⟩.....2904

For deprocrypticism, ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-escalation/aetiologisation’ teleology: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dynamism 2907

Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it 2912

an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging–de-mentating/structuring/paradigming 2913

‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former.....2916

The application of the universal technique of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to procrypticism-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity can be basically be articulated as follows (the ontological entrapment).....2923

Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’.....2926

Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality).....2927

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.....2928

how can meaningfulness-and-teleology be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as meaningfulness-and-teleology ‘temporally seems’ to vary depending on the uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? 2934

Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ going by a recurrent emanance/becoming template 2937

There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect>.....2948

Technically, it can be said that the underlying psychopathic phenomenon known as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>,-in-shallow-supererogation-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ is associated with all the institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ by its eliciting of ‘protracted slantedness’ in temporal-dispositions.....2954

distractive-alignment-to-reference-of-thought-<of-apriorising/axiomatising/referencing> (mental-slantedness or decandoring-of-the-mind or denaturing, and not soundness-or-ontological-good-faith/authenticity-of-reference-of-thought/candor).....2956

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.....2960

the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft 2967

Memetism as to suprastructural meaningfulness-and-teleology will refer to the projective conceptualisation of meaningfulness-and-teleology beyond and superseding an intradimensional registry-worldview abstraction scope to the scope of transdimensional/transcendental existential psychoanalytic ontological form (in full blossoming of the transcending dimension with its existentialism/full-existential-depth-implications personhoods-and-socialhood-formation).....2968

ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’.....2970

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.....2978

Meaningfulness of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions.....2979

the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling.....2984

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 2994

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) 2997

Meaning (defined previously as what defines/predicates value, thought and action).....2998

all the vices-and-impediments of successive registry-worldviews can be directly ascribed as corresponding perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold.....3000

'knowledge-notionalisation' or knowledge as a continuum from 'the ignorances/desublimation'/temporal-dispositions to knowledge/intemporality 3002

preconverging-or-dementing–apriorising-psychologism arises simply by a shift of reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the latter reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational).....3006

a new reference-of-thought and reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as transcending/superseding deprocrypticism, will sound unintelligible/existentially-suprastructural to the positivism–procrypticism mindset/reference-of-thought.....3008

why ontological-normalcy/postconvergence indicates that 'good-naturedness constructs' are defective is quite simple as it is based on adhering to a registry-worldview's/dimension's institutionalisation temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology 3012

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 3021

dialectical succession of registry-worldviews as the successive/snowballing institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩.....3023

'Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology' as meaning produced apparently with the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' 3025

'dynamic-cumulative-aftereffect of subontologisation' 3027

'Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–of-meaningfulness' 3031

'postlogic denaturing of temporal-dispositions individuations ontological-performance-<including-virtue-as-ontology> as conjugated-postlogism' is so-inherently linked with the registry-worldview uninstitutionalised-threshold 3034

proof of the Sartrean notion of 'existence-preceding-essence' or the Derridean notion of 'there is nothing outside the text' 3036

‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>,–of-meaningfulness’ technique 3042

how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance 3045

‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring 3050

at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor 3052

distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-postlogism/preconverging-or-dementing-integration leading to temporal-preservation-as-pseudointemporality-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation 3058

The vocation of the intemporal-disposition (intemporality/ontological-construct/longness-of-register-of–meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness-and-teleology at a same pedestal as a temporal-dispositions extricatory preconverging–de-mentating/structuring/paradigming 3062

with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold 3064

postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism reflex to meaningfulness-and-teleology as of its intrinsicness/essence/ontological-veridicality’ 3070

derived-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing–apriorising-psychologism>’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold requiring corresponding prospective institutionalisations/intemporalisations 3077

approach of temporal-dispositions of dealing with temporality/shortness with respect to perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>s in all the registry-worldviews (institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩) is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive 3079

maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity in reflecting holographically-<conjugatively-

and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process successive institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 3083

incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation tends to operate as if at any one instance human meaningfulness is absolutely set (and so rather as a mere form) and thus incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is non-transcendental 3084

intemporal projection-of-thought in an intersolipsistic relation to intrinsic-reality/ontology/ontological-veridicality 3090

maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation summoning a depth of 'ontological-reconstituting–as-to-conflatedness'/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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> 3112

solipsism enables the requisite 'moulting' of human limited-mentation-capacity-deepening of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to allow for successive transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity 3117

'ontological implications' of the Derridean conceptualisations of Différance, Répétititon, Altérité and Iterabilité 3120

the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ exercise but rather institutionalisation/intemporalisation or secondnaturing 3125

the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue 3128

postdication (as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy/preconvergence-perspective-(preconverging-or-dementing–apriorising-psychologism-reference-of-thought)-and-hence-suprastructurable by 'metaphysics-of-absence-⟨implicited-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩'-perspective-('postconverging-or-dialectical-thinking–apriorising-psychologism'-reference-of-thought) which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence) 3130

postlogism-and-conjugated-postlogism in preconverging-or-dementing-integration-of-temporal-dispositions as a 'dynamic-cumulative-aftereffect of subontologisation' 3135

issues of perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> including postlogism are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental de-mentative/structural/paradigmatic resolution 3137

ontological focus should rather be placed on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported presencing—absolutising-identitive-constitutedness poorly appreciative of dimensionality-of-sublimating-⟨<~~amplituding~~/formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ 3139

need for an operant conceptualisation of psychology in grasping human dynamics 3140

need for defining human psychology from a transcendentally-enabling-level–of-ontological-good-faith/authenticity/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> and thus operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a profound superseding–oneness-of-ontology 3141

de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ and preconverging-or-dementing–apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’), but such de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is rather about decentering and preconverging-or-dementing–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as preconverging-or-dementing–apriorising-psychologism which becomes ‘old-present’/retrospective as prior’.....3144

by transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is meant dispose to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect> transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension 3147

deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation 3148

social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from the inherent dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor 3155

the condition of ‘recurrence’ and ‘non-transience’ transcendability arising from postlogism and conjugated-postlogism/preconverging-or-dementing-integration that is ontologically relevant for ontological-reconstituting–as-to-conflatedness/deconstruction for prospective transcendability.3159

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing–apriorising-psychologism> and supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism’ is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence--⟨implicited-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness⟩ and metaphysics-of-absence-⟨implicited-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ 3161

unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), however, the notion of 'consciously-spoken' as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite 'postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring 3165

without a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity will be possible 3167

deprocrypticism, with respect to the central concept of 'knowledge-notionalisation' wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of 'the ignorances/desublimation'/temporal-dispositions as part and parcel of knowledge construct 3168

dimensionality-of-sublimating-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor across all the institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening 3175

'storied-construct/ontologically-valid-narration of comprehensive intuitive insight' grounded on: the construal of temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing–apriorising-psychologism> 3176

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 3177

uninstitutionalised-threshold is characterised by the 'trace of disambiguated-mental-dispositions as notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-primemovers-totalitative-framework 3183

registry-worldview's/dimension's-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism) 3191

perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions.....3212

'preconverging–de-mentating/structuring/paradigming registry-worldview's/dimension's-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect> that defines a registry-worldview/dimension as preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality 3213

'Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology' is dealing with perversion-and-derived-perversion-of-reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (at the uninstitutionalised-

threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing–apriorising-psychologism>) 3215

a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect apriorising/axiomatising/referencing—conflation 3219

faced with incidental issues arising in various effective social contexts, the 'ontological/intemporal postconverging–de-mentating/structuring/paradigming approach' is to have at hand a 'universal cadre' that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals 3221

Human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor as such is ontologically a preceding and defining construct that provides insight on 'existentialism/full-depth-of-existential-implications issues' across all the institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩.....3222

'knowledge-notionalisation' or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning.....3226

'institutionalisation devising and devices' already speaks a lot about human potential and capacity (and are basically our virtue with no need for 'false idealisation' 3228

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' 3230

a 'referential-as-natural' conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition 3234

Suprastructuralism ultimately reflects the ontological-contiguity—of-the-human-institutionalisation-process by bringing to the 'collective-human-psyche-and-consciousness as a transparent-pillar or social universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness⟩ 3237

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-⟨implicited-epistemic-veracity-of-nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ conceptualisation) 3241

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 3243

the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for 'predication or predictive-insight' and 'postdication or projective-insights' 3248

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 3250

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 3256

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 3259

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 3260

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 3263

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-in-shallow-supererogation-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing–apriorising-psychologism>') 3265

readjustment for intrinsic-reality/ontological-veridicality is actually a human 'changing-of-the-psyche'/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence 3278

'increasing relative realism' over the corresponding-successive-prior-uninstitutionalisations-registry-worldviews 3280

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 3284

'aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation' 3299

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 3302

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 3309

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 3323

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 3326

The reason for the disambiguation of transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ into a supratransversality~of-motif-and-apriorising/axiomatising/referencing reference-of-thought over a subtransversality~of-motif-and-apriorising/axiomatising/referencing reference-of-thought 3327

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’ 3334

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 3336

ever-perverting effect on ontological-veridicality of subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality)’ as instigated by postlogism/enculturated-postlogism in protraction as temporal-preservation-as-pseudointemporality-preservation 3345

ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation Socrates will be passed by the ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while upholding its shallow notion of value.....3351

‘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.....3352

‘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.....3353

‘subtransversality-by-supratransversality technique of transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ 3354

postlogism dynamism in its social protraction reflects a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-

intradimensional'-prospectively-disontologising~preconverging/dementing–apriorising-psychologism> as of temporality/non–transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity/incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation in corresponding conjugated-postlogism of temporal-dispositions 3360

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 3365

Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology 'with teleological-discretion being defined only by epistemic choice/differentiation' 3366

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 3368

the idea of pivoting/decentering extends to the notion of the 'self's own pivoting/decentering for understanding' 3370

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 3383

the Social is much more than aggregativity (social-aggregation) 3393

fundamental 'paradox of post-structural deconstruction by its transcendental implications' 3414

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)
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absolving/fleeting/ escaping-reflex–logic[1]	*absolving/fleeting/escaping-reflex–logic-(in-'disdain-of-sanctity-of-prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>-mental-disposition'-as-of-circumstantial-extremes-of-'vague-rhyming-or-copiedmimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[05]'-in-a-circularity-of-'contemptuous-deceptive-elicitation',-'contemptuous-engagement'-and-'contemptuous-disengagement',-within-the-scope-of-'the-registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-*

	and-accordance'⟩
accreting-substitutive-subsumption-as-futural-différance-freeplay[2]	*accreting-substitutive-subsumption-as-futural-différance-freeplay-⟨transcendental-futural-différance-freeplay-that-produces-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>-of–[56] meaningfulness-and-teleology[100]–epistemic-totalisation-sublimity:-as-of-'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality,-protracted-dynamics-of-ontological-correspondence',-in-superseding-the-successive-registry-worldviews/dimensions-[84] reference-of-thought-temporality[99]-as-of-neuterisation[59]/relative-ontological-incompleteness[89]/existential-extrication-as-of-existential-unthought'⟩*
~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]	*~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal refers to the 'cut-through/deflating effect' of relative-ontological-completeness[88]-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] construal as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> over relative-ontological-incompleteness[89]-as-dissingularisation-<as-to-the-*

disjointedness/disentailment-of-[80]*presencing—absolutising-identitive-constitutedness*[13]*>*[28]*/epistemic-nonimmanence/flawed-epistemic-determinism construal as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing*[19]*–apriorising-psychologism> (thus in both cases establishing their inherently-determinable-'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' with relative-ontological-incompleteness*[89] *prospectively deneutered from its* [45]*<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag*[33] *in pseudo-edginess/pseudo-incisiveness), underlying a postconverging-or-dialectical-thinking*[20]*–apriorising-psychologism representation over a preconverging-or-dementing*[19]*–apriorising-psychologism representation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal, wherein for instance as of relative-ontological-completeness*[88] *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* [55]*maximalising-recomposuring-for-relative-ontological-completeness*[88]*—*

unenframed-conceptualisation of 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' with human limited-mentation-capacity-deepening[53] and is not involved with the latter as of any [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation, and the same elucidation extends to the overall human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal wherein our present positivism/rational-empiricism [45]<~~amplituding/~~formative–epistemicity>totalising~[56]meaningfulness-and-teleology[100] as postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism [45]<~~amplituding/~~formative–epistemicity>totalising~[56]meaningfulness-and-teleology[100] as preconverging-or-dementing[19]–apriorising-psychologism representation or wherein prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>totalising~[56]meaningfulness-and-teleology[100] as postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation will cut-through/deflate our 'positivism–procrypticism shiftiness-of-the-Self[92]' [45]<~~amplituding/~~formative–epistemicity>totalising~[56]meaningfulness-and-teleology[100] as preconverging-or-dementing[19]–apriorising-psychologism

representation;¶ such that we can fathom that this hermeneutic/reprojecting/supererogating/zeroing elucidation by its 'mere prompting of what is implied by notional~deprocrypticism [45]<~~amplituding/~~formative–epistemicity>totalising~[56]meaningfulness-and-teleology[100]' is rather 'sparing to our positivism–procrypticism emotional-involvement for the sake of intellectual engagement' as it 'doesn't directly project the fulsome ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of prospective notional~deprocrypticism full construal' relative to our 'positivism–procrypticism shiftiness-of-the-Self[92] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~[56]meaningfulness-and-teleology[100] in prospective relative-ontological-completeness[88] from our relative-ontological-incompleteness[89] 'positivism–procrypticism shiftiness-of-the-Self[92] perspective' as if as of postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation whereas in reality such perspectival <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) is rather flawed-and-untenable as it is just a furtherance of positivism–procrypticism preconverging-or-dementing[19]–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 [45] *<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-*[61] *nonpresencing,-for-explicating-ontological-contiguity*[67] *of prospective notional~deprocrypticism as a perspective that is prospectively-unenframedto/edgily-and-incisively-spills-over-our-'positivism–procrypticism shiftiness-of-the-Self*[72]*', such that even in the expanded-view-of-things just as budding-positivists existentially impregnated in many ways with a non-positivism/medievalism mindset more critically simply grasped of the wake for more salient human ontological possibilities as of positivism/rational-empiricism down-the-line likewise this author and many disseminating postmodern thinkers existentially impregnated in many ways with positivism–procrypticism mindset as 'occlusive self-consciousness shiftiness-of-the-Self*[72]*' more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective* [17] *deprocrypticism–or–preempting—disjointedness-as-of-*[84] *reference-of-thought as of its 'unenframed protensive self-consciousness nonshiftiness-of-the-Self*[72] *as of mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reifying-gesturing'*

amplituding *~~supererogatory~~de-mentative–amplituding-<supererogatorily~stranding/attributing as of 'dialectical-thinking-as-*

soundness by dementing[19]-as-unsoundness' as to transcendental-enabling/sublimating/~~supererogatory~~de-mentativity dynamics> and so-reflected as to conceptivity/epistemic-reflexivity-([75]*<~~amplituding/~~formative–epistemicity>totalising~'effusing/ecstatic–inlining'-<so-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-as-from–'(~~supererogatory~~de-mentative–amplituding-<as-mental-aestheticising-attuning/amplituding>)-interlay/organicalism/aestheticising-handle';-imbued-~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation>), (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/writing>—for—inlining-<as-to-frame-of-reflection/retentiveness/recollection/memoration/memory/anamnesis/cogni 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 panintelligibility[74]—effusing/ecstatic–inlining while the*

very same notions rather speak to the <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-(as-to-prospective–[46] historiality/ontological-eventfulness[37] /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) 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 [45]<~~amplituding/~~formative–epistemicity>totalising underlies (as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> veridical epistemic-projection perspective) 'the preconverging/postconverging–de-mentating/structuring/paradigming implications of conceptivity/epistemic-reflexivity to ontological-performance[72]-<including-virtue-as-ontology>' so-reflected as to the 'notionalisation/notional-conception/amplituding referencing/registering/decisioning imbued shallow-supererogation[97]—to—profound-supererogation[97]' spanning human temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology>

asceticism[4]

asceticism speaks of the disposition of value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness[88] ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] 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–[56]meaningfulness-and-teleology[100] of the '<~~amplituding/~~formative>[8] wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiaticdrag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]) as <~~amplituding/~~formative>[8] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>)' is de-mentatively/structurally/paradigmatically incompatible with the possibility at its prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of [84]reference-of-thought as of its destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100] by dispensing-with-

immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) as it rather enters into [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of its prior registry-worldview/dimension ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] to any such prospectively implied [56]meaningfulness-and-teleology[100] [84]reference-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 reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) the possibility of the prior registry-worldview/dimension to 'perceive value in transvaluation as value-

ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness[88] [84]*reference-of-thought' as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation–ununiversalisation value-construct to perceive* [104]*universalisation value-construct as of more pertinent transvaluation of value,* [104]*universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism–procrypticism to perceive* [17]*deprocrypticism–or–preempting—disjointedness-as-of-*[84]*reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn't perceive* [104]*universalising-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* [81]*procrypticism–or–disjointedness-as-of-*[84]*reference-of-thought disposition with respect to* [17]*deprocrypticism–or–preempting—disjointedness-as-of-*[84]*reference-of-thought prospective* [56]*meaningfulness-and-teleology*[100]*;¶ and fundamentally the notion of 'asceticism as implying value-ricochetting/transvaluation—as-to-*

prospective-relative-ontological-completeness[88]' cannot be explained to any prior registry-worldview/dimension construed as a <~~amplituding/~~formative>[8] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) on the basis of its relative-ontological-incompleteness[89] aposteriorising/logicising/deriving/intelligising/measuring of [56]meaningfulness-and-teleology[100] from its prior deficient/ontologically-impertinent ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] 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/measuringinstrument[3] for aposteriorising/logicising/deriving/intelligising/measuring of [56]meaningfulness-and-teleology[100], and this explains why the asceticism in transvaluation of [104]universalising-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>[8] wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-

drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) as <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>)' as in effect it is simply 'the projected habituation by the prospective registry-worldview's/dimension's veridically postconverging/dialectical-thinking[20]–qualia-schema reflection of the prior registry-worldview's/dimension's destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> as of preconverging/dementing[19]–qualia-schema' that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring explaining the asceticism;¶ in other words, the full-picture of asceticism transvaluation implications can be garnered operantly with a preconverging/dementing[19]–qualia-schema projection of 'reasoning out' the relative-ontological-incompleteness[89] [56]meaningfulness-and-teleology[100] in terms–as-of-axiomatic-construct of the relative-ontological-completeness[88] postconverging/dialectical-thinking[20]–qualia-schema [56]meaningfulness-and-teleology[100] in exposing the former's nondescript/ignorable–void[50] as of its preconverging/dementing[19]–qualia-schema;¶ and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that 'notions of values in relative-ontological-incompleteness[89] destructuring-threshold-

⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> are of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-performance[72]-<including-virtue-as-ontology> as of vices-and-impediment' and 'notions of values aspiring-for-and-in relative-ontological-completeness[88] constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> are of emancipatory/teleologically-elevated ontological-performance[72]-<including-virtue-as-ontology>', for instance in the sense that while there is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc., their implications as of the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> in relative-ontological-incompleteness[89] is bound to teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ vices-and-impediments[106] and likewise regarding the same

context their overlooking/foregoing/dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) as of transvaluation for prospective relative-ontological-completeness[88] constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> brings about prospective emancipatory/teleologically-elevated ontological-performance[72]-<including-virtue-as-ontology>, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness[88] transvaluation implications as to the fact that for instance 'supposed friendship/family/social/professional values' leading to involvement in say a genocide (as of the insight exposed from such an extreme/stark example undermining human predisposition for 'a nihilistic <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) are effectively associated with vices-and-impediments[106] 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-incompleteness[89]*/relative-ontological-completeness*[88]*-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness*[12]*/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity*[57]*–as-rede-mentating/restructuring/reparadigming–psychologism'*[90]*;¶ the effective manifest 'asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development' (as enabling the superseding of human prior* [45]*<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag*[33]*) can be contemplated as of* [84]*reference-of-thought-level induced* [104]*universalising-idealisation transvaluation as reflected with 'Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of* [104]*universalising-idealisation in his interlocutors even when bordering on the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous* [104]*universalising-idealisation over sophistic/pedantic apparently congruous non-universalising' developing into 'Plato's perpetuating of the philosophical tradition with his Academy with a further phronesis/practicality emphasis in striving, as of the deferential-formalisation-transference implications underlying all true knowledge-constructs (as of the underlying Socrates maieutic exercise 'inconclusiveness insight' which is rather more critical in*

eliciting/instigating a sense of knowledge-reification[87] and so-reflecting the reality that the ordinariness as <~~amplituding/~~formative>[8] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) framework lacks the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>)) for profound knowledge-reification[87] as of human limited-mentation-capacity commitment induced disinterest/indifference/apathy and thus 'veridical knowledge-reification[87] is postconvergingly–de-mentated/structured/paradigmed out-of-profoundly-developed-interest/concern/care-induced-institutionalising as of deferential-formalisation-transference for its requisite appropriate dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'), to influence Dionysus I of Syracuse along the philosopher-king postconverging–de-

mentating/structuring/paradigming' and 'Aristotle's expansive approach to philosophical and knowledge inquiry along the [104]*universalising-idealisation postconverging–de-mentating/structuring/paradigming, setting up the Lyceum together with the tutoring of Alexander the Great' along the same lines of reasoning as Plato, as well as latter post-Socratic philosophical perpetuation like the Stoics, Cynics, etc. and their institutional influence on Greek and Roman leadership and society;¶ this same asceticism ideal can be recounted with budding-positivists as of Galileo, Copernicus, Descartes, etc. ascetic stances even against the condemnation of their then present-day medieval establishment creating the possibility for later enlightenment scientific and social 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* [45]*<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag*[33] *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–

attitude/mental-disposition/care–and–episteme construed as of [14]*de-mentation-~~(supererogatory~~ontological–de-mentation-or-dialectical–de-*

and–episteme[5]	*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–[56]meaningfulness-and-teleology[100]'), so-implied as of contrastive 'postconverging-or-dialectical-thinking[20]-as-of-assertion' attitude/mental-disposition/care–and–episteme over 'preconverging-or-dementing[19]-as-of-deassertion' attitude/mental-disposition/care–and–episteme, in apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]*
beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]	*beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought> implies 'conscious' and/or 'unconscious' as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> at the uninstitutionalised-threshold[103] of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental implications*
blurriness[7]	*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/measuringinstrument[3] so-construed as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is rather wrongly construed in [80]presencing—absolutising-identitive-constitutedness[13] as superseding ecstatic-existence/intrinsic-reality at its prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> and so as of a lack of insight about [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90], and blurriness is reflected aporetically with such conundrums as existence-in-existence, disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'>, is–ought problem, and logical issues of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-

outside-existential-contextualising-contiguity[39]*;¶ blurriness thus fundamentally speaks of a 'closed-minded unilateral-conceptualisation-of-knowledge' wherein the human Self is wrongly construed as of a* [80]*presencing—absolutising-identitive-constitutedness*[13] *reference for the conception of knowledge rather than reflecting ontological-veracity with an 'open-minded bilateral-conceptualisation-of-knowledge' wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self*[92] *in 'epistemic-conflatedness*[12] *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* [56]*meaningfulness-and-teleology*[100] *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[67]'> of all registry-worldviews/dimensions as to the fact that successive registry-worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of relative-ontological-completeness[88] in reflection of human limited-mentation-capacity-deepening[53] grasp of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression at their destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology>;¶ blurriness at the destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> is what brings up the is–ought problem (which had hitherto traditionally been wrongly framed rather in [80]presencing—absolutising-identitive-constitutedness[13] terms as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39], because going by ecstatic-existence as it reflects human [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> becoming in existential-contextualising-contiguity[39], human 'ontological/knowledge uncertainty' inherently implies human sovereign choices and options are then necessarily of 'ought indeterminacy' as of prior relative-ontological-incompleteness[89] but prospective relative-ontological-completeness[88] with

respect to prospective knowledge implications provides the 'ontological/knowledge certainty' to turn such prior 'ought indeterminacy' into 'is determinacy' whether this prospective 'is determinacy' transformation carries with it the given prospective knowledge acceptance, rejection or any other qualified attribution associated with the prior 'ought indeterminacy') given that the prior registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation specific elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] *reaches its 'is determinacy' limits of analysis from whence its 'ought indeterminacy' arises at its destructuring-threshold-(uninstitutionalised-threshold*[103]*/presublimating–desublimating-decisionality)~of-ontological-performance*[72]*-<including-virtue-as-ontology>, speaking of an issue of relative-ontological-incompleteness*[89] *that is only resolvable by the very fact that prospective relative-ontological-completeness*[88] *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* [84]*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 [104]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[89] gave way to the present 'is determinacy' of their rejection as of relative-ontological-completeness[88] on the basis of human-subjectemancipatory-relativism-driven-recomposuring-constructivism-towardssingularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93];¶ blurriness as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanentontological-contiguity[67]'> highlights that the destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> of all registry-worldviews/dimensions are deadend of [56]meaningfulness-and-teleology[100] 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 [104]universalising-idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism–procrypticism ever getting to prospective deprocrypticism, and in all these instances as '[44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) as of construction-of-the-Self', as involving the respectively implied base-institutionalisation, [104]universalisation, positivism/rational-empiricism and prospectively notional~deprocrypticism ('relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[56])') [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism);¶ blurriness is ultimately associated with lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>)) 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 asceticism[4] for opened-construct-of–[56]meaningfulness-and-teleology[100] that is reflexive of overall Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] implications' (as to the possibility of prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation) and 'a nihilistic <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) that is rather reflexive of constraining secondnatured institutionalisation positive-opportunism[76] implications' (as to a mechanical/mere-form disposition for reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that do-not/poorly-appreciate dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation));¶ and finally blurriness is associated with sophistic/pedantic induced equivalence of teleologically-elevated knowledge-reifying [56]meaningfulness-and-teleology[100] (as to [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation) and teleologically-degraded

<~~amplituding/~~formative>[58] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>) [56]meaningfulness-and-teleology[100] (as to [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation) as of social-stake-contention-or-confliction perversed inclination;¶ unblurriness as construed from the ontologically-veridical perspective of ontological-normalcy/postconvergence (as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence))), highlights that there is a 'human capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (so-construed as dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–

equalisation⟩) intimately associated with its prospective [56]meaningfulness-and-teleology[100]/knowledge as to institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ so-implied in the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]', as of an underlying human epistemic-ricochetting/transepistemicity [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ (that speaks more of human limited-mentation-capacity-deepening[53] in its becoming [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) wherein [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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-completeness[88] ontological-veracity of [56]meaningfulness-and-teleology[100] that is reflexive of ecstatic-existence', and [44]foregrounding—entailment-⟨postconverging–narrowing-

*down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ effectively implies that at [84]reference-of-thought-level 'intellectual-entitlement to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> possibilities as from * recurrent-utter-uninstitutionalisation's ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]' is invalid and rather of [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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 [56]meaningfulness-and-teleology[100]/knowledge 'based on prior nonrules—apriorising/axiomatising/referencing–psychologism') inducing prospective 'base-institutionalisation [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩', likewise [44]foregrounding—entailment-*

*⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ as from *base-institutionalisation–uninstitutionalisation (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (excludes all other supposed [56]meaningfulness-and-teleology[100]/knowledge 'based on prior rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism') to then induce prospective '[104]universalisation [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩', likewise [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ as from *[104]universalisation–non-positivism/medievalism (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (excludes all other*

*supposed [56]meaningfulness-and-teleology[100]/knowledge 'based on prior [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism') to then induce prospective 'positivism/rational-empiricism [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩', and likewise [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [56]meaningfulness-and-teleology[100]/knowledge 'based on prior positivising/rational-empiricismbased-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism') to then induce prospective 'notional~deprocrypticism*

[44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism)', and in all such cases the idea is ever always to move from a <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>) to an opened-construct-of–[56]meaningfulness-and-teleology[100] reflexive of ecstatic-existence in postconverging–narrowing-down~sublimation as from 'non-rules, rulemaking-over-non-rules, [104]universalisation-directed-rulemaking-over-non-rules, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules, and preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules

[44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism)' *while*

superseding any [80]presencing—absolutising-identitive-constitutedness[13] (failing to imply this ontological-normalcy/postconvergence in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as from 'non-rules, rulemaking-overnon-rules, [104]universalisation-directed-rulemaking-over-non-rules, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules, and preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism)') which by its very token elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] rather wrongly supersedes ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>, with [44]foregrounding—entailment-

⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ 'de-mentative/structural/paradigmatic confiscation/selectiveness of the possibility of the ontological-veracity of [56]meaningfulness-and-teleology[100]' implying for instance that there can be no conception/theory/idea of positivism/rational-empiricism devolving [56]meaningfulness-and-teleology[100] 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[39] as of parrhesiastic and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation organic coherence and as ultimately reflecting all human knowledge as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 [84]reference-of-thought-[85]devolving level of [56]meaningfulness-and-teleology[100]' we can factor in that any 'supposedly deepening/profound' conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality

that fails [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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 [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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-contiguity[67]'>' and so as of the life sciences need for existential-reality constraining '[44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-

operative-notional~deprocrypticism⟩

~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]' as so-reflected consistently in gene regulation 'as of [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ de-mentative/structural/paradigmatic confiscation/selectiveness of the possibility of the ontological-veracity of biological hereditary [56]meaningfulness-and-teleology[100]';¶ (the overall implications of unblurriness reflected as from '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>' is in highlighting that ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-

overcoming/unovercoming'> is of the inherent '<~~amplituding/~~formative–epistemicity>causality~as-to-projectivetotalitative–implications,-for-explicating-ontological-contiguity[67] *epistemic-ricochetting/transepistemicity primacy and on this basis is alldefining/deterministic in the construing of knowledge-reification*[87] *as of existential-contextualising-contiguity*[39] *in apriorising/axiomatising/referencing—conflatedness*[12]*', and so as ecstatic-existence is what can 'validate-and-falsify the ontological-veracity of any supposed ontological-primemovers-totalitative-framework*[73]*' and as it overrides any human secondary epistemic inclination that may wrongly be of* [80]*presencing—absolutising-identitive-constitutedness*[13]*, with the inherent becoming of ecstatic-existence rather reflected in ontologically-veridical 'knowledge-reification*[87]*–gesturing/process entailing-*[45]*<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness*[88] *epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation' and in so doing 'abstractively-andsystematically justifying the socially imbued intellectual deferential-formalisation-transference' as to the fact that the knowledge-reification*[87] *is not of 'mere imprimatur totalisingly-disentailing—discretion/whim-of-thought that fails to justify abstractively-and-systematically any such entailing-*[45]*<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness*[88] *epistemic-ricochetting/transepistemicity implications of aetiologisation/ontological-escalation', and thus 'superseding-and-resolving the epistemic aporeticism of prospective*

knowledge-reification[87]' with regards to 'determining intrinsic-reality/ontological-veracity' as the latter is ever always caught up, given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, in human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality between 'intemporalising/ontologising ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' and 'temporalising ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65]', beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>)

[8]categorical-imperatives/axioms/registry-teleology[100]	*categorical-imperatives/axioms/registry-teleology[100] (as to the epistemic-totalising[32] operannce of human [56]meaningfulness-and-teleology[100] underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-so-construed-as–categorical-imperatives/axioms/registry-teleology[100]) underlies human conceptivity/epistemic-reflexivity in existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-*

existence-as-panintelligibility[74] *-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation) (so-reflected as to 'human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–*[56]*meaningfulness-and-teleology*[100]*'), with the implication that human limited-mentation-capacity undermines the existential ontological-performance*[72]*-<including-virtue-as-ontology> of human categorical-imperatives/axioms/registry-teleology*[100] *so-reflected as to successive human registry-worldviews/dimensions uninstitutionalised-threshold*[103]*-circularity/subtransversality~of-motif-and-apriorising/axiomatising/referencing rather superseded with human limited-mentation-capacity-deepening*[53] *and the further epistemic consequence (from* [61]*nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection) that human limited-mentation-capacity implies human* [56]*meaningfulness-and-teleology*[100] *is ever always caught up between any given registry-worldview's/dimension's institutionalisation-threshold-supratransversality~of-motif-and-apriorising/axiomatising/referencing in postconverging/dialectical-thinking*[20]*–qualia-schema/psychologism and its prospective uninstitutionalised-threshold*[103]*-circularity/subtransversality~of-motif-and-*

apriorising/axiomatising/referencing in preconverging/dementing[19]–qualia-schema/psychologism (with the latter marked by the registry-worldview's/dimension's '<~~amplituding/~~formative>wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–categorical-imperatives/axioms/registry-teleology[100]) as reflecting the '<~~amplituding/~~formative>wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>))

circularity/recurrence/repetition/repeatability[9]

with regards to the-very-same-[45]<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality circularity/recurrence/repetition/repeatability-as-reflected-from-conflation -perspective,-in-de-mentative/structural/paradigmatic-registry-worldview-'terms–as-of-axiomatic-construct'-(of-'perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–as-to-uninstitutionalised-threshold[103]-circularity/subtransversality~of-motif-and-apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting–as-to-perspective-ontological-normalcy/postconvergence-induced-conflatedness[12]-of-veridical-[84]reference-of-thought-as-

	prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing'⟩
[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-	*compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[67]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩-<as-existential-decontextualised-transposition,-falsely-projected-apriorising/axiomatising/referencing–in-caricaturing-hollow-staging-and-performance>*

shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩

[11]conjoining-looping-set-of-narratives	*conjoining-looping-set-of-narratives-⟨construed-as-of-slanted-cohering-‘unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought’-of-the-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–and-thus-invalidating-any-wrongly-implied-logical-processing-engaging⟩*
conflatedness[12] or apriorising/axiomatising/referencing—conflation	*apriorising/axiomatising/referencing—conflatedness or effecting-wholeness-as-of-profoundness-and-completeness-to–[56]meaningfulness-and-teleology[100];¶ 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in-existential-contextualising-contiguity[39]', as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> as it is effectively underscored by difference-conflatedness-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21];¶ apriorising/axiomatising/referencing—conflatedness is de-mentatively/structurally/paradigmatically validated by the underlying reality of human limited-mentation-capacity (speaking of human epistemic-abnormalcy/preconvergence[30] to the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any given moment) thus in a state of prospective relative-ontological-incompleteness[89] in need for prospective human limited-mentation-capacity-deepening[53] to achieve relative-ontological-completeness[88], and so as of the-very-same-[45]<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality;¶ and by that token as apriorising/axiomatising/referencing—conflatedness aspires

for relative epistemic-normalcy it becomes reflective of the 'ontological-normalcy/postconvergence of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as this effectively prompts the homely ontological-contiguity[67]—of-the-human-institutionalisation-process[68] apriorising/axiomatising/referencing—re-originariness/re-origination as of [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100], marked by the successive transepistemicity/epistemically-conflatedness of registry-worldviews/dimensions in relative-ontological-completeness[88] giving warranty to apriorising/axiomatising/referencing—conflatedness epistemic-veracity as to human ontological-performance[72]-<including-virtue-as-ontology> with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor

constitutedness[13] *apriorising/axiomatising/referencing—constitutedness or effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100], so-implied by 'atomising epistemic constituting of motif–and–apriorising/axiomatising/referencing—conceptualisation as to falsely imply their existence-in-existence (since existential-contextualising-contiguity[39]-is thus-inherently-not-construed-as-to-its [45]<~~amplituding/~~formative–epistemicity>totalisingly~preceding-and-*

redefining') as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]*presencing—absolutising-identitive-constitutedness*[13]*>*[28]*/epistemic-nonimmanence/flawed-epistemic-determinism by such misconception in* [45]*<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag*[33] *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-supererogation*[97]*-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> as apriorising/axiomatising/referencing—constitutedness is rather falsely underscored by identitive-constitutedness-as-'epistemic-totality*[36]*'dereification*[87]*-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-*[80]*presencing—absolutising-identitive-constitutedness*[13]*>*[28]*-as-flawed-epistemic-determinism*[49]*;*¶ *apriorising/axiomatising/referencing—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/preconvergence*[30] *with respect to the human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of that given moment) such that apriorising/axiomatising/referencing—constitutedness poorly construes of 'relative-ontological-incompleteness*[89]*/relative-ontological-completeness*[88]*-(sublimating~referencing/registering/decisioning,–as-*

self-becoming/self- apriorising/axiomatising/referencing—conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)〉 as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (beyond-the-consciousness-awareness-teleology[100]-<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-deepening[53] to achieve relative-ontological-completeness[88] so-reflected as [61]nonpresencing-<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-[45]<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality as it strives to reflect as from relative epistemic-normalcy the 'ontological-normalcy/postconvergence of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, but then the apriorising/axiomatising/referencing—constitutedness epistemic stance in

perspective epistemic-abnormalcy/preconvergence[30] *by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/*[30]*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-*[45]*<~~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-framework*[73]

[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩

de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩,-as-to-'prior-preconverging/dementing[19]*–qualia-schema'-and-'prospective-postconverging/dialectical-thinking*[20]*–qualia-schema'-⟨rescheduling-of-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology*[100]*⟩ as to human-'limited-mentation-capacity-deepening*[53]*'-construal-of-'superseding–oneness-of-ontology'-in-successive-registry-worldviews/dimensions-uninstitutionalised-threshold*[103]*-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 rathers points to the veracity of a apriorising/axiomatising/referencing—conflatedness[12]-conception (and not a apriorising/axiomatising/referencing—constitutedness[13]-conception) as to perspective ontological-normalcy/postconvergence epistemic conception in conceptualising de-mentative, de-mentatively, de-mentating, de-mentate, de-mentated, rede-mentating, rede-mentate, rede-mentated so-reflected counterintuitively as rather moving towards or recovering what is 'mentatively normal' as towards/recovering ontological-normalcy/postconvergence by human-'limited-mentation-capacity-deepening[53]' as so-underlying 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90];¶ as so-implied with respect to the de-mentation-~~⟨supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of human [84]reference-of-thought (as the [84]reference-of-thought is the 'superseding-axiomatic-construct postconverging–de-

mentating/structuring/paradigming of all other devolving axiomatic-constructs', and de-mentatively/structurally/paradigmatically underlies as of successive de-mentation-~~(supererogatory~~ontological–de-mentation-ordialectical–de-mentation—stranding-or-attributive-dialectics~~)~~ of human [84]reference-of-thought the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) and 'the operative de-mentation-~~(supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics~~)~~ of [84]reference-of-thought-[85]devolving' (as of [84]reference-of-thought 'implied level of <~~amplituding/~~formative>nondisjointing/nondisparate/notional~deprocry p ticism' induced [44]foregrounding—entailment-~~(~~postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism~~)~~ [56]meaningfulness-and-teleology[100] as derivative axiomatic-constructs from overcoming/superseding human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and in both [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] frames as of human limited-mentation-capacity-deepening[53] grasp of ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-

aporeticism-overcoming/unovercoming'>);¶ and as of human aestheticisation–and–aestheticisation-towards-ontology in inducing 'both [56]meaningfulness-and-teleology[100] and its existentially incipient metaphoricity[57]' (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-thinking[20]–qualia-schema—mental-aestheticisation-attribution and preconverging/dementing[19]–qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-'<~~amplituding/~~formative–epistemicity>totalising~pseudoconflation/conflation -of-human-limited-mentation-capacity'-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor')

denaturing[15] *denaturing/usurping/arrogating/perverting-in-constitutedness*[13]

deneuterising[16] *deneuterising-(disambiguation of intemporal-as-sound/postconverging-or-dialectical-thinking*[20] *and temporal-as-denaturing*[15]*/preconverging-or-dementing*[19]*, so-construed-as-binarity-of–*[8] *categorical-imperatives/axioms/registry-teleology*[100]*-as-respectively-in-ontological-contiguity*[67]*-and-'notional-discontiguity/epistemic-discontiguity*[63]*-<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema>',-as-of-the-very-same-*[45]*<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal-as-immanent-existence/intrinsic-reality/ontological-veridicality); hence deneuterising—referentialism/deascriptivity-as-of-ontological-reconstituting–as-of-conflatedness*[12]*-différance/internal-dialectics/difference-deferral-of-*[84]*reference-of-thought-*[85]*devolving highlighting the dynamics of limited-mentation-capacity-deepening*[53] *inducing deneuterising of motif-and-apriorising/axiomatising/referencing over shallow limited-mentation-capacity relative* [58]*neuterising of motif-and-apriorising/axiomatising/referencing*

[17]deprocrypticism–or–preempting—disjointedness-as- *deprocrypticism–or–preempting—disjointedness-as-of-*[84]*reference-of-thought,-as-to-'*[31]*<~~amplituding/~~formative–epistemicity>growth-or-conflatedness*[12]*/transvaluative-*

of-[84]reference-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 apriorising/axiomatising/referencing—conflation of the positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for upholding intemporal-preservation as to perspective ontological-normalcy/postconvergence over the '<~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) of such positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', and across the successive registry-worldviews/dimensions as of such upholding of intemporal-preservation as to perspective ontological-normalcy/postconvergence as so-reflecting all the successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity instigation over their prospective uninstitutionalised-threshold[103] (that is, as successive notional~deprocrypticism–or–notional~preempting—disjointedness-as-of-[84]reference-of-thought and so-construed epistemically/notionally as dimensionality-of-sublimating[34]-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)), *so-driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced* [55]*maximalising-recomposuring-for-relative-ontological-completeness*[88]*—unenframed-conceptualisation 'reification*[87] *gesturing for prospective knowledge' arising as from existential-contextualising-contiguity*[39] [45]*<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-*[61]*nonpresencing,-for-explicating-ontological-contiguity*[67] *of prospective relative-ontological-completeness*[88] *~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument*[3])

destructuring-transitoriness[18] *destructuring-transitoriness-(construed-as-of-dissingularisation-<as-to-the-disjointedness/disentailment-of-*[80]*presencing—absolutising-identitive-constitutedness*[13]*>*[28]*/epistemic-nonimmanence/flawed-epistemic-determinism-induced-deratiocination-or-deratiocontiguity)*

preconverging-or-dementing[19] *dementing-<as-of-preconverging-conceptivity/epistemic-reflexivity-(as-to-the-'preconverging-stranding/attribution'-of-the-*[14]*de-mentation-(~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)),-induced-disposedness-and-entailing,-of-ontologically-flawed 'teleology*[100] *of leveling-*

	down/equating' so-construed as from existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] *perspective of notional~deprocrypticism>*
postconverging-or-dialectical-thinking[20]	*dialectical-thinking-<as-of-postconverging-conceptivity/epistemic-reflexivity-(as-to-the-'postconverging-stranding/attribution'-of-the-*[14]*de-mentation-~~(supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics~~)~~),-induced-disposedness-and-entailing,-of-ontologically-sound 'teleology*[100] *of unleveling/disambiguating' so-construed as from existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97] *perspective of notional~deprocrypticism>*
difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-	*difference-conflatedness*[12]*-as-to-totalitative-reification*[87]*-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-*[61]*nonpresencing>*[93]*-as-veridical-epistemic-determinism,-as-of-epistemically-differentiated-ontological-depth-of-reality-~~(~~as-of-the-differentiated-and-disambiguatedtrace-of-dynamic-temporal-to-intemporal-ontological-performance*[72]*-<including-virtue-as-ontology>-as-postconverging-or-dialectical-thinking*[20]*–apriorising-psychologism-and-preconverging-or-dementing*[19]*–apriorising-psychologism-respectively~~)~~;¶ difference-conflatedness*[12]*-as-to-totalitative-reification*[87]*-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-*[61]*nonpresencing>*[93]*-as-veridical-epistemic-determinism is more fundamentally construed as from ontological-normalcy/postconvergence epistemic-projection perspective as a*

determinism[21] *reflection of dimensionality-of-sublimating[24]-(<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) underlying 'the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology)', and speaks to the fact that human limited-mentation-capacity-deepening[53] reflects an overall human existential [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) wherein as to 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' human limited-mentation-capacity-deepening[53] variously attains differing ontological-performance[72]-<including-virtue-as-ontology> so-reflected as the successive registry-worldviews/dimensions [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] implying that human [56]meaningfulness-and-teleology[100] can be construed as ever always twofaceted as to the facet of achieved sublimation-over-desublimation of [56]meaningfulness-and-teleology[100] as validated with*

predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[66]) and on the other hand the facet of the existentially-withdrawn-(as-'unaccounted-for'-leftover-or-residuality-or-spirit-of–[56]meaningfulness-and-teleology[100]-so-construed-as-metaphoricity[57],-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[53] in the sense that 'human intelligibility ever always projects of an underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought striving to grasp existence as it is signified-as-to-immanency (speaking of ontological-contiguity[67] 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 [56]meaningfulness-and-teleology[100] as validated with predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[66]) (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–[56]meaningfulness-and-teleology[100]-so-construed-as-metaphoricity[57],-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)) as limiting or of prospective human-subpotency aporeticism' which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening[53] as of prospective base-institutionalisation, [104]universalisation, positivism and prospectively notional~deprocrypticism sublimation-over-desublimation of [56]meaningfulness-and-teleology[100] as validated with predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[16]) and so with regards to 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]')

difference-in-kind/difference-in-

difference-in-kind/difference-in-aposteriorising-or-logicising-<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-

aposteriorising-or-logicising[22]	*'mutually-relative-validity-by-invalidity-as-to-the-veracity-of-any-given-existential-instantiation',-though-in-notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>-of-thevery-same-mutually-abstract-apriorising-or-axiomatising-or-referencing-conceptualisation>*
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23]	*difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing-<difference-in-apriorising-or-axiomatising-or-referencing-as-to-mutually-constrastive-'notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>–and–notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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~of-motif-and-apriorising/axiomatising/referencing-and-rendering-ontologically-irrelevant/impertinent-the-subtransversality~of-motif-and-apriorising/axiomatising/referencing>*
dimensionality-of-sublimating[24]-	*dimensionality-of-sublimating-(<~~amplituding/~~formative>~~supererogatory~~~de-mentativeness/epistemic-*

⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩	*growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩-as-to-human-ontological-performance[72]-<including-virtue-as-ontology>,-as-so-construed-as-from-prospective-ontological-normalcy/postconvergence-epistemic-projection-perspective-as-to-re-originariness/reorigination-as-reflecting-difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]*
dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transe	*dimensionality-of-desublimating-lack-of-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩-as-to-human-ontological-performance[72]-<including-virtue-as-ontology>,-as-so-construed-as-from-prospective-ontological-normalcy/postconvergence-epistemic-projection-perspective-in-reflecting-perspective-epistemic-abnormalcy/preconvergence[30]-distorted-originariness/distorted-origination-as-to-[80]presencing—absolutising-identitive-constitutedness[13]*

pistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩

dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]	*dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension-(as-'dispensing-with-shallow-reproducibility-mathesis/motif/thrownness-disposition'-for-relative-ontological-completeness[88]-by-reification[87],-so-construed-insightfully-as-of-human-limited-mentation-capacity-successive-re-originary-projections/anticipations-about-the-[45]<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal-as-existence/intrinsic-reality/ontological-veridicality-for-articulation-of–[56]meaningfulness-and-teleology[100],-that-in-that-succession-are-'as-from-relative-ontologically-flawed-to-relative-ontologically-veridical-articulation-of–[56]meaningfulness-and-teleology[100]',-but-then-as-the-'preceding-originary-projection/anticipation-of-relative-ontologically-flawed-articulation-of–[56]meaningfulness-and-teleology[100]-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–[56]meaningfulness-and-teleology[100]' (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–[56]meaningfulness-and-teleology[100]’)};¶ as-the-very-implication-and-reason-why-human-existential-thrownness-as-of-human-limited-mentation-capacity-paradoxically-renders-prospective-‘[61]nonpresencing–or–withdrawal–or–metaphysics-of-absence-(implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>)–or–transcendental-reasoning-of-event[37]-as-prospective-ontology-origination-perspective/framing/reference/horizon-of–[56]meaningfulness-and-teleology[100]’-the-critical-determination-of-relative-ontologically-veridical–[56]meaningfulness-and-teleology[100]-over-‘presencing–or–metaphysics-of-presence-(implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13])–or–ordinary-nontranscendental-reasoning-perspective/framing/reference/horizon-of–[56]meaningfulness-and-teleology[100]’, in enabling transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as for the need for human limited-mentation-capacity-deepening[53];¶ and operantly, dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension doesn’t mean ‘giving up on life’ (as of <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>) of temporal-dispositions and as prodded by sophistic/pedantic distraction inclinations

in [51]incrementalism-in-relative-ontological-incompleteness[89]—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-supererogation[97] over profound-supererogation[97]', but rather dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/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 [56]meaningfulness-and-teleology[100] infrastructure', and as validated by the fact that the succession of human registry-worldviews/dimensions are grounded on such 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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–[56]meaningfulness-and-teleology[100]' against the torrent of '<~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ and as prodded

by sophistic/pedantic distractive reasoning-from-results/afterthought imbued [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation' that is ever always 'parrhesiastically wanting' for the prospect of prospective 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [80]presencing—absolutising-identitive-constitutedness[13] registry-worldview/dimension as of its <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>⟩ 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of its prospectively ontologically-flawed [56]meaningfulness-and-teleology[100] as it seem to poorly construe of the 'implications of its apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-

aestheticised~preconverging/dementing[19]–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 [104]universalising-idealisation or medieval scholastics by the terms of their 'pedantic dogmatism' blaming Galileo for not communicating well faced with his 'budding-positivism/rational-empiricism', and a modern-day naïve [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [56]meaningfulness-and-teleology[100] communication discourse that is utterly clueless of the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of our positivism–procrypticism '[81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought as of an occluded self-consciousness' requiring prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of [14]de-mentation-~~(supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics~~)~~

dissemination[27]/seeding

[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality 'reification[87] *gesturing for prospective knowledge' arising as from existential-contextualising-contiguity*[39] [45]*<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-*[61]*nonpresencing,-for-explicating-ontological-contiguity*[67] *of prospective relative-ontological-completeness*[88] *~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument*[3] *so-construed as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation amenable thus to existence's validation as of ontological-primemovers-totalitative-framework*[73]*;¶ wherein for instance the same budding-positivists reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation dissemination/seeding as reflected in different budding-positivists like Copernicus, Galileo, Descartes, Newton, Leibniz are variously-and-transversally validated by existence as of positivism ontological-primemovers-totalitative-framework*[73]

dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-

epistemically-not-immanent'-as-lacking-internal-necessity-and-~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]*;¶ as-of-apriorising-teleological-parsimony/disparateness of conceptualisations, dissingularisation-<as-to-the-disjointedness/disentailment-of-*[80]*presencing—absolutising-identitive-constitutedness*[13]*>-(operantly-construed-as-of-*[51]*incrementalism-in-*

constitutedness[13]> *relative-ontological-incompleteness[89]—enframed-*

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conceptualisation/disjointing/disparateness/disentailing/internal-decoherencing);¶ and thus dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]> is construed 'as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)) rather as 'preconverging-or-dementing[19]–apriorising-psychologism representation', with dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]> so-induced by-'prospective parrhesiastic-aestheticisation of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as preconverging/dementing[19]–qualia-schema', reflecting the contrastive apriorising-teleological-thresholding–as-teleologicalframework/narrative-framework of 'prior preconverging-or-dementing[19]–apriorising-psychologism temporal underpinning–suprasocial-construct,-<~~amplituding/~~formative>[8]wooden-language-

	(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>),-and-sophistry reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as reasoning-from-results/afterthought' undermined/preconverging-or-dementing[19]–apriorising-psychologism by 'prospective postconverging-or-dialectical-thinking[20]–apriorising-psychologism intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation'
distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]	*'distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>'–as-destructuring-or-of-constitutedness[13]-over-conflatedness[12]*
epistemic-abnormalcy/preconvergence[30]	*epistemic-abnormalcy/preconvergence-<preconvergence-as-'preconverging-or-dementing[19]–apriorising-psychologism representation-as-of-preconverging-aestheticisation',-and-not-postconvergence-as-'postconverging-or-dialectical-thinking[20]–apriorising-psychologism*

	representation-as-of-postconverging-aestheticisation'>
[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness	*<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-⟨construed-as-transepistemic-apriorising/axiomatising/referencing-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression⟩;¶ reflecting intemporal-solipsistic—firstnatureness-of-epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity*
epistemic-totalising[32]	*epistemic-totalising refers to 'Being-as-epistemically-all-defining-and-determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of–[56]meaningfulness-and-teleology[100]-underlying-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] and so-*

reflected as of the epistemic construal from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective of analysis as to ontological-normalcy/postconvergence in determining ontological-veracity or ontological-impertinence';¶ such that the notion of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating is rather as of the epistemic reflection of ontological-veracity about say a given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] registry-worldview/dimension 'in effect [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100]' as reflected by the fact that apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by a positivistic mindset is [45]<~~amplituding/~~formative–epistemicity>totalisingly~/circumscribingly/delineatingly different from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given

	[56]meaningfulness-and-teleology[100] with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity
<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]	*<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag-(as-wrongly-implying-apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-as-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-that-is-prospectively-as-from-perspective-ontological-normalcy/postconvergence-rather-of-preconverging/dementing[19]–apriorising-psychologism)*
<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]	*<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence refers to the fact that the human mindset as of construction-of-the-Self is inherently of a given 'determinable relative-ontological-completeness[88]/incompleteness apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' as reflected in its given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/axiomatising, such that ontologically there is variance of the human mindset [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence disposition (as to Being-development/ontological-framework-*

expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]*meaningfulness-and-teleology*[100] *and its then imbued living-development–as-to-personality-development and institutional-development–as-to-social-function-development, implicited notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'*[102] *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*[57] *as of hermeneutic/reprojecting/supererogating/zeroing*[45]*<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness*[12]*') successively as of the state of recurrent-utter-uninstitutionalisation trepidatious-consciousness, base-institutionalisation–ununiversalisation warped-consciousness,* [104]*universalisation–non-positivism/medievalism preclusive-consciousness, our present positivism–procrypticism occlusive-consciousness and prospective notional~deprocrypticism protensive-consciousness;¶ and so in reflection of the* [46]*historiality/ontological-eventfulness*[37]*/ontological-*

aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> metaphoricity[57] of human [56]meaningfulness-and-teleology[100] as of underlying de-mentation-~~(supererogatory~~ontological–de-mentation-ordialectical–de-mentation—stranding-or-attributive-dialectics~~)~~ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] shifting phasing of 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' representation over preconverging-or-dementing[19]–apriorising-psychologism representation of the very ontologically same existence purview as of relative-ontological-completeness[88] over relative-ontological-incompleteness[89]

epistemic-totalitative[35]

epistemic-totalitative is rather 'of epistemic/notional projective evaluation about the ontological-performance[72]-<including-virtue-as-ontology> as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of all epistemic-totalities (and specifically as articulating the underlying ontological-contiguity[67]—of-the-human-institutionalisation-process[68] reflected in the epistemic succession of registry-worldviews/dimensions [84]reference-of-thought given epistemic-totalities of recurrent-utter-uninstitutionalisation, base-institutionalisation, [104]universalisation, positivism/rational-empiricism and prospectively deprocrypticism, so-implied as notional~deprocrypticism) so-construed as [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]'

whereas epistemic-totality[36] is rather about any inherent [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating given [56]meaningfulness-and-teleology[100] representation arising as of its [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]', and thus epistemic-totalitative contrasts with [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating (as of human-subpotency apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) in that while the latter refers to any given registry-worldview/dimension <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>) as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness[89] or relative-ontological-completeness[88] registry-worldview/dimension inherent [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating of [56]meaningfulness-and-teleology[100], epistemic-totalitative (as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru

ment[3] epistemic-veracity implications) rather refers to epistemically/notionally construing/evaluating projectively the human [56]meaningfulness-and-teleology[100] of any such [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] opened-construct-of–[56]meaningfulness-and-teleology[100] in increasing relative-ontological-completeness[88] as of the notional~deprocrypticism 'trueontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' perspective of perception in reflecting human-subpotency potential to converge to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3];¶ with the implication that the [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating attendant-ontology—as-of-conventioning-referencing perspective of say non-positivism/medievalism or procrypticism cannot all of a sudden respectively start postconverging-or-dialectical-thinking[20]–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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional projective

construal/evaluation' that can allow for the mental-projection out of any given registry-worldview/dimension <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) to reflect-and-contemplate of prospective postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation as of transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity over prior preconverging-or-dementing[19]–apriorising-psychologism representation, hence a [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projectivetotalitative–implications,-for-explicating-ontological-contiguity[67] construal is intimately associated with dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>)) as of the 'displacement/decentering-of-the-human-subject induced as of [14]de-

mentation-~~(supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics~~)~~' in undermining the 'shiftiness-of-the-Self[42]' associated with [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating as of <~~amplituding/~~formative>[8]wooden-language-~~(~~imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>~~)~~ perspective

epistemic-totality[36] *epistemic-totality refers to the fact that human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] de-mentatively/structurally/paradigmatically induces the [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating nature of human [56]meaningfulness-and-teleology[100] in existence with this [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating varying as from 'relative-ontological-incompleteness[89] to relative-ontological-completeness[88]' [84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], such that human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] conception and thereof-its-devolving-institutional-and-living-conceptions-in-existence are reflected-as-of-its-*

‘<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]’ [45]<~~amplituding/~~formative–epistemicity>totalising~and-internally-coherent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100] in existential-instantiations;¶ and epistemic-totality as such further speaks of the [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating nature of human [84]reference-of-thought-which-varies-as-of ‘relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’[90], as-so-liable-to-metaphoricity[57]-as-of-[84]reference-of-thought-evolving-and-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness, and we can consider in this regards ‘the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ wherein existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective of human ontological-performance[72]-<including-virtue-as-ontology> or ontological-veracity

shows a relative-ontological-completeness[88] variation as of 'traditional classical mechanics axiomatic-construct' to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs

event[37] *event (as to event-construed-as-the-prospective-ontology-origination or evental-instigation) speaks of 'existentially-contextualised intemporal-parrhesiastic-aestheticisation instigation(s) of humanity-level of possibilities of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], institutional-development–as-to-social-function-development and living-development–as-to-personality-development transformation of [56]meaningfulness-and-teleology[100]' as of 'aetiologisation/ontological-escalation implications' of metaphoricity[57]—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced prospective relative-ontological-completeness[88]-of-[84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as de-mentatively/structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments[106] of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, as so-implied with regards to the events[37] instigating the successive prospective registry-worldviews/dimensions in reflecting holographically-<conjugatively-andtransfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] say with 'Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-*

aestheticisation evental-instigation of [104]universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation wherein prospective [104]universalising-idealisation is postconverging-or-dialectical-thinking[20]–apriorising-psychologism and prior base-institutionalisation–ununiversalisation is preconverging-or-dementing[19]–apriorising-psychologism' or 'budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-thinking[20]–apriorising-psychologism and prior [104]universalisation–non-positivism/medievalism is preconverging-or-dementing[19]–apriorising-psychologism';¶ with the underlying insight here that 'existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation(s)' speaks of the possibility of aetiologisation/ontological-escalation as of 'infinity/a-million-and-one-instances-and-locales implications' of deflating/superseding the vices-and-impediments[106] of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of a transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] that de-mentatively/structurally/paradigmatically recognises an issue of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-

mentally-aestheticised~preconverging/dementing[19]–qualia-schema> with regards to 'ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing[19]–apriorising-psychologism implications' warranting the superseding/deflating of prior relative-ontological-completeness[88]-of-[84]reference-of-thought rather than the given prior relative-ontological-incompleteness[89] underpinning–suprasocial-construct/sophistry <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) induced false pretence of an issue of 'aposteriorising/logicising/deriving/intelligising/measuring on the basis of the its prospectively unrecognised ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and the preconverging-or-dementing[19]–apriorising-psychologism implications', such that the true 'issue of prosecution' with regards to Socrates or Galileo with respect to their asceticism[4] stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers [104]universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry

'aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-dementing[19]*–apriorising-psychologism implications', just as it is herein contended that the sophistic/pedantic disposition of our times in* [51]*incrementalism-in-relative-ontological-incompleteness*[89]*—enframed-conceptualisation will assume a nondescript/ignorable–void*[60] *pretence of case-issues-and-not-of-event-implications thus 'aposteriorising/logicising/deriving/intelligising/measuring on the basis of our positivism/rational-empiricism manifestation of* [81]*procrypticism–or–disjointedness-as-of-*[84]*reference-of-thought prospectively ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' thus 'ignoring the aetiologisation/ontological-escalation implications with regards to existentially-contextualised intemporal-parrhesiastic-aestheticisation evental-instigation of prospective* [17]*deprocrypticism–or–preempting—disjointedness-as-of-*[84]*reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied prospective* [56]*meaningfulness-and-teleology*[100] *infrastructure for deflating/superseding vices-and-impediments*[106] *of positivism/rational-empiricism manifestation of* [81]*procrypticism–or–*

	disjointedness-as-of-[84]reference-of-thought'
existence-potency [38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression	*existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression-as-of-(*[15]*<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness*[12]*–as-to-the-ontological-normalcy/postconvergence-projective-perspective,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy/preconvergence*[30]*)*
existential-contextualising-contiguity[39]	*existential-contextualising-contiguity refers to* [56]*meaningfulness-and-teleology*[100] *projective epistemic-veracity and thus ontological-veracity construed de-mentatively/structurally/paradigmatically as of 'conflatedness*[12]*-with-existence/conflatedness*[12]*-of-construal-alongside-existential-sublimating-manifestation', so-implied as existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness*[88]*-of-*[84]*reference-of-thought-*[85]*devolving-as-of-instantiative-context or logical-dueness-rather-as-of-prospective-relative-ontological-completeness*[88]*-of-*[84]*reference-of-thought or relative-ontological-veridicality-as-of-prospective-*[84]*reference-of-thought;*¶ *existential-contextualising-contiguity as 'conflatedness*[12]*-with-existence as to existence-potency*[38]*~sublimating–nascence,-disclosed-from-prospective-epistemic-digression construal of ontological-primemovers-totalitative-framework*[73]*/conflatedness*[12]*-of-construal-alongside-existential-manifestation' is effectively what allows for the projective epistemic countenancing of 'relative-ontological-*

incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as of human limited-mentation-capacity-deepening[53], and thus the corresponding knowledge-reification[87] capacity towards singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as implied with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]';¶ such that existential-contextualising-contiguity [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projectivetotalitative–implications,-for-explicating-ontological-contiguity[67] apriorising/axiomatising/referencing—conflatedness[12] 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 [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) which is so-construed as: 'existential-contextualising-contiguity as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression' underlying causality with regards to [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as to ontological-primemovers-totalitative-framework[73]) 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-reification[87]/ontological-veracity rather as of the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] so-imbued in difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21], and so contrary to atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness[13] of poor projective epistemic countenancing of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-

conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)〉 as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] of apriorising/axiomatising/referencing' as of their ontologically-flawed reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] given their [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [56]meaningfulness-and-teleology[100] of [80]presencing—absolutising-identitive-constitutedness[13]/identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49];¶ thus existential-contextualising-contiguity [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projectivetotalitative–implications,-for-explicating-ontological-contiguity[67] as of its implied epistemic [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation veridically implies the '([45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]) [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism)[56] meaningfulness-and-teleology[100]' as of the existential reflexivity of epistemic causality with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor for human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), and this point is important to preempt the 'ontologically-flawed unforegrounding-disentailment' of existential-contextualising-contiguity by way of vague and naïve elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity as can be wrongly/unwittingly be projected with flawed used of 'human conceptual-

tools' like language/logic/mathematics/statistics/algorithms/models/etc. that are only as pertinent as of their reflecting of the absolute a priori that is existence and 'not superseding/overriding existential-reality in [80]presencing—absolutising-identitive-constitutedness[13]/constitutedness[13]' (even as such conceptual-tools of formulation and representation can rather be of valid [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) as to their epistemically-construed phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) but not epistemically overriding/superseding inherent existence which is ever always absolutely the [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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 [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ as the absolute a priori that gives reasons and the 'human consciousness level of epistemic-sufficiency-constitutedness[13]' doesn't inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity-deepening[53] (as starkly manifested with such epiphenomenon like quantum entanglement);¶ further knowledge-reification[87] 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-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ speak to the congruence of overall existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ reflecting the 'ontological-contiguity[67] of the comprehensive supervening of

phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩' as enabling human existential analysis as of transverse epistemic-conception phenomenal/manifest~subpotency-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ and so while invalidating any reductionist subpotency substituting for any other epistemic-conceptions of immanently imbued phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ thus 'enabling the transverse hermeneutic/reprojecting/supererogating/zeroing process that brings-about/yields human knowledge-reification[87]' as ultimately validated/invalidated by prospective sublimation-over-desublimation ontological implications;¶ and this conception of human knowledge-reification[87] 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/inferring-of-elucidation-outside-existential-contextualising-contiguity' without establishing the analogy/mere-analogising coherent ontological-contiguity[67] as of existential-contextualising-contiguity and thus do not speak to 'an entailing dynamics of existentially reflected ontological-contiguity[67] as to

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' as is the case with 'thought-experiments of mere common/comparative patterning' thus inducing blurriness[7] of [56]meaningfulness-and-teleology[100] as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanentontological-contiguity[67]'> which do not project an entailing dynamics unlike thought-experiments of veridical existential-contextualising-contiguity such as Einsteinian relativity conceptualisations as to their [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) and so since thought-experiments reflecting existential-contextualising-contiguity because of their awareness of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] don't fall into the ontological-flaws of equating/levelling-down everything across space and time associated with [80]presencing—absolutising-identitive-constitutedness[13] when it comes to reflecting ontological-contiguity[67]

projection in relative-ontological-completeness[88] as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] given that existence—is-theabsolute-a-priori-of-conceptualisation enabling sublimation-overdesublimation, and this differentiation between veridical knowledge-reification[87] and analogy/mere-analogising also highlights that actually knowledge is more critically a contiguous whole as to the underlying [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] (and this should be the overall expected epistemic attitude) but for the artificial divisions arising as to human limited-mentation-capacity warranting specialisations and the fact that various epistemic-conceptions of specialisations are of their 'peculiar optimal epistemicity for inducing sublimation', but then the requisite originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation as to sublimating ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' remains of the same ontological-congruence across all human knowledge-reification[87] domains as reflected by the overall registry-worldview's/dimension's [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] implied peculiar ('relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[66])')

[44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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 [84]reference-of-thought epistemic-veracity for sublimation warranted across all the subject-matters so-reflected as of overall philosophical epistemological conceptualisation (and so specifically as to the positivism/rational-empiricism overall epistemic attitude of [84]reference-of-thought underlying all these subject-matters) but more thoroughly implicited in many a natural science domain (given the natural sciences very strong constraining to predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[66]) and low emotional-involvement inducing the requisite candidness for prospective knowledge-reification[87] 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 [84]reference-of-thought in enhancing overall human contemplation for knowledge-reification[87];¶ such an existential-contextualising-contiguity conception of knowledge-reification[87] unlike the mere aestheticisation of abstract dialecticism or analogy/mere-analogising makes a most profound claim to being ontological/scientific

by the more profound veracity that it is epistemically embedded as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (thus averting vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-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-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> enabling sublimation-over-desublimation, that is, the existential-contextualising-contiguity of knowledge-reification[87] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought arising by human limited-mentation-capacity-deepening[53] thus 'is not mere eclecticism' as can be interpreted from a naïve [80]presencing—absolutising-identitive-constitutedness[13] epistemic-projection perspective to knowledge-reification[87] as to a relic/artifactual orientation poorly entertaining ontological-contiguity[67] projection of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-

(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] and that then equates/level-down everything across space and time failing to reflect [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> associated with prospective sublimation, and so just as say Einsteinian relativity in rearticulating prior physics conception like Lorentz transformation, Maxwell's equations, etc. do not speak to 'a soulless eclectic gathering of such conceptions' but rather priorly a re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation)[91] drivenness as to a prospective ontological-contiguity[67] projection of relative-ontological-completeness[88] 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 [56]meaningfulness-and-teleology[100] 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 sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence'[96], and we can consider in this regards for instance the veridicality that the convolutedness of say modern-day DNA genetics knowledge-reification[87] in existential-contextualising-contiguity cannot be construed as of mere conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> as say in terms of Mendelian hereditary (as conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> can be so-elicited with the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) since such a conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> conception will be existentially/ontologically elusive by its poor reflection of relative-ontological-completeness[88] and by the relic/artifactual orientation not postconvergingly–de-mentated/structured/paradigmed in perpetually furthering/inducing the veracity of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] underlying the complex sublimating conception of genetics in existential-contextualising-contiguity and in many case such an approach as to blurriness[7] of [56]meaningfulness-and-teleology[100] 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-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence'[96] *(and this mistake is often made as of mere academicism in a flawed knowledge-reification*[87]*–gesturing that construe of the insights of latter existential-contextualising-contiguity elucidations as to ontological-contiguity*[67] *projection of 'relative-ontological-incompleteness*[89]*/relative-ontological-completeness*[88]*-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness*[12]*/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity*[57]*–as-rede-mentating/restructuring/reparadigming–psychologism'*[90] *rather in terms of abstract and vague relic/artifactual conceptualisations failing to establish the entailing dynamics of existentially reflected ontological-contiguity*[67] *as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97] *invalidating any existential-contextualising-contiguity analysis and end up equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity*[39]*'s-reifying/elucidating-of-prospective-relative-ontological-completeness*[88]*'> and isms–*

conceptualisations by wrongly implying everything is of the same ontological-contiguity[67] thus undermining [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> insights along the same lines like absurdly striving to idly rearticulate Mendelian hereditary as from the insight garnered from say modern-day DNA genetics with a poor capacity to discern their respective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> implications as to the overall human prospective knowledge-reification[87] project of sublimation and human emancipation) and this insight underlies the contention herein to overcome blurriness[7] of [56]meaningfulness-and-teleology[100] of our positivism–procrypticism uninstitutionalised-threshold[103] for the prospective relative-ontological-completeness[88], and so-reflected as the deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[66])('preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[51]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency' at its given/defined institutionalisation ontologically-pertinent epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (and so over prior positivism–procrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[76]) 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-[84]reference-of-thought,-as-to-'[51]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' given 'relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanentontological-contiguity[67]'> as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transversedesublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>)' at its given/defined uninstitutionalised-threshold[103] ontologically-deficient epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]');¶ critically with regards to the '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[44] foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-

notional~projective-perspective>', blurriness[7] 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-framework[73] as [45]<~~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 [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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-itsinstitutionalisation responsible for the resolution of underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint' as prospectively accounting for the manifestation of the statistical outcomes in the very first place (consider for instance that the statistical outcomes arising from past social aporia-resolving transformational initiatives like the New Deal, G.I. bill, Medicare, civil rights, the post-war public infrastructure and technology investments, etc. accounting-for/as-the-true existential-

contextualising-contiguity foreground/operantly-entailing-conception for the growth of the U.S. middle-class specifically as well as the statistical outcomes associated with both international organisations public policies and countries-specific public policies worldwide are paradoxically being raised-and-foregrounded-over-the-ontological-veracity-of-the-socialexistential-contextualising-contiguity to 'surreptitiously' imply that the need for such social aporia-resolving transformational initiatives in the future as advocated by many is unwarranted as 'the statistical outcomes seem to be construed as their very own epistemic causation of the rise of the US middle-class and global population data improvements' or in another respect the aporia-resolving nature of budding-positivists and before them [104]universalising-idealisation thinkers in both instances as to their [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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 [80]presencing—absolutising-identitive-constitutedness[13] 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-contiguity[67]—of-the-human-institutionalisation-process[68] as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), likewise as manifested for instance in the economics domain the extensive use of mathematics as a conceptual-tool often takes on a purpose all of its own that overrides/unforegrounds/conceptually-disentails the socioeconomic-domain 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 blurriness[7] 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-commitment[66] with regards to the 'full-conflatedness[12] of apriorising/axiomatising/referencing–conceptualisation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and clearly define their human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-

construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor framework/cadre (as to keep tab of the perpetual '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) in elucidating ontological-contiguity[67]-<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 [80]presencing—absolutising-identitive-constitutedness[13] 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 [104]universal-transparency[105]-(transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]) 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of construal of ontological-primemovers-totalitative-framework[73] as reflecting existential-reality/ontological-veracity', (and where this fails as with climate change it again has to do with blurriness[7] and the associated eliciting of social-vestedness/normativity-<discretely-implied-functionalism>) as we can appreciate as of a typical case in point how the similar integration of conceptual-tools like mathematics, statistics, algorithms, models, etc. operate between say the economic sciences and natural sciences wherein the latter relatively-tends to preserve their natural science existential-contextualising-contiguity [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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-contiguity [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40]	*existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology-⟨in-lockstep-of-temporal-dispositions-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>,-as-non-veridical-narratives-and-intemporal-corresponding-ontological-reconstituting–as-to-conflatedness[12]/deconstruction-realterations-for-ontologically-veridical-narratives⟩*
falsifiability[41]	*falsifiability refers to epistemic-veracity 'determinable as from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression construal of ontological-primemovers-totalitative-framework[73] as reflecting existential-reality/ontological-veracity' as so-construed as from [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-conception in prospective reflection of relative-ontological-completeness[88]–of-apriorising/axiomatising/referencing and so over naïve [80]presencing—absolutising-identitive-constitutedness[13] epistemic-conception prospectively in relative-ontological-incompleteness[89]–of-apriorising/axiomatising/referencing that fails to appreciate human self-surpassing 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-*

self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)〉 as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (as to the fact that 'falsifiability is constantly redefined as to when relative-ontological-completeness[88] avails with human limited-mentation-capacity-deepening[53]' so-reflected with the 'effective-and-relative theorising ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation' by the Corpenicuses/Galileos/Pasteurs, etc. up to our modern-day scientific standards 'wherein the very sublimating–nascence induced by scientific theorising is part-and-parcel of redefining/re-epistemising the notion-of-falsifiability' and so as to dimensionality-of-sublimating[24]-〈<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation〉), and thus the broader implication of falsifiability is construed basically as 'epistemic-veracity for determining existential-reality/ontological-veracity as of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]';¶ 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-framework[73]*, and where ecstatic-existence manifestation is rather as of an 'overall singular/unrepeatable/nonrecurring/as-of-yet-unrepeatable-or-nonrecurring unfolding manifestation' as implied with the ambit of such theories as the big bang theory, string theory, the ontological-contiguity*[67]*—of-the-human-institutionalisation-process*[68] *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-framework*[73] *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-framework*[73] *going by its specifically relevant methodological evaluations or observations or experiments as to underlying human conceptivity/epistemic-reflexivity*

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

[42]	*acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts)*
flawed-existential-elevation-of-[84]reference-of-thought[43]	*flawed-existential-elevation-of-[84]reference-of-thought-(of-preconverging-or-dementing[19]–apriorising-psychologism,-'denaturing[15]-postlogic-backtracking-towards-social-aggregation-enablers' over postconverging-or-dialectical-thinking[20]-'intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity')*
[44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocry	*foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism),-as-to-'<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>' so-construed as the knowledge-reification[87] exercise of 'foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) as to existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12]' with regards to prospective knowledge and its overall coherence with the relevant*

pticism⟩ *relative-ontological-completeness*[88] [84]*reference-of-thought's—nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations,-with-such-explanations-reflected-as-of-ontological-contiguity*[67] *-and-inducing-corresponding-prospective-sublimity, and so as to dimensionality-of-sublimating*[24]*-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness*[12]*/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ involved in the dispensing-with-immediacy-for-relative-ontological-completeness*[88]*-by-reification*[87]*/contemplative-distension*[26] *for such prospective knowledge-reification*[87]*;*¶ *and with regards to 'the* [84]*reference-of-thought of all the successive registry-worldviews/dimensions in their successive relative-ontological-completeness*[88] *as so-construed in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity*[67]*—of-the-human-institutionalisation-process*[68]*' implied knowledge-reification*[87]*, the foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97]*'-in-reflecting-'immanent-ontological-contiguity*[67]*';–as-operative-notional~deprocrypticism⟩ of* [56]*meaningfulness-and-teleology*[100] *is rather as of 'the successive* [84]*reference-of-thought in relative-ontological-completeness*[88] *apriorising/axiomatising/referencing—conflatedness*[12]*-construal-of-existential-contextualising-contiguity*[39]*-as-of-*[45]*<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-*

prospective-[61] nonpresencing,-for-explicating-ontological-contiguity[67]';¶ 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-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in other to reflect deeper and deeper ontological-contiguity[67] and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their 'assemblages of axiomatic-constructs' are meant as derivable-as-of-necessity-and-mutually-coherent in all existential instantiations and not as discretionary-and-incoherent, such that where issues undermining derivation-as-of-necessity-and-mutual-coherence arise at any given unreified-threshold then it is understood that prospective knowledge-reification[87] requires defining-and-superseding that prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-necessity-and-mutual-coherence so-revealed as from foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ conception in existential-contextualising-contiguity[39];¶ foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-

sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩,-as-to-'<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective> speaks to the fact that existence can only truly epistemically be construed as of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–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-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-

notional~deprocrypticism⟩ reflects 'the relativeness to originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ of epistemic-situations as to phenomenal/manifest~subpotencies-and-their-corresponding-manifest-teleological-aporeticism in the full-potency of existence (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective)', and so with regards to the fact that transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity and desublimation in existence is preconvergingly/postconvergingly–de-mentated/structured/paradigmed around phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ (such that there is a notional~symmetrisation of phenomenal/manifest-subpotencies-and-theircorresponding-phenomenal/manifest-teleological-aporeticism that is equally reflected in 'the human-subpotency consciousness phenomenal/manifest epistemicity in existence with regards to its notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking[20]–by–preconverging-or-dementing[19]-perspectives-of-human–[56]meaningfulness-and-teleology[100]> underlying human ontological-performance[72]-<including-virtue-as-ontology>' and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-construed as temporality[99] and human-subpotency epistemic-projection

towards the full-potency of existence so-construed as intemporality[52], as so-reflected in both 'Derridean underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment' with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition in the pursuit for sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> at the very center of Foucault and Derrida contentions, instead misconstrued by their [80]presencing—absolutising-identitive-constitutedness[13] 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 [80]presencing—absolutising-identitive-constitutedness[13] conceptualisations and indirectly-and-heuristically pointing to human self-surpassing 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-

(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)〉 as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] 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 '[14]de-mentation-〈~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics〉 of human [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100]' as driving/dynamising the 'succession of registry-worldviews/dimensions in institutional-cumulation/institutional-recomposure-〈as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>〉 as of human limited-mentation-capacity-deepening[53]' underlying the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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–[56]meaningfulness-and-teleology[100]', and so decisively derived-and-construed as from 'the counterintuitive discernment about the full ontological implications of human cognisance-and-integration of postlogism[78]/notional~psychopathy denatured [56]meaningfulness-and-teleology[100] at uninstitutionalised-

threshold[103] as articulated herein specifically with regards to psychopathy and social psychopathy manifestation in our positivism–procrypticism registry-worldview/dimension' providing insight on 'the human ontological-performance[72]-<including-virtue-as-ontology> of registry-worldviews/dimensions [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100]' so-reflected dialectically as of human notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> and notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> speaking of 'notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking[20]–by–preconverging-or-dementing[19]-perspectives-of-human–[56]meaningfulness-and-teleology[100]> of the successive registry-worldviews/dimensions [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100]');¶ such existence foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) conception is very much unlike entailment as of vague elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] caught up in [80]presencing—absolutising-identitive-constitutedness[13] in distorted-

originariness/distorted-origination failing to reflect 'phenomenal/manifest~subpotencies-as-to-their-drivenness-and-their-corresponding-teleological-aporeticism in the full-potency of existence' (as from the ontological-normalcy/postconvergence epistemic-projection perspective), in the sense that 'existence is the overall originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ of ontological-contiguity[67]' construed as overall ecstatic-existence-supervening-conflatedness[12] with the implication that supervening phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ are all in originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩;¶ this further undermines naïve physicalism that 'fails to perceive the comprehensive supervening of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ which is exactly what existentially avails as to the fact that it is the

human-subpotency consciousness that epistemically conceptualises reality (as of for-human-studies) as to varied phenomenal/manifest~subpotencies-corresponding-teleological-aporeticism overcoming/unovercoming as from the physical, chemical, biological, psychological, social, etc. as to the 'ontological-contiguity[67] *of the comprehensive supervening of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness*[12]*–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩' so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility*[74]*-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-conflatedness*[12]*–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness*[12]*–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ as to the comprehensive supervening of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness*[12]*–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ so-*

reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-contiguity[67] of the comprehensive supervening of phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence)' as that is what is of applicative veracity as to inherent subject-matters epistemic-conceptions of phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence);¶ it can further be appreciated in this regards for instance that no amount of abstract mathematics can substitute for the requisite inherent physics epistemic-conception foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism),-as-to-'<~~amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] *in elucidating the inherent physics epistemic-conception phenomenal/manifest~subpotency-⟨in-transitive-conflatedness*[12]*–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ with regards to the ontological-contiguity*[67] *of existence' given the inherent physics epistemic-conception phenomenal/manifest~subpotency-⟨in-transitive-conflatedness*[12]*–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility*[74]*-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-contiguity*[67] *of existence, and just as the same can be said even of inherent mathematics epistemic-conception notwithstanding its rather contemplatable peculiar transverse epistemic-conception phenomenal/manifest~subpotency-⟨in-transitive-conflatedness*[12]*–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩, but then all other subjectmatters are equally epistemic-conceptions as of their very own peculiar transverse epistemic-conception*

phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ with regards to the ontological-contiguity[67] of existence (as even the social and socio-psychological phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ as of human living/institutional/Being implications do have transversephenomenal/manifest existential consequences as to the human organising-and-institutionalising capacity to elucidate the natural sciences phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ even as the former don't substitute for the inherent natural sciences phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ in elucidating the natural sciences);¶ rather the valid epistemic-conceptions of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ as to their peculiar transverse epistemic-conception phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ should not lead to naïve reductionist interpretations in apriorising/axiomatising/referencing—constitutedness[13] that pretend to then substitute for the other phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-

existence's~sublimating–nascence⟩ (as it can be noted not only with the naivety of physicalism reductionism or [104]universal mathematical/informational reductionism or consciousness reductionism) 'wrongly seeming to supersede the ontological-contiguity[67] of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness[12]' whereas 'ultimately it is sublimation in existence' as of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ induced sublimation (so-reflected as 'foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-contiguity[67] of existence' as to the possibility of human limited-mentation-capacity-deepening[53] induced epistemic-conceptions of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-

existence's~sublimating–nascence⟩ (and this actually allows for the epistemic-conception of any other possible phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ that are not as of yet divulged as to their correspondingly inducible sublimation in existence), and so over all such reductionist epistemic-conceptions wrongly construing peculiar transverse epistemic-conception phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ in apriorising/axiomatising/referencing—constitutedness[13] as substituting for other phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ (and thus fundamentally since a physics reductionism of existence cannot generate the profound sublimation in existence of say a biology epistemic-conception of living phenomena or a biological/neurological reductionism of existence cannot generate the more profound sublimation in existence of say a social and socio-psychological epistemic-conception of social-constructs and institutions [56]meaningfulness-and-teleology[100], such pretences are often at best unscientific postures riding-the-wave/exploit-without-correspondingsublimation-as-to-existence-potency[38]~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)

[45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]

<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) [56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], and so-construed-as-from-the-ontological-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-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' is rather reflected as of the teleologies ('phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological') of phenomenal/manifest~subpotencies-(in-transitive-conflatedness[72]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) as so-underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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/dementing[19]–apriorising-psychologism and postconverging/dialectical-thinking[20]–apriorising-psychologism' are of 'the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation[97]—to—profound-supererogation[97]' (such that the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is 'the very same notionalisation/notional-conception/amplituding of referencing/registering/decisioning of shallow-supererogation[97]—to—profound-supererogation[97]') thus reflecting the fact that the 'ontological-normalcy/postconvergence of the full-potency of existence' as the absolute epistemic-projection perspective of profound-supererogation[97] is 'not of referenced/registered/decisioned presence/constitutedness[13]' but rather 'of referencing/registering/decisioning becoming/conflatedness[12]/formative–supererogating' and by extension the 'epistemic-abnormalcy/preconvergence[30] of phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence)' as to their epistemic-projection perspectives of relative profound-supererogation[97] is 'not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]>' but rather 'of

sublimating~referencing/registering/decisioning self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)', and so as to imply that 'intelligibility of phenomenality/manifestation in existence as to causality' can only be divulged as of 'any given sublimating~referencing/registering/decisioning (whether 'of sublimating inline–manifestation/phenomenality' or 'of sublimating conceptive/epistemic-reflexive–manifestation/phenomenality' so-underlied totalisingly as of overall panintelligibility[74]—effusing/ecstatic–inlining) sublimating in self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)' (and so-construed as to sublimating inline and/or sublimating conceptive/epistemic-reflexive phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence))

[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-	*'historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of apriorising/axiomatising/referencing as to [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving', and so underlined by the 'momentousness for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity induced as from human limited-mentation-capacity-deepening[53]' in perspective*

normalcy/postconvergence-reflected-'epistemicity-relativism'>	*ontological-normalcy/postconvergence projective-totalitative–implications-of-prospective-*[61]*nonpresencing-for-explicating-ontological-contiguity*[67]*,-as-reflecting-*[45]*<~~amplituding/~~formative–epistemicity>causality~all-along-comprehensively-as-to-the-ontological-contiguity*[67]*—of-the-human-institutionalisation-process*[68]*,-(construed-psychoanalytically-as-of-the-conflatedness*[42]*-'dynamics-of-fundamentally-seeded/incipient-human- limited-mentation-capacity-deepening*[53]*-driven-as-to-intemporality*[52]*/intemporal-preservation-psychology-of-completeness-in-notional-contiguity/epistemic-contiguity*[62]*-<profound-supererogation -of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema>-as-so-reflecting-prospective-transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity,–in-contrast-with–the-various-temporalities-psychologies-of-incompleteness-in-notional-discontiguity/epistemic-discontiguity*[63]*-<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema>,-as-threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation*[97]*-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>-and-reflecting-prospectively-desublimation/gimmickiness', and so as-to-the-underlying-social-'epistemic-totality*[36]*'-of–*[56]*meaningfulness-and-teleology*[100]*-with-regards-to–social-stake-contention-or-confliction)*
[47]historicity-tracing—in-	*'historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of apriorising/axiomatising/referencing as to* [84]*reference-of-*

presencing–hyperrealisation/hyperreal-transposition

thought–and–[84]reference-of-thought-[85]devolving' (is-so-construed-as-of-its-defining-shallow-de-mentative/structural/paradigmatic-'presencing-conceptualisation-disposition')-as-to-human-psychological-entrapment-to-the-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-disposition-of-'defining-priorly-aestheticised-conceptualisations',-as-so-resulting-from-prior-human-limited-mentation-capacity-ontological-performance[72]-<including-virtue-as-ontology>-outcomes;¶ historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition constrasts with prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> (which-is-construed-as-of-its-defining-prospective-aestheticised-conceptualisations-more-profound-de-mentative/structural/paradigmatic-'re-originariness/reorigination-futural-ontological-performance[72]-<including-virtue-as-ontology>-projection,-superseding-presencing-conceptualisation-disposition')-as-to-human-psychological-uninhibitedness/decomplexification-for-[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation-disposition-of-'defining-prospectively-aestheticised-conceptualisations',-and-so-for-renewed-ontological-performance[72]-<including-virtue-as-ontology>-outcome-as-from-the-ontological-normalcy/postconvergence-projective-perspective;¶ as historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is the 'repetitive [80]presencing—absolutising-identitive-constitutedness[13] [51]incrementalism-in-relative-ontological-

incompleteness[89]—enframed-conceptualisation disposition' of successive registry-worldviews/dimensions as to their <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) with respect to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as to prior, present and prospective human-subpotency potential of overall aestheticisation–and–aestheticisation-towards-ontology

[48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/

human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-(implied-as-of-human-limited-mentation-capacity-deepening[53],-for-construal-of-existential-reality/ontological-veridicality-and-human-emancipatory-potential,-and-so-as-of-prospective-relative-ontological-completeness[88]-of-apriorising-or-axiomatic-construct-or-[84]reference-of-thought)

entailment-of-prospective-[61]nonpresencing>[93]	
identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]	*identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-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-[58]neuterising-of'-dynamic-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>,-thus-falsely-implying-all-as-rather-dialectical-thinking)*
[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-	*ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation-(as 'existential-contextualising-contiguity[39] reprisings' of psychopathic postlogism[78]-slantedness, inducing derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-*

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

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as from 'mental-as-prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> investment followed by muddled-[84]reference-of-thought in cohering-to-postlogism[78]-set-of-narratives in denaturing[15]-prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>'); arising as a result of the registry-worldview relative-ontological-incompleteness[89]-of-[84]reference-of-thought beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] and 'lack of constraining social [104]universal-transparency[105]-(transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]) or construed more precisely not on the positivism–procrypticism basis of such 'individuations [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context categorisation' but rather on the

	notional~deprocrypticism basis of ontological-contiguity[67] *as 'individuations candidity/candour capacity' as of perspective ontological-normalcy/postconvergence notional evaluation of temporality*[99]*/shortness-to-intemporality*[52]*/longness-of-register-of-meaningfulness/*[84]*reference-of-thought de-mentative/structural/paradigmatic—ontological-performance*[72]*-<including-virtue-as-ontology>*
[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation	*akrasiatic–incrementalism-in-relative-ontological-incompleteness*[89]*—enframed-conceptualisation-<as-to-*[47]*historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition,-'circularly-in-akrasiatic-drag/interiorising'-of-motif-and-apriorising/axiomatising/referencing>—enframed-conceptualisation as to dimensionality-of-desublimating-lack-of*[75]*-(<~~amplituding/~~formative>~~supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness*[12]*/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) so-reflecting lack-of-the-epistemic-projective-perspective-of-ontological-normalcy/postconvergence*
intemporality[52]	*intemporality / longness-of-register-of–*[56]*meaningfulness-and-teleology*[100] */ dispensing-with-ontologically-perverting-immediacy-behaviour,-as-of-prospective-institutionalisation,-as-from-inherently-determinable-apriorising-teleological-thresholding–as-teleological-framework-or-narrative-framework / upholding-or-renewing-of-categorical-imperatives-or-axioms-or-registry-teleology*[100]*-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation-<as-so-*

preceding-in-perspective-ontological-normalcy/postconvergence-human-epistemic-categoricality-of-apriorising/axiomatising/referencing> / dimensionality-of-sublimating[24] *-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness*[12]*/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation);¶ as to 'implied human limited-mentation-capacity-deepening*[53] *inducing* [14]*de-mentation-(~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology*[100]*' (with regards to the 'full incipient supererogating breadth of human intelligibility transmutation' exuding '<~~supererogatory~~-human-subpotency>–effecting imbued epistemic-totalising*[32] *preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' before the incipience of metaphoricity*[57] *and then* [56]*meaningfulness-and-teleology*[100] *as to existentialising–frame) behind the 'substantive existential-contextualising-contiguity*[39] *hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance', intemporality 'in reflecting human profound ontological-performance*[72]*-<including-virtue-as-ontology> as of* [61]*nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-conception of intemporal individuation' it is herein contended (beyond naivist human*

intragenerational/intradimensional conception of individual persons punctual existential ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. so-construed as to the given registry-worldview/s/dimension's <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) shallow social-functioning-and-accordance—as-of–social-stake-contention-or-confliction), speaks to 'the sole veridically scientific conception of human ontological-performance[72]-<including-virtue-as-ontology> subsuming notions of ontology, morality, ethics, etc.' and so as to a 'cogent epistemic-totalising[32] protraction conceptivity/epistemic-reflexivity' of human ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as so-underlying 'human [56]meaningfulness-and-teleology[100] effective epistemic-totalising[32] consequence with regards to the fact that its profoundness/ontologising-depth is of non-disjointedness/contiguity/coherence' (in its '<~~amplituding/~~formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <~~amplituding/~~formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability)' underlined as to its prospective [44]foregrounding—entailment-(postconverging–narrowing-

down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism))

limited-mentation-capacity-deepening 53

limited-mentation-capacity-deepening-(<~~amplituding/~~formative–epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]),-as-recomposuring-of-apriorising/axiomatising/referencing-as-of-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression,-as-of-'[48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]'-(as of relative apriorising/axiomatising/referencing—constitutedness[13] towards relative apriorising/axiomatising/referencing—conflatedness[42]);¶ limited-mentation-capacity-deepening fundamentally speaks of human knowledge-reification[87] 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, [104]universalisation–non-positivism/medievalism preclusive-consciousness, our present positivism–procrypticism occlusiveconsciousness and prospective notional~deprocrypticism protensive-consciousness), speaking of human teleology[100] so-construed as 'human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <~~amplituding/~~formative>disposedness-(as-to-

orientation/value-construct/valuation–and–derived-parameterising) and <~~amplituding/~~formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))', underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation);¶ with limited-mentation-capacity-deepening (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology), rather arising as of 'aestheticisation–and–aestheticisationtowards-ontology of human ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~conflatedness[12] of [56]meaningfulness-and-teleology[100] involving 'the epistemic-totalising[32]~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] *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-*[45]*<~~amplituding/~~formative–epistemicity>totalising~conceptualisation)', and so-underscored by the* [84]*reference-of-thought–and–*[84]*reference-of-thought-*[85]*devolving dynamics of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human* [56]*meaningfulness-and-teleology*[100] *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* [56]*meaningfulness-and-teleology*[100]*';¶ 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*[72]*-<including-virtue-as-ontology> potential' (as reflected in issues of human* [56]*meaningfulness-and-teleology*[100] *induced* [80]*presencing—absolutising-identitive-constitutedness*[13]*) requiring appropriate human dispensing-with-immediacy-for-relative-ontological-completeness*[88]*-by-reification*[87]*/contemplative-distension*[26] *to ever always preserve human* [56]*meaningfulness-and-teleology*[100] *cross-fertilising 'generativity potential' and 'ontological-performance*[72]*-*

<including-virtue-as-ontology> potential' as institutionally reflected respectively with the artistic, the philosophical and the scientific/ontological orientations of human [56]meaningfulness-and-teleology[100], and in this respect 'the philosophical as spanning aestheticisation (generativity potential) and aestheticisation-towards-ontology (ontological-performance[72]-<including-virtue-as-ontology> potential) of human [56]meaningfulness-and-teleology[100]' speaks to the epistemic successes and failures as to human ontological-performance[72]-<including-virtue-as-ontology> leading up to science/ontology as aestheticisationtowards-ontology (ontological-performance[72]-<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 [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation (as we can appreciate that both ancient-sophists and medieval-scholastics could be notionally/epistemically be considered as involved in philosophy however ontologically-flawed we may now think of

their given closed mindsets very much as pseudoscience is decried by serious scientists as it is only such ontological-veracity by its perpetual epistemic-totalising[32]~resubjecting to the sublimating-validation/desublimating-invalidation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] that can establish the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of philosophical knowledge to avoid its degeneracy into a poor and relic/artifactual knowledge-reification[87] pedantic gesturing of mere aestheticisation hardly appreciative of the cogency of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as to a conception of cumulative/recomposuring knowledge allowing for future knowledge-reification[87] beyond a naïve institutionalised social-vestedness/normativity as to relic/artifactual conception of knowledge weakened to the questioning of how-does-it-knows-that-what-it-says-is-true especially when it adopts disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> over [44]foregrounding—entailment-

⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ [56]meaningfulness-and-teleology[100] 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/completementary-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-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation)[91] veracity that truly underlies all human [56]meaningfulness-and-teleology[100] 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-supererogation[97] *-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> (and so over any human-subpotency institutionalising conceptions like philosophy and science), and in the bigger picture in this regards the institutionalised conception of philosophy for instance is a distorted Western metaphysics-of-presence-(implicited-'nondescript/ignorable–void*[50]*'-as-to-*[80]*presencing—absolutising-identitive-constitutedness*[13]*) notion of the more* [104]*universal concept of overall human knowledge (pure and simple), with the flaw that speaking of say non-Western philosophy is a misnomer so-construed as 'a distorted and undue epistemic intercession of supposed Western philosophy as a reference point of conception into any non-Western society aestheticisation–and–aestheticisation-towards-ontology notion of overall human knowledge' (as to any such non-Western social dynamics very own originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as outcome/outfit/shell—construed-historially-as-of-thespecifically-aestheticised-incrusting/plating/coating-as-institutionalmanifestation) and furthermore such a misnomer as to its metaphysics-of-presence-(implicited-'nondescript/ignorable–void*[50]*'-as-to-*[80]*presencing—absolutising-identitive-constitutedness*[13]*) seem to supersede the more*

fundamental notion of human underlying ontological-commitment[66] (as instigatively driving the human out of animality) as to the more pivotal/critical human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various socialsetups dynamics of relative-ontological-completeness[88] in renewing of human [56]meaningfulness-and-teleology[100]');¶ 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 [56]meaningfulness-and-teleology[100] and so as to the requisite originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance[72]-<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 [80]*presencing—absolutising-identitive-constitutedness*[13] *<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-*[47]*historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) conscious and unconscious institutional politics of self-preservation whether from 'institutionalised philosophy' or 'institutionalised science' as to the overall politicisation of knowledge given that human limited-mentation-capacity warrants human institutional specialisations as subdividing the overall human knowledge aestheticisation–and–aestheticisation-towards-ontology (while factoring that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97]*-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> is not beholdening to any such human-subpotency institutionalising) implying that scientific achievements are de facto philosophical achievements as inherent to the practice of science is notionally/epistemically 'implicited philosophy' whether the scientist is*

explicitly conscious or not of this such that faced with scientific dilemma some of the most novel philosophies are implicitedly articulated in scientific works in need for their philosophical explicitation (as herein explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> actually point to an overall [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification[87]–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/measuringinstrument[3]–for–conceptualisation required for the relevant domain-of-study as to reflecting its given epistemic-conception phenomenal/manifest~subpotency-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) pertinence to which any such scientific methods/methodologies/approaches are rather subjected);¶ human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification[87] orientation associated with the overall philosophical and exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> orientation associated with science rather fundamentally speaks to the pre-eminence of their aetiologisation/ontological-escalation purpose so-reflected in the succession of 'relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[66])' as

narrowing-down selectivity of the intemporal-disposition as of ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, our positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought and prospectively [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought) and is thus primarily concerned about human prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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-completeness[88]-by-reification[87]/contemplative-distension[26] 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~asceticism[4] 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 [104]universalising-idealisation as to their given epoch

implied a more fated/precarious/perilous/uncertain world with their notion of self-development implying forming individuals that can face such a world with valour in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal aporeticism overcoming/unovercoming associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific aporeticism overcoming/unovercoming concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticism overcoming/unovercoming reflection of human [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> while avoiding an epistemically-flawed complex of [80]presencing—absolutising-identitive-constitutedness[13];¶ along the same lines human limited-mentation-capacity-deepening as reflecting both overall knowledge-reification[87] orientation further implies that there can't be any tradition/practice of knowledge that overrides existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as it can be often naively implied in many a blurry and pedantic domain-of-study subject to totalisingly-disentailing—discretion/whim-of-thought with any such orientations claiming to ignore ontological-veracity rather speaking of institutional bankruptcy as to the fact that 'human-subpotency cannot subject knowledge but is rather subject to knowledge' such that issues of human ineptness/incapacity arising from disparateness-of-

conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> 'cannot be artificially transformed and construed as de-mentative/structural/paradigmatic issues of inherent knowledge as of the inherent nature of science or inherent nature of the philosophical knowledge' (failing to attend to prospective existential aporeticism overcoming/unovercoming while 'naively construing of the framework of human agreeability and agreeing as knowledge' rather than the 'construal of ontological-veracity as of the impersonal manifestation of the sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as the more fundamental purpose of the intellectual enterprise', and so as to the reality of the fact that true knowledge has ever always been about superseding human limited-mentation-capacity and not defining it as a point-of-reference however disagreeable the exercise), and in many ways this drawback is reflected in the modern practice of philosophical interpretations in the humanities as to a relic/artifactual orientation and academic practice of going about knowledge-reification[87] that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-contiguity[67] as to the proliferation of isms–conceptualisations without any 'relative-ontological-completeness[88] <~~amplituding/~~formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability reflecting [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' as well as mere conceptual-patterning-<as-

devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> with no contiguous knowledge-reification[87]–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 blurriness[7] of thought) and in a further twisted relic/artifactual approach the very notion of postmodernism as of 'postmodern-thought elucidation of ontologically-flawed desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition' is paradoxically construed as postmodern condition as of the modern's take prospective uninstitutionalised-threshold[103] of procrypticism or disjointedness—as-of-[84]reference-of-thought (as to an academically induced confusion equating postmodern-thought with the analytical criticism of modern society's metanarratives so-articulated by postmodern-thought more like paradoxically qualifying budding-positivists critiquing of the non-positivising medieval-world/medievalism as the medieval condition) with all this contradictory pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation arising because of the precedence of institutional self-preservation over existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as we can easily appreciate that the lack of blurriness[7] in many a natural science as to an untenable constraining of social [104]universal-transparency[105]-

(transparency-of-totalising-entailing,-as-to-entailing-

[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]) *will avert any such relic/artifactual approach to knowledge (say for instance construing modern genetics as a deeper conception of hereditary as anti-hereditary or say quantum physics as a deeper conception of physics as anti-physics along the lines of equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> and isms–conceptualisations because of institutional pre-eminence over relative-ontological-completeness[88] conception as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]), thus speaking of the requisite underlying ontological-good-faith/authenticity[69] and ontological-bad-faith/inauthenticity[64] insight (manifested beyond-the-consciousnessawareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>) when going about knowledge-reification[87] in domains-of-study subject to blurriness[7], and critically human knowledge-reification[87] as to organic-knowledge is inherently of existential implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal to which the sublimating relative-ontological-completeness[88] has to be epistemically affirmed while the desublimating relative-ontological-incompleteness[89] has to be epistemically unaffirmed and so with regards to the constraining*

implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] *with no naïve notion of neutrality/goodnaturedness that wrongly leads to equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity*[39]*'s-reifying/elucidating-of-prospective-relative-ontological-completeness*[88]*'> 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* [104]*universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness*[7] *failing to grasp 'relative-ontological-incompleteness*[89]*/relative-ontological-completeness*[88]*-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness*[12]*/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity*[57]*–as-rede-mentating/restructuring/reparadigming–psychologism'*[90] *and equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity*[39]*'s-reifying/elucidating-of-prospective-relative-ontological-completeness*[88]*'> and isms–conceptualisations providing the ubiquitous framework for a poorly accounted for media-driven pop-intellectualism subject to marionetting subterfuges of*

dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> equally requires corresponding institutional sublimation that doesn't just assume a relative-ontological-incompleteness[89]–presublimation-construct–of[86]meaningfulness-and-teleology[100] value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as we can appreciate for instance that such modern developments like nuclear science, general technical progress and even the Internet today require corresponding human referencing/registering/decisioning social and institutional sublimation that cannot simply be assumed by 'default of institutional status/pre-eminence' without profound questioning and reflection for corresponding prospective sublimation as to [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection);¶ and in this regards as to human limited-mentation-capacity-deepening as being ever always about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal (de-mentating/structuring/paradigming the veracity of

knowledge necessarily as being in ontological-contiguity[67]), knowledge-reification[87] construed as of interpretation of say a given historical figure's theory/philosophy/thought is ever always 'priorly about the interpreter's relative-ontological-completeness[88] constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' such that in reality 'the ontological-veracity of interpretation is never truly about a relic/artifactual notion of interpretation of any given historical figure's theory/philosophy/thought without involving any relative-ontological-completeness[88] conception as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' but rather any such a given historical figure articulate their theory/philosophy/thought as of the projected ontological-veracity they make of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal, with existence being exactly the 'starting/instigative concern (as to relative-ontological-completeness[88] construal) of the interpreter' and thereof deriving the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> implications (as to aestheticisation and aestheticisation-towards-ontology) with respect to the given historical figure's theory/philosophy/thought as to relative-ontological-

completeness[88] ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for appreciating the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> implications of such prior foregoing physics like Newtonian mechanics and other subsequent prior physics conceptions like Lorentz transformation, Maxwell's equations, etc. without adopting any relic/artifactual notion of their interpretation as to equate/level-down everything across space and time as to an improbable poor sense of relative-ontological-completeness[88] underlying/organising their comprehensive conceptualisation), and this insight is very much implicited in the Derridean and Foucauldian conceptions of interpretation as to the implicited grasp of projective-insights in deconstruction and archaeology/genealogy knowledge-reification[87]–gesturings respectively which by their underlying/organising implicited 'projective-insights'/'epistemic-projection-in-conflatedness[12]' of apriorising/axiomatising/referencing as to human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal, as so-explicited herein,

stand-out particularly as to their re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation)[91] of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal and thus de-mentatively/structurally/paradigmatically effectively enabling the construal of sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> implications of relative-ontological-completeness[88] just as it is so-implicited in the natural sciences (unlike many a [80]presencing—absolutising-identitive-constitutedness[13] knowledge-reification[87] posturing which are de-mentatively/structurally/paradigmatically bogged down in desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to their relic/artifactual postures equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> and isms–conceptualisations with a poor sense of the projective-insights/epistemic-projection-in-conflatedness[12] of apriorising/axiomatising/referencing as of underlying/organising 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-

⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] and it is herein critically contended so-associated with 'desublimating blurriness[7] from an academicism linchpinning practice of absolute beholdening to historical figures/schools as if bigger-than/superseding the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' that doesn't serve prospective existential knowledge-reification[87] but rather institutional imprimaturing wherein re-originary insights arising from new thinking is 'inferentially-and-selectively reappropriated' as supposedly enlightened reinterpretation of the given historical figures/schools and 'so-deducible as inferentially-and-selectively reappropriated' by 'such awkwardness-of-thought associated with lack of prospective existentialising sublimation implications as to knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications but for the empty institutional-imprimaturing mystification/solemnity/gravity projected' and so-fundamentally defeating the fundamental dimensionality-of-sublimating[54]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–

equalisation⟩ that motivated the given historical thinker in the first place as to succeeding human generations relaying the prospective existentialising sublimation of their thought for human progress and so as we can appreciate that the 'development of the mind' that led say Mendel or Pasteur or Einstein or Newton, etc. to develop their theories will not naively construe that their worth lies in hereditary biology or germ theory or physics, etc. remaining at the level they left it as the greatest scientist of their time but rather how this is prospectively historially enabling to the overall human scientific project continuum even if their ideas come to pass as no longer the most up-to-date), with this [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> insight explicitly reflected and elaborated herein as to the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] imbued [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> projective-insights of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (so-

reflected as of notional~deprocrypticism or <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) profound dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] 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 (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process),¶ with human limited-mentation-capacity-deepening as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal implying necessarily that the intellectual-and-moral valour in the human knowledge-reification[87] exercise is all about articulating its [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as to relative-ontological-completeness[88] ontological-veracity while collectively taking pride in the collective advancement so-arising with the very first commitment of the intellectual being 'a prior commitment to inherent knowledge above all else'

including above their very own theoretical/philosophical/thought postures as so-allowing for the full human knowledge-reification[87] potential as it is very often a relic/artifactual attachment to institutionally hallowed postures irrespective of the implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] that brings about the enculturation of strategies of institutional self-preservation over prospective knowledge-reification[87];¶ and in this regards 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality enabling the construal of sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' fundamentally reflects how prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-

decisionality)~of-ontological-performance[72]*-<including-virtue-as-ontology> of human* [56]*meaningfulness-and-teleology*[100] *are superseded by mere 'projective-insights'/'epistemic-projection-in-conflatedness*[12]*' as to the fact that there is no logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'*[102]*> for any prospective relative-ontological-completeness*[88] [56]*meaningfulness-and-teleology*[100] *with logic rather being the inner working coherence/contiguity of any such a relative-ontological-completeness*[88] *apriorising/axiomatising/referencing construct with the consequence that the prior relative-ontological-incompleteness*[89] [56]*meaningfulness-and-teleology*[100] *logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'*[102]*> is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for* [104]*universal human 'projective-insights'/'epistemic-projection-in-conflatedness*[12]*' capacity to-come-to-terms-with/to-respond-to prospective sublimating* [56]*meaningfulness-and-teleology*[100] *as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97] *as of human underlying ontological-commitment*[56] *that then as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring begets the prospective relative-ontological-completeness*[88] *apriorising/axiomatising/referencing construct logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'*[102]*> (as there is no prior recurrent-utter-uninstitutionalisation, base-institutionalisation–*

ununiversalisation, [104]universalisation–non-positivism/medievalism, and positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought respective logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> for prospective base-institutionalisation, [104]universalisation, positivism and prospectively [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought respectively but for [104]universal human 'projective-insights'/'epistemic-projection-in-conflatedness[12]' capacity to-come-to-terms-with/to-respond-to prospective sublimating [56]meaningfulness-and-teleology[100] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as of human underlying ontological-commitment[66] in then begetting as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring their prospective relative-ontological-completeness[88] apriorising/axiomatising/referencing construct logical-bases/logics-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]>) so-reflected starkly in the fact that for instance as to a predisposition in an animistic social-setup to relate to the notion of plane as God of plane 'it is rather the effective veracity as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as of human underlying ontological-commitment[66]' that as to induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is bound to bring about an animistic change of apriorising/axiomatising/referencing construct as

mentality rather than any engagement as of prior animistic meaningfulness apriorising/axiomatising/referencing construct logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]>, but then any such prospective worldview [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving transforming [56]meaningfulness-and-teleology[100] is bound to elicit notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> at any such prospective destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> with regards to social-stake-contention-or-confliction as so-de-mentatively/structurally/paradigmatically associated with an elicited 'pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation' emphasising the disjointing relative-ontological-incompleteness[89] logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> which is in want for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (to enable prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-

teleology[100]) as with the respective emphasising of non-universalising logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]>, non-positivising/non-rational-empiricism logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> and disjointing/disparateness/disentailing logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> (with regards to the apriorising/axiomatising/referencing construct of [56]meaningfulness-and-teleology[100]) by ancient-sophists, medieval-scholastics and modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]) (to undermine prospective [104]universalising-idealisation, budding-positivism and postmodern-thought respectively) and involving 'their seeding-misprising ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] 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 pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in contempt of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-

⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90];¶ human limited-mentation-capacity-deepening as of organic-knowledge more critically involves 'the requisite fundamental knowledge-reification[87]–gesturing point-of-departure' as referencing/registering/decisioning nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> by 'their very own sublimating prospective/nascent relative-ontological-completeness[88] [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning' in order to fulfil the requisite [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for effective theoretical–conceptual–operant conceptualisation enabling 'sublimating ~~supererogatory~~unbeholdening-conflatedness[12] [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' (and so over referencing/registering/decisioning such nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> by 'the presublimation relative-ontological-incompleteness[89] [84]reference-of-thought/grandest-axiomatic-construct—

as-to-referencing/registering/decisioning' thus rather inducing 'desublimating relic/artifactual–beholdening-constitutedness[13] [47]*historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition'), and in this respect the institutionalised intellectual practice of any given registry-worldview/dimension failing to reflect 'the fundamental knowledge-reification*[87]*–gesturing point-of-departure of prospective/nascent relative-ontological-completeness*[88] [84]*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*[89] [84]*reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning' respectively as of the 'non-universalising knowledge-reification*[87]*–gesturing' of ancient-sophistry, 'non-positivising knowledge-reification*[87]*–gesturing' of medievalscholasticism or 'disjointing/disparateness/disentailing knowledge-reification*[87]*–gesturing' of modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-*[45]*<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness*[88]*) as to their flawed fundamental knowledge-reification*[87]*–gesturing point-of-departure cannot intelligibly conceptualise the effective theoretical–conceptual–operant implications warranting the 'prospective/nascent relative-ontological-completeness*[88] [84]*reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning'*

respectively of Socratic-philosophers '[104]universalising-idealisation knowledge-reification[87]–gesturing', budding-positivists 'rational-empiricism/positivism knowledge-reification[87]–gesturing' and prospective postmodern-thought '[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought knowledge-reification[87]–gesturing' (as reflecting a rather more fundamental apriorising and psychoanalytic presublimating defect warranting prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede such [80]presencing—absolutising-identitive-constitutedness[13] mental-flex equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> and isms–conceptualisations and so in lieu of grasping the projective-insights for drawing sublimating 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]), 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[88]*–*[84]*reference-of-thought-*[85]*devolving> is not beholdening upon existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97] *and speaks to* [45]*<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag*[33] *that rather stifles prospective human knowledge possibilities as to their disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity*[67]*'> (rather than* [44]*foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97]*'-in-reflecting-'immanent-ontological-contiguity*[67]*';–as-operative-notional~deprocrypticism)* [56]*meaningfulness-and-teleology*[100] *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-reification*[87] *framework involving a detour to existence-potency*[38]*~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in epistemic-totalisingly*[32]*–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/measuringinstrument[3] rather than any social or institutional extrinsic-attribution decadent crafts perceived as superseding the requisite intrinsic-attribution for genuine knowledge (even to the extent of temporal institutional or social non-recognition as the primary purpose of knowledge, especially as it reflects prospective human destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<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-reification[87]) and so beyond [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and blurriness[7]

induced pedantic abandonment to desublimating [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation (in lieu of sublimating [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation with the so-induced [104]universal-transparency[105]-(transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]) 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 <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as to 'fundamentally skewing the dynamism in the play of temporal-and-intemporal-dispositions of social-stake-contention-or-confliction of the social-construct towards sublimating ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' and in this regards knowledge-reification[87] can only extend as far as eliciting human ontological-commitment[66] as to existence—as-sublimating-withdrawal and subsequent secondnatured human institutionalisation from the [104]universal-transparency[105]-(transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]), but knowledge-reification[87] ends/should-not

	aspire to any 'convincing' of ontological-bad-faith/inauthenticity[64] *~preconverging–de-mentating/structuring/paradigming*[65] *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*
[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]	*logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation*[97] *-<construed-as-to-act-execution-or-logical-implications-of-'notion-of-agreement-or-disagreement'>*
[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—	*antiakrasiatic–maximalising-recomposuring-for-relative-ontological-completeness*[88] *—unenframed-conceptualisation-<as-to-*[46]*historiality/ontological-eventfulness*[37]*/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>,-*

unenframed-conceptualisation *'hermeneutically/reprojectively/supererogatingly/zeroingly-as-exteriorising/deneuterising[16]'-of-motif-and-apriorising/axiomatising/referencing>—unenframed-conceptualisation as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality over wrongly-projected decontextualisingunimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (preconverging-or-dementing[10]–apriorising-psychologism [84]reference-of-thought in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> as shallowness-of-thought-or-unsophistication-of-understanding)⟩*

[56]meaningfulness-and-teleology[100] *meaningfulness as of its inherent 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' as of apriorising/axiomatising/referencing—conflatedness[12]-with-existence,-as-defining-backdrop-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology[100]-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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—meaningfulness-and-teleology[100] defining any given registry-worldview/dimension in reflection of the fact that there can only be one [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology[100] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' for inducing intelligibility, such that the reification[87] issue/problem with meaningfulness-and-teleology[100] is rather derivational as of human relative ontological-performance[72]-<including-virtue-as-ontology> as of 'various relative-ontological-completeness[88]-of-[84]reference-of-thought' in reflecting meaningfulness-and-teleology[100] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective over human-subpotency epistemic/notional~projective-perspective (thus inducing successive relative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology[100]) as well as the given [84]reference-of-thought-[85]devolving temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> of its [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating of meaningfulness-and-teleology[100]

metaphoricity[57] *metaphoricity as evolving-and-devolving—'<~~amplituding/~~formative–epistemicity>totalising~conception-of-existential-contextualising-contiguity[39]-in-reification[87]', construed ultimately as of the crossgenerational superseding of any given registry-worldview/dimension [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [56]meaningfulness-and-teleology[100] (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–[56]meaningfulness-and-teleology[100]'), as of prospective relative-ontological-completeness[88] superseding/undermining/deflating of prior*

relative-ontological-incompleteness[89], as [56]meaningfulness-and-teleology[100] infrastructure rede-mentating/restructuring/reparadigming;¶ implying 'differing-andincompatible [56]meaningfulness-and-teleology[100] finality' of the relative-ontological-incompleteness[89] and the relative-ontological-completeness[88] as of their respectively implied ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] as opened-construct-of–[56]meaningfulness-and-teleology[100] and pseudo-edginess/pseudo-incisiveness as <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) as of the implied reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as reasoning-from-results/afterthought (as to elicitable <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>)), 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 [56]meaningfulness-and-teleology[100] routing ontologically-

hegemonising-narrative[71] *as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' can arise from the former over the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment*[66] *underlying any society/social-setup conventioning as so reflected by its 'self-assuredness-of-ontological-good-faith/authenticity*[69]*~postconverging–de-mentating/structuring/paradigming*[70]*–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' enabling the relative-ontological-completeness*[88] *'prospective* [56]*meaningfulness-and-teleology*[100] *routing ontologically-hegemonising-narrative*[71] *as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)' over the relative-ontological-incompleteness*[89] *crossgenerationally as of ontological-primemovers-totalitative-framework*[73] *sublimating implications, reflecting the fact that there is no base-institutionalisation propositional-convincing-of-dialogical-equivalence of recurrent-utter-uninstitutionalisation but rather a 'prospective* [56]*meaningfulness-and-teleology*[100] *routing ontologically-hegemonising-narrative*[71] *as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' arising as of their ontological-primemovers-totalitative-framework*[73] *sublimating implications pointing out that base-institutionalisation is relatively as to existence-potency*[38]*~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and this notion of 'prospective* [56]*meaningfulness-and-*

teleology[100] routing ontologically-hegemonising-narrative[71] as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (and not propositional-convincing-of-dialogical-equivalence)' applies likewise in 'affirming relative existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications' of [104]universalisation over base-institutionalisation, positivism/rational-empiricism over [104]universalisation, 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[89] shiftiness-of-the-Self[72] associated with human sovereignconstructs in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] which can naturally be overcomed by human insight of its limited-mentation-capacity implications and 'as requiring knowledge-construct specialisms' involving human deferential-formalisation-transference to 'perceived significant others' with respect to such specialisms 'limited-mentation-capacity-deepening[53] resources-and-talent focussing for knowledge-reification[87]', but then sophistic/pedantic dispositions as of social-stake-contention-or-confliction in [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the 'ontological-veracity of human <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) as of propositional-convincing-of-dialogical-equivalence' to undermine such 'prospective [56]meaningfulness-and-teleology[100] routing ontologically-hegemonising-narrative[71] as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' enlightenment from its dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] specialisms even though we know that the truly specialist lawyer, chemist, etc. doesn't adopt any such propositional-convincing-of-dialogical-equivalence relation with <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>) but rather is in an enlightening/educating deferential-formalisation-transference posture of 'prospective [56]meaningfulness-and-teleology[100] routing ontologically-hegemonising-narrative[71] as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring', and this relation between flawed sophistic/pedantic social-stake-contention-or-confliction encouraging of <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>) propositional-

convincing-of-dialogical-equivalence in [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and veridical intellectual 'prospective [56]meaningfulness-and-teleology[100] routing ontologically-hegemonising-narrative[71] as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' for [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation also arises when it comes to prospective knowledge-reification[87] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88])), and hence ultimately with respect to human limited-mentation-capacity implications sophistry can-and-is only undermined by prospective relative-ontological-completeness[88] 'prospective [56]meaningfulness-and-teleology[100] routing ontologically-hegemonising-narrative[71] as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' knowledge-reification[87] in inducing the [104]universal-transparency[105]-(transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]) of the prospective registry-worldview/dimension '[44]foregrounding—entailment-

(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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 [84]reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism, supernaturalism, etc. <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>)) even when the vast majority of humans never have a thorough grasp of any specifically given specialism/profound positivistic knowledge-construct say modern medicine, physics, social science, etc., and likewise the sophistic/pedantic difficulty facing the prospective possibility of notional~deprocrypticism as it is prospectively reflective of our present positivism–procrypticism uninstitutionalised-threshold[103] lies in the fact that it is highly liable to present social-stake-contention-or-confliction [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought sophistry 'flawed encouraging of propositional-convincing-of-

dialogical-equivalence <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) as of present disjointedness-as-of-[84]reference-of-thought' in undermining the 'prospective [56]meaningfulness-and-teleology[100] routing ontologically-hegemonising-narrative[71] as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as of its dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26], and such prospective notional~deprocrypticism organic knowledge-reification[87] necessarily requires at least the induced [104]universal-transparency[105]-(transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]) of the [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought '[44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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-[84]*reference-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*

neuterising[58] *neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-epistemically-flawed–*[80]*presencing—absolutising-identitive-constitutedness*[13]*–or–identitive-constitutedness*[13]*-as-'epistemic-totality*[36]*'-dereification*[87]*-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-*[80]*presencing—absolutising-identitive-constitutedness*[13]*>*[28]*-as-flawed-epistemic-determinism*[49]

neuterisation[59] *neuterisation-(undisambiguation of temporal-as-denaturing*[15]*/preconverging-or-dementing*[19] *from intemporal-as-sound/postconverging-or-dialectical-thinking*[20]*, so-construed-as-to-binarity-of–*[8]*categorical-imperatives/axioms/registry-teleology*[100]*-with-temporal-as-denaturing*[15]*falsely-represented-as-if-in-ontological-contiguity*[67]*-with-intemporal-as-sound, 'rather-than-disambiguated-into intemporal-as-prospective-notional-contiguity/epistemic-contiguity*[62]*-<profound-supererogation -of-mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema> and temporal-as-prior-notional-discontiguity/epistemic-discontiguity*[63]*-<shallow-supererogation -of-mentally-aestheticised~preconverging/dementing –qualia-schema>-representations', but-wrongly-implying-both-are of the-very-same-*

immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' [56]*imbued-apriorising/axiomatising/referencing of meaningfulness-and-teleology*[100]*)*

nondescript/ignorable–void[60]

nondescript/ignorable–void, in underlying holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]*—of-the-human-institutionalisation-process*[68] *epistemic-ricochetting/transepistemicity* [44]*foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97]*'-in-reflecting-'immanent-ontological-contiguity*[67]*';–as-operative-notional~deprocrypticism)* [56]*meaningfulness-and-teleology*[100] *as of human limited-mentation-capacity-deepening*[53] *grasp of 'ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97]*-<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/dementing*[19]*–qualia-schema' refers to the fact that no registry-worldview/dimension going by its relative-ontological-incompleteness*[89] *as of prior registry-worldview/dimension epistemic perspective is representatively cognisant-and-integrative of its* [56]*meaningfulness-and-teleology*[100] *as of its prospective destructuring-*

threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> implied/appreciable preconverging/dementing[19]–qualia-schema (so-reflected as from the prospective registry-worldview/dimension in relative-ontological-completeness[88] epistemic perspective), as it rather reproduces circularly its 'prior registry-worldview's/dimension's nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing[19]–qualia-schema' over any such prospective registry-worldview's/dimension's veridically implied/appreciable preconverging/dementing[19]–qualia-schema representation of the prior registry-worldview's/dimension's destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology>, with the implication that the 'destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> preconverging/dementing[19]–qualia-schema' respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, [104]universalisation, positivism and notional~deprocrypticism (as

dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]) are rather construed by the respective prior registry-worldviews/dimensions circularly as of their 'prior registry-worldview's/dimension's nondescript/ignorable–void as of their ontologically-flawed preconverging/dementing[19]–qualia-schema': and any such 'prior registry-worldview's/dimension's nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing[19]–qualia-schema' can only veridically be conceptualised-and-analysed as of 'the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (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[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]' with regards to the transepistemic/epistemic-ricochetting [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of human limited-mentation-capacity-deepening[53] in human epistemic-totalising[32]~resubjecting of ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-

of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>', and so as of the relative-ontological-completeness[88] prospective registry-worldview's/dimension's ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] 'induced postconverging/dialectical-thinking[20]–qualia-schema as from its apriorising-pyschologism/mental-schema implicited value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness[88]' superseding of the relative-ontological-incompleteness[89] prior registry-worldview's/dimension's ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] 'implied prior postconverging/dialectical-thinking[20]–qualia-schema which becomes prospectively a prior preconverging/dementing[19]–qualia-schema' (thus grasping the 'teleologically-determinative ontological-primemovers-totalitative-framework[73]' of the prior registry-worldview's/dimension's meaningfulness so-construable as of its preconverging/dementing[19]–qualia-schema reflection of its destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology>);¶ as the prior registry-worldview's/dimension's destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> is construed as a <~~amplituding/~~formative>[8]wooden-

language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiaticdrag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]) as of the implied reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as reasoning-from-results/afterthought, speaking of human-subpotency prospective lack of 'platonic anamnesis' (rather as of human-'limited-mentation-capacity-deepening[53]'-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 [104]universalising-idealisation [80]presencing—absolutising-identitive-constitutedness[13] perspective, and noting as well here that the conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> naivety of Platonism as merely prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is alien to Plato and the Socratic-philosophers whose anamnesis rather speaks of originariness-parrhesia,–as–spontaneity-of-aestheticisation conceptualisation of their [104]universalising-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 reflected as

existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in restoring dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), implies the prospective registry-worldview/dimension in relative-ontological-completeness[88] is of superseding value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness[88] so-reflected as of 'the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (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[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]' induced 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning [56]meaningfulness-and-teleology[100] as

equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>' over the prior registry-worldview's/dimension's destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> '[80]presencing—absolutising-identitive-constitutedness[13]'/identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] induced 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought [56]meaningfulness-and-teleology[100] as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology>';¶ with the above reflecting the fact that originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as outcome/outfit/shell—construedhistorially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation is rather a 'secondnatured positive-opportunism[76] implied mechanical-knowledge' but then the very possibility for prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation inducing of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation (as to when ecstatic-existence-as-

transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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[67]—of-the-human-institutionalisation-process[68] (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[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]' induced 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning [56]meaningfulness-and-teleology[100] as equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>';¶ and it is herein that the notion of construction-of-the-Self is central as to the implication that [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> involves 'direct bilateral relationship of

appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100]' in order for the upholding of anamnesis (as to when ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is implied), as to the fact that with regards to social-stake-contention-or-confliction the prior registry-worldview's/dimension's prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiaticdrag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) at its destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> cannot uphold/uptake the prospective registry-worldview's/dimension's [56]meaningfulness-and-teleology[100] as it rather engages with such prospective knowledge in complexification of its prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation <~~amplituding/~~formative>[8]wooden-

language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) which is alien to the requisite prospective registry-worldview's/dimension's parrhesiastic value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness[88] human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence>;¶ hence the <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) of a prior registry-worldview's/dimension's destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[52]-<including-virtue-as-ontology> as its human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint emerges as of 'asceticism[4] consciousness point-of-referencing projection (<~~amplituding/~~formative–epistemicity>causality~as-to-projectivetotalitative–implications,-for-explicating-ontological-contiguity[67]) towards the prospective registry-

worldview/dimension' eliciting the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21], wherein the ascetically implied metaphoricity[57] as of the prospective registry-worldview/dimension, by its prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective construction-of-the-Self, induces 'value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100]' thus overriding the 'prior registry-worldview's/dimension's nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing[19]–qualia-schema' with regards to its destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology>, such that a <~~amplituding~~/formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) simply speaks of a registry-worldview's/dimension's

[45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of the 'shiftiness-of-the-Self[92]' whether as of trepidatious/warped/preclusive/occlusive [80]presencing—absolutising-identitive-constitutedness[13]/identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]

[61]nonpresencing *nonpresencing–or–withdrawal–or–metaphysics-of-absence-(implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>)–or–transcendental-reasoning-of-event[37]-as-prospective-ontology-origination perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100] as to the transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21];¶ reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression or existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality;¶ nonpresencing-<perspective–ontological-normalcy/postconvergence>*

speaks to the transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity that is ecstatic-existence as phenomenologically reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] *'both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance*[72]*-<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity*[62] *and desublimating notional-discontiguity/epistemic-discontiguity*[63] *as of human limited-mentation-capacity-deepening*[53] *implications) and signified-as-to-immanency (speaking of ontological-contiguity*[67] *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* [45]*<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating implications) fail to reflect nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the requisite human limited-mentation-capacity-deepening*[53] *knowledge-reification*[87]*–gesturing and with such*

reductionisms rather inducing [80]presencing—absolutising-identitive-constitutedness[13] as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] poor and relic/artifactual conceptions of knowledge that poorly contemplates of human limited-mentation-capacity-deepening[53] implications, and so as 'failing to override apriorising/axiomatising/referencing—constitutedness[13] with apriorising/axiomatising/referencing—conflatedness[12] as the latter enables 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[72]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] to be drawn in keeping tab of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 'both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity[62] and desublimating notional-discontiguity/epistemic-discontiguity[63] as of human limited-mentation-capacity-deepening[53] implications) and signified-as-to-immanency (speaking of ontological-contiguity[67] 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/axiomatising/referencing—conflatedness[12] construal (underlined by human limited-mentation-capacity-deepening[53] as to existential-contextualising-contiguity[39] 'implied [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness[12]s of ontological-contiguity[67]') is critically associated with [80]presencing—absolutising-identitive-constitutedness[13] academicism proliferation of isms–conceptualisations mere conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'>' articulated rather as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] (wherein the knowledge-reification[87]–gesturing is simply construed 'out of idly/singly abstractable logical possibilities for such 'isms–conceptualisations mere conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'>' and not-or-poorly aspiring to portray the unchanging immanent-backdrop construable-and-reconstruable as of existential contextualising in ontological-contiguity[67] in [45]<~~amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating conception of [56]meaningfulness-and-teleology[100]') as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> and thus with the 'ontologically-flawed implication that the absolute a priori is not construed as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' but instead any of such given isms–conceptualisations and associated reductionisms now substituting for the unchanging immanent-backdrop of existential-contextualising-contiguity[39] as the absolute a priori of conceptualisation, and so as of vague academicism proceduralisms in totalisingly-disentailing—discretion/whim-of-thought, rather than a knowledge-reification[87]–gesturing of [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) that starts-from-and-remains-in/is-of-epistemical-embeddedness-with existential-contextualising-contiguity[39] (as to prospective knowledge-reification[87]–gesturing 'implied [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness[12]s of ontological-contiguity[67]') 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> (consider in this regards the apriorising/axiomatising/referencing—conflatedness[12], in reflecting the unchanging immanent-backdrop of existential-contextualising-contiguity[39], of recurrent aspiration for ontological-contiguity[67] across Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-theory/loop-quantum-gravity/etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97], 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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating conception of ontological-contiguity[67] of physics across-the-times' (as to 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality') rather than an apriorising/axiomatising/referencing—constitutedness[13] disposition for the mere articulation of idle/single 'isms–conceptualisations mere conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'>' as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-

outside-existential-contextualising-contiguity[39] *lacking* [45]*<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification*[87]*–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-totality*[36] *of existential-contextualising-contiguity*[39] *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* [46]*historiality/ontological-eventfulness*[37]*/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> and rather so as successive* [45]*<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating profound-and-contiguous knowledge-reification*[87]*–gesturings and 'not any naïve shallow-minded comparison of commonality of 'isms–conceptualisations mere conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity*[39]*'s-reifying/elucidating-of-prospective-relative-ontological-completeness*[88]*'>' failing priorly to disambiguate the successive knowledge-reification*[87]*–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-reification*[87]*–gesturing in ontological-contiguity*[67] *in reflection of existential-contextualising-contiguity*[39] *as of 'relative-ontological-*

incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] across-the-times with respect to physics relative-ontological-completeness[88] conception as from pre-Newtonian/Leibnizian notion of time, Newtonian/Leibnizian notion of time, Einsteinian notion of time in terms of spacetime up to present-day physics theories notion of time in terms of further developments as from a big-bang-theory insights reflecting the epistemic-veracity that there is no sound concept and conceptualising without the 'priorly projected ontological-contiguity[67] in reflection of existential-contextualising-contiguity[39] and as of the relative-ontological-completeness[88] implied profoundness' within which any such concept and conceptualising is articulated and 'this effectively contrasts with such apriorising/axiomatising/referencing—constitutedness[13] disposition naïve shallow-minded isms–conceptualisations mere conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'>' that equates/leveldown everything across space and time as to wrongly imply everything is of the same ontological-contiguity[67] thus with a poor grasp of 'knowledge-reification[87]–gesturing in ontological-contiguity[67] in reflection of existential-contextualising-

contiguity[39] as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] and so 'as to a superficiality and ontological-bad-faith/inauthenticity[64] that is patently incapable of construing underlying human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] relevant human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint to be superseded and rather often directly/indirectly contravene/disregard such parrhesiastic insights' as so-of-ten instigated with such idle/single 'isms–conceptualisations mere conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'>' in apriorising/axiomatising/referencing—constitutedness[13] as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] and which in so doing do not satisfy [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ as to '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] in elucidating ontological-contiguity[67]-<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/measuringinstrument[3]–for–conceptualisation'), with [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ operantly implying 'drawing out the full [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity[67] in reflection of existential-contextualising-contiguity[39] such that there is hardly any notional~disjointedness of the

assertions/claims/conceptualisations as validating their ontological-veracity';¶ on the other hand, the 'knowledge-reification[87]–gesturing in ontological-contiguity[67] in reflection of existential-contextualising-contiguity[39] as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] implied with deconstruction, genealogy and other critical theory practices are meant to articulate [56]meaningfulness-and-teleology[100]/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-(implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]), and so as defining/given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation) for reflecting 'relative-ontological-

incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] underlying knowledge-reification[87]–gesturing, such that in many ways the poor appreciation of postmodern-thought is very much associated with their critics fundamentally poor grasp of the precedence of 'knowledge-reification[87]–gesturing in ontological-contiguity[67] in reflection of existential-contextualising-contiguity[39] as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] over mere apriorising/axiomatising/referencing—constitutedness[13] shallow-minded articulation of conceptualisations with a poor sense of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90], 'as so-exemplified with naïve truth relativism accusations as to the weirdly and wrongly implied posture that human limited-mentation-capacity-deepening[53] doesn't occur';¶ and the specific articulation herein by this author is rather of a profound 'knowledge-reification[87]–gesturing in ontological-contiguity[67] in reflection of existential-contextualising-contiguity[39] as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as reflecting '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-

from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective>' prompted derivation/delineation/disambiguation of conceptualisations in apriorising-conflatedness[12]-as-to-difference (over-and-undermining apriorising/axiomatising/referencing—constitutedness[13]-as-to-absolutising-identity) with regards to the conceptual 'overcoming of metaphysics-of-presence-(implicited-'nondescript/ignorable–void[60]'-as-to-[80] presencing—absolutising-identitive-constitutedness[13]) intermediating-ascriptivity or [58]neuterising of human [56]meaningfulness-and-teleology[100] apriorising conceptualisation' (so-articulated from the 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness[12] of notional~deprocrypticism deneuterising[16]—referentialism or deascriptivity' as from the ontological-normalcy/postconvergence epistemic-projection perspective and in reflecting 'the temporal-to-intemporal-notional-binarity of human ontological-performance[72]-<including-virtue-as-ontology> at uninstitutionalised-threshold[103]' in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint' and so-construed as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor), so-underscored by human limited-mentation-capacity-deepening[53] 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-in-reflecting-postconverging-or-dialectical-thinking[20]–by–preconverging-or-dementing[19]-perspectives-of-human–[56]meaningfulness-and-teleology[100]> of the successive registry-worldviews/dimensions [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100]' as to their 'aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100]') in notionally/epistemically construing the ontological-performance[72]-<including-virtue-as-ontology> of human limited-mentation-capacity-deepening[53] 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 [58]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', [104]*universalisation–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* [45]*<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag*[33]*) the ontological-performance*[72]*-<including-virtue-as-ontology> of the 'scalarity/immanency of existence's ontological-normalcy/postconvergence' so-implied veridically as to the deneuterising*[16]*/deascriptivity of* [17]*deprocrypticism–or–preempting—disjointedness-as-of-*[84]*reference-of-thought '<~~amplituding/~~formative–epistemicity>totalising~ratiocontiguity/ratiocination-as-referentialism scalarising';¶ (thus 'scalarising of human* [56]*meaningfulness-and-teleology*[100]*' effectively speaks of ontological-normalcy/postconvergence epistemic-projection perspective as to nonpresencing-<perspective–ontological-normalcy/postconvergence> implications while 'descalarising of human* [56]*meaningfulness-and-teleology*[100]*' effectively speaks of epistemic-abnormalcy/preconvergence*[30] *epistemic-projection perspective as to the specifically given* [80]*presencing—absolutising-identitive-constitutedness*[13] *registry-worldview/dimension), and it should be noted as well that besides the defining de-scalarising of any specifically given registry-worldview/dimension as* [84]*reference-of-thought*

epistemic-totality[36] of [56]meaningfulness-and-teleology[100], the successive registry-worldviews/dimensions as to their [84]reference-of-thought-[85]devolving further involve 'devolving de-scalarising and scalarising of human [56]meaningfulness-and-teleology[100]' (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-performance[72]-<including-virtue-as-ontology> of human [56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought de-scalarising as epistemic-totality[36] of [56]meaningfulness-and-teleology[100] implied 'human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' (reflecting the ontological-veracity of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-

virtue-as-ontology>) at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities');¶ thus in the bigger scheme of things, the more thoroughly profound/fundamental [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought issue is about the ontological-contiguity[67] (as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) in elucidating ontological-contiguity[67]-<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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]) institutional-being-and-craft ladened (beyond-the-consciousness-awareness-teleology[100]-<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-reification[87]' for agenda-driven deceitful/dastardly/scheming purposes in proximity with deceptive supposedly objectively mediative institutions, and so as to underlying ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] inducing a social intellectual impotency undermining the supposed purpose of veridically cumulating/expanding the breadth of human knowledge as to an intellectual potency that never/hardly comes but for its institutional-being-and-craft human-subpotency agency (in disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'>) substituting for and in many ways not exposed to the sublimating-validation/desublimating-invalidation of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, so-associated with sycophantic beholdenness to socially dominant vested-interests/actors reflecting an underlying overall [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-

[84]reference-of-thought– [8]categorical-imperatives/axioms/registry-teleology[100]⟩;¶ as the evaluation of assertions/claims as to such a prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought projected ontological-contiguity[67] overcoming [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought blurriness[7] of [56]meaningfulness-and-teleology[100] is rather of [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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/measuringinstrument[3]–for–conceptualisation' so-reflected as of deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[16]⟩ construed-as 'preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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

[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency' at its given/defined institutionalisation ontologically-pertinent epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (and so over prior positivism–procrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[76]⟩ 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-[84]reference-of-thought,-as-to-'[51]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' given 'relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanentontological-contiguity[67]'> as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-(as-of-varying-individuations-contextually-transversedesublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>)' at its given/defined uninstitutionalised-threshold[103] ontologically-deficient epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'), with the 'deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[66])' peculiarly/uniquely differentiated from the 'positivism–procrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[66])' 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-reification[87] as of 'the full ontological implications of full human limited-mentation-capacity-deepening[53] as to its deepest/most-profound [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism)' thus speaking to deprocryticism requisite de-mentative/structural/paradigmatic delineation of both the existentially contextualised 'sublimating ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' underlying intemporal ontological-performance[72]-<including-virtue-as-ontology> (as of dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) profound dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] projected apriorising/axiomatising/referencing–psychologism)' and 'desublimating ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] underlying temporal ontological-performance[72]-<including-virtue-as-ontology> (as of dimensionality-of-

desublimating-lack-of[25]-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] projected apriorising/axiomatising/referencing–psychologism)' associated with any '[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought prospective knowledge-reification[87] as ever always about preserving the ascendancy of organic-knowledge in superseding-andoverriding mechanical-knowledge (with the latter rather associated with <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) thus involving the anticipation of human temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> of prospective knowledge-reification[87] imbued [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100];¶ and critically so, as to the fact that ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation rather speaks of 'one long continuous whole of human originariness-parrhesia,–as–spontaneity-of-aestheticisation as of notional~deprocrypticism' (reflecting 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-

⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]) which as guiding spirit no human prospective apriorising/axiomatising/referencing–conceptualisation can pretend to ignore-and-override without falling into perversion of [56]meaningfulness-and-teleology[100] as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation by mere-formulaic–methodologising/mutualising/organising/institutionalising the human-subpotency <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ in gimmickiness/desublimation, as ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation underlies dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-good-faith/authenticity[69]~postconverging–de-

mentating/structuring/paradigming[70]' with regards to the fact that by the inherently implied institutionalisation-threshold-and-uninstitutionalised-threshold[103] of any given registry-worldview/dimension as reflecting the preconverging-or-dementing[19]–apriorising-psychologism perspective in shallower teleological depth 'there is no neutrally sound knowledge in relative-ontological-incompleteness[89] as to when prospective insight about the relative-ontological-incompleteness[89] deficient ontological-performance[72]-<including-virtue-as-ontology> existentially avails as reflecting prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint' with prospective knowledge-reification[87] in relative-ontological-completeness[88] necessitatively about overriding relative-ontological-incompleteness[89] apriorising/axiomatising/referencing–conceptualisation as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring metaphoricity[57] implications in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] such that any ontologically-flawed engagement as 'wrongly implying underlying [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] deficiency validating logical re-engagement' rather leads to the mere complexification of the prior relative-ontological-incompleteness[89] apriorising/axiomatising/referencing–conceptualisation (as to its deficient ontological-performance[72]-<including-virtue-as-ontology> and

vices-and-impediments undermining the ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]') and so as analysing-and-accounting-for the instigative underlying 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–asso-being-as-of-existential-reality human solipsistic necessitativedrivenness' either as of 'parrhesiastic seeding-promise-of-human-subpotency-ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology>' (as the latter conception with regards to the notional~deprocrypticism of the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] reflects the fact that [56]meaningfulness-and-teleology[100] is much 'more profoundly than just about projected reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, which at uninstitutionalised-threshold[103] actually involves [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-

[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]), but speaks of instigated and reinstigated originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness' as to the fact that knowledge cannot be articulated to imply other human-beings are not warranted to project the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] arising from ontological-good-faith/authenticity[69] but rather 'just responding mechanically to the untenable constraining of social [104]universal-transparency[105]-(transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]) of any prospective knowledge-reification[87] as to positive-opportunism[76]' as wrongly and seemingly implying that if such prospective knowledge-reification[87] untenable constraining and positive-opportunism[76] doesn't avail then the human-being is enabled/entitled for corresponding intellectual-and-moral irresponsibility notwithstanding the fact that the possibility for all prospective knowledge-reification[87] arises as of ontological-good-faith/authenticity[69] reasoning-through/messianicreasoning induced sublimation-over-desublimation), and in many ways human cognitive confliction at uninstitutionalised-threshold[103] doesn't imply the given [80]presencing—absolutising-identitive-constitutedness[13] is the ontologically-veridical framing for reconstruing human ontological-performance[72]-<including-virtue-as-ontology> even as it is the apriorising/axiomatising/referencing–

psychologism/mental-schema since it is fundamentally about overcoming the latter's [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of prospective secondnaturing institutionalisation as revealed when it turns away from inherent-and-genuine knowledge-reification[87] 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 [80]presencing—absolutising-identitive-constitutedness[13] with re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation)[91] intemporal-disposition prospective apriorising/axiomatising/referencing–conceptualisation (as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and the corresponding social secondnaturing, as thus enabling and explaining the succession of registry-worldviews/dimensions reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with genuineknowledge ever always about 'adopting an uncompromising bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity[64]' as to its self-contained intemporal purpose as of the very defining tradition of all such [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-

‘epistemicity-relativism’> sublimation-over-desublimation so-construed as intellectualism with respect to the fact that there can’t be any ontology/science where any mortal by mere status and influence can be excepted directly or indirectly from ontological analysis implications as this then de-mentatively/structurally/paradigmatically defines how the supposed ontology/science is bound to flop theoretically–conceptually–operantly (and in many ways explains the current crisis/usurpation of the genuine social intellectual–function/posture wherein socially dominant vested-interests/actors come to surreptitiously assume ascendence as to generalised social intellectual apathy that leads to the relegating of ‘true intellectualism’ into ‘expertising as a useful secondary adjunct’ to any whatever primary interest hence rendering the latter susceptible to perversion/impertinence/impotency and incapable of genuinely driving a specific or general human and social emancipatory vision) and this is particularly the case with an ontology/science that claims to construe of the pervasiveness of postlogism[78] social implications as associated say with notions-and-accusations-of-sorcery in non-positivistic social-constructs or postlogism[78] 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>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–

meaningfulness-and-teleology -as-of-'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>⟩ as of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] against the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] associated with all such prospective aporeticism-overcoming/unovercoming superseding sublimation-overdesublimation;¶ in this respect, the 'equalisation of all [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> aestheticisation–and–aestheticisation-towards-ontology' as to dimensionality-of-sublimating[34]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ is exactly what reflects ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation as 'one long continuous whole of human originariness-parrhesia,–as–spontaneity-of-aestheticisation reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]' (that precedes-anddefines registry-worldviews/dimensions mere-formulaic–methodologising/mutualising/organising/institutionalising as to human-subpotency) as it is so-fundamentally tied down to ontological-good-

faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' reflecting the implications of human limited-mentation-capacity-deepening[53] in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as to the fact that the intemporal-projection (driven as of ontological-good-faith/authenticity[69]) associated with the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] in respectively superseding prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism addressing/bound-to-address their given prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of mere-formulaic–methodologising/mutualising/organising/institutionalising temporal-projection (driven as of ontological-bad-faith/inauthenticity[64]) in respectively undermining the attainment of prospective base-institutionalisation, [104]universalisation, positivism and notional~deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of [80]presencing—absolutising-identitive-constitutedness[13] relation with prior [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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 [104]universalising-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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of poor knowledge-reification[87]–gesturing that fails 'knowledge-reification[87]–gesturing in ontological-contiguity[67] in reflection of existential-contextualising-contiguity[39] as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] and for instance naively interprets enlightenment thinkers in [80]presencing—absolutising-identitive-constitutedness[13] terms while lacking the originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness for addressing our [81]procrypticism–or–disjointedness-as-of-[84]reference-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-contiguity[67]'> that fail the notional~deprocrypticism [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[37]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) operant test of 'drawing out the full [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity[67] in reflection of existential-contextualising-contiguity[39] 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> aestheticisation–and–aestheticisation-towards-ontology' as to dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation), the idea is that as of underlying [55]maximalising-

recomposuring-for-relative-ontological-completeness[88]*—unenframed-conceptualisation for institutional-cumulation/institutional-recomposure-(as-to-*[46]*historiality/ontological-eventfulness*[37]*/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) with regards to* [84]*reference-of-thought–and–*[84]*reference-of-thought-*[85]*devolving–*[56]*meaningfulness-and-teleology*[100] *implications had Socrates as typifying* [104]*universalising-idealisation Socratic-philosophers been at the more profound human limited-mentation-capacity-deepening*[53] *aporetic possibility for prospective positivism/rational-empiricism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97] *he would have supererogatorily (even as there is no* [104]*universalising-idealisation logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'*[102]*> for advocating any such positivism/rational-empiricism but for Socrates 'aporeticism–overcoming/unovercoming supererogating ontological-performance*[72]*-<including-virtue-as-ontology>' which manifested in inducing* [104]*universalising-idealisation over prior non-universalising sophistry which had no logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'*[102]*> for any such* [104]*universalising-idealisation) acted as Descartes as typifying the budding-positivists and likewise had Descartes and Socrates been at the more profound human limited-mentation-capacity-deepening*[53] *aporetic possibility for*

prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as articulated herein they would have supererogatorily adopted this same [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought insight as to the scalarity/immanency of existence's ontological-normalcy/postconvergence (as the underlying idea of notional~deprocrypticism as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] speaks of 'the successive supererogatory [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as scalarisation for institutional-cumulation/institutional-recomposure-(as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) crossgenerational levels of human limited-mentation-capacity-deepening[53]' with regards to '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] so-construed as of notional~deprocrypticism/<~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought' (since there is no logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> inherent to any relative-ontological-incompleteness[89] registry-worldview/dimension validating its prospectively projected relative-ontological-completeness[88] registry-worldview/dimension but rather an 'aporeticism–overcoming/unovercoming supererogating ontological-

performance[72]-<including-virtue-as-ontology>' as to projective-insights/epistemic-projection-in-conflatedness[12] of apriorising/axiomatising/referencing with regards to underlying/organising 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]) and so-reflected in the successive [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[97]';–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, [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of [104]universalisation–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-[84]*reference-of-thought,-as-to-*

‘[31]*<~~amplituding/~~formative–epistemicity>growth-or-*

conflatedness[12]*/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/authenticity[69]*~postconverging–de-*

mentating/structuring/paradigming[70]*’ as preceding-and-defining in addressing human-subpotency–aporia/undecidability/dilemma/ought-*

indeterminacy/deficiency/limitation/constraint before-and-over any so-derived mere-formulaic–

methodologising/mutualising/organising/institutionalising

reproducibility—mathesis/motif/thrownness-disposition,–as–

reproducibility-of-aestheticisation with respect to the fact that ontological-pertinence rather priorly lies with the addressing of prospective human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint (and this is the fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of difference-conflatedness[12]*-as-to-totalitative-reification*[87]*-in-*

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

[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] in aporetically reflecting prospectively the ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' underlying human limited-mentation-capacity-deepening[53] in [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ and so as superseding [80]presencing—absolutising-identitive-constitutedness[13] which poor aporeticism hardly contemplates of such profound prospective human limited-mentation-capacity-deepening[53] implications and rather adopting the framework of prior mere-formulaic–methodologising/mutualising/organising/institutionalising reflecting dimensionality-of-desublimating-lack-of[75]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ 'as to the fact that dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] is aporetically the more fundamental

incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates's [104]universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation perspective whereas Descartes and Plato–and–Plato's Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively 'which is defining of where philosophy commences' as 'philosophy commences with dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-

reflected-'epistemicity-relativism'>⟩ aporeticism overcoming/unovercoming as to human limited-mentation-capacity-deepening[53]-⟨ [5] <~~amplituding/~~formative–epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]⟩ so-underlied herein as to [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, is what today underlies the misanalysis/overemphasis of say Humean or Kantian philosophy as if of differently evolved framing to Descartes's thinking-proposition thus leading to their positivism/rational-empiricism relative [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation poorly contemplative prospectively of the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation for prospective philosophical framing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as so-implied with advanced postmodern-thought), and their equalisation exactly implies that Descartes and budding-positivists and Socrates and [104]universalising-idealisation Socratic-philosophers are more profoundly construed more than just as of their mere-formulaic–methodologising/mutualising/organising/institutionalising

reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but are rather critically construed as to their 'parrhesiastic disposedness' with regards to their prospective aporeticism-overcoming/unovercoming addressed in [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[57]';–as-operative-notional~deprocrypticism) and it is this that more profoundly informs their thought and make them ever always relevant as to their respective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> in the overall human institutional-cumulation/institutional-recomposure-(as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> (as the 'veracity of all prior human aporeticism self-surpassing of [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] in reflection of the immanence of existence as the very same all along' has ever always veridically been about attaining [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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-deepening[53] *towards originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ as notional~deprocrypticism in overcoming any relative* [80]*presencing—absolutising-identitive-constitutedness*[13]*' 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* [56]*meaningfulness-and-teleology*[100] *what-matter-is-made-up-of equally remains immanently the same all along but for human aporeticism implications of limited-mentation-capacity-deepening*[53] *pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern-day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening*[53] *implied 'originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ in overcoming any relative* [80]*presencing—absolutising-identitive-constitutedness*[13]*'), and our own present 'originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness as to*

the ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' is rather about not construing of their prior mere-formulaic–methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity[64] failing to factor in their relative-ontological-incompleteness[89] human limited-mentation-capacity aporetic context so as to falsely justify our present [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought [80]presencing—absolutising-identitive-constitutedness[13] and then fail to address our own prospective aporetic context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] but rather lies in conceptualising how to reconstrue of their projected 'originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' in the light of our present human limited-mentation-capacity-deepening[53] aporetic context so-reflected as our prospective [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and this is what crucially explains the ontological-normalcy/postconvergence epistemic-projection perspective of analysis assumed herein as to our prospective [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought

aporeticism resolvable as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as a further human [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) with this insight pointing to 'the unassailability/centrality across all times of human dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) with regards to human knowledge-reification[87]' (given that later generations don't need to reinvent from scratch the ontological-performance[72]-<including-virtue-as-ontology> level achieved by the successive preceding generations as to institutional-cumulation/institutional-recomposure-(as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) 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 [45]<~~amplituding/~~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/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' and is a central conceptualisation for the [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism) in undermining temporal distorting/undermining of prospective knowledge-reification[87] [8]categorical-imperatives/axioms/registry-teleology[100]

notional-contiguity/epistemic-contiguity[62]

notional-contiguity/epistemic-contiguity-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>-(in-'mutual ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]',-whether-with-regards-to-mutual-relative-ontological-incompleteness[89]-or-mutual-relative-ontological-completeness[88]-(of-the-underlying-[84]reference-of-thought-level),-notwithstanding-differing-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-ontological-performance[72]-<including-virtue-as-ontology>-as-to-

[84]reference-of-thought-[85]devolving-level-as-implying-differing-aposteriorising/logicising/deriving/intelligising/measuring);¶ notional-contiguity/epistemic-contiguity-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[30]–qualia-schema> (as of such 'mutual ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]') rather speaks to difference-in-kind/difference-in-aposteriorising-orlogicising;¶ and finally, as-of-the-epistemic-veracity-implications-forknowledge-construal as implied with 'the-specific-notional-contiguity/epistemic-contiguity-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[30]–qualia-schema>-of-ontological-contiguity[67]', notional-contiguity/epistemic-contiguity-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[30]–qualia-schema> speaks-of-the-epistemic-normalcy-and-ontological-normalcy/postconvergence-perspective-of-analysis

notional-discontiguity/epistemic-discontiguity[63]	*notional-discontiguity/epistemic-discontiguity-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>-(indiffering-relative-ontological-incompleteness[89]-and-relative-ontological-completeness[88]-at-[84]reference-of-thought-level-as-implying-'differing ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru*

ment[3]',-fundamentally-implying-at-their-[84]reference-of-thought-[85]devolvinglevel-the-irrelevance-or-ontological-impertinence-of-the-relative-ontological-incompleteness[89]-in-relation-to-the-relevance-or-ontological-veracity-of-the-relative-ontological-completeness[88]-foraposteriorising/logicising/deriving/intelligising/measuring);¶ notional-discontiguity/epistemic-discontiguity-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> (as of such differing-relative-ontological-incompleteness[89]-and-relative-ontological-completeness[88]-at-[84]reference-of-thought-level-as-implying-'differing ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]') rather speaks to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing;¶ and finally, as-of-the-epistemic-veracity-implications-forknowledge-construal as implied with 'the-specific-notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>-of-ontological-contiguity[67]', notional-discontiguity/epistemic-discontiguity-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>,-speaks-of-theepistemic-abnormalcy/preconvergence[30]-perspective

ontological-bad-faith/inauthenticity

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ontological-bad-faith/inauthenticity-(as-to-manifest-or-induced-discrete/noncontiguous/incoherence-human-subpotency-epistemic-perspective-of-notional-discontiguity/epistemic-discontiguity[63]-failing-to-

	reflect-ontological-contiguity[67],-in-existential-extrication-as-of-existential-unthought-as-in-dimensionality-of-desublimating-lack-of[25]-(<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation))
ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65]	*ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming-<seeding/incipient–shallow-supererogation[97],-as-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>-(as-of-formative-thrownness-projective-arbitrariness/waywardness-'imbued-psychologism'–of-apriorising/axiomatising/referencing-(as-preconverging-or-dementing[19]-reflexive-and-entailing-'leveling-teleology[100]')) prospectively failing to reflect existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]*
ontological-commitment[66]	*human supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence-(with-human-'[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' (as it reflects the accrued transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity underlying the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] so-*

constrained by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) construed as 'prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity percolation-channelling-<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs formation/establishment/superseding–metaphoricity[57]'), and so as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)) as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] of nonextricatory firstnaturedness [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation in 'prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82]' (beyond-andsuperseding the wrongly-implied 'prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83]' in relative-ontological-incompleteness[89] human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> of extricatory secondnatured [51]incrementalism-in-relative-ontological-

incompleteness[89]—enframed-conceptualisation);¶ critically the basis for human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—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-<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs formation/establishment/superseding–metaphoricity[57]' with respect to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, in the sense that human social, institutional and conceptual constructions (as to their projected 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–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>[83] (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>[83] 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality';¶ thus dialogical-equivalence as of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation (especially as prospectively susceptible at the uninstitutionalised-threshold[103] to human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) induced [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) 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>[82] as rather tied/constrained to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, explaining why all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity are rather about breaking from prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation;¶ and in this regards, the ontological-commitment significance of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] rather arises as 'a prospectively conflated possibility/invention' as from prospective human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality wherein the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70],–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] as of dimensionality-of-sublimating[54]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ for human [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] generation of 'prospective base-institutionalisation

apriorising/axiomatising/referencing' out of recurrent-utter-uninstitutionalisation, 'prospective [104]*universalisation apriorising/axiomatising/referencing' out of base-institutionalisation–ununiversalisation, 'prospective positivism/rational-empiricism apriorising/axiomatising/referencing' out of* [104]*universalisation–non-positivism/medievalism, and 'prospective notional~deprocrypticism apriorising/axiomatising/referencing' out of positivism–procrypticism, and in all the above instances of 'prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity percolation-channelling-<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs formation/establishment/superseding–metaphoricity*[57]*' actually rendered possible as of the successive prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>*[82] *(and not the successive prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>*[83] *respectively on the basis of 'prior recurrent-utter-uninstitutionalisation apriorising/axiomatising/referencing', 'prior base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing', 'prior* [104]*universalisation–non-positivism/medievalism apriorising/axiomatising/referencing' or 'prior positivism–procrypticism apriorising/axiomatising/referencing');¶ and likewise the dispensing-with-immediacy-for-relative-ontological-completeness*[88]*-by-reification*[87]*/contemplative-distension*[26] *(as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–*

collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38] *~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality*[99]*/shortness <~~amplituding/~~formative>*[8]*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>)) choices (as to ontological-faithnotion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) of the Socrates, Galileos, Descartes, Newtons, Darwins, Einsteins, etc. and as associated with corresponding human knowledge and scientific breakthroughs did not have any valid prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>*[83] *but for the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity*[69]*~postconverging–de-mentating/structuring/paradigming*[70]*,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity*[64]*~preconverging–de-mentating/structuring/paradigming*[65] *that could invent/made-possible the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>*[82] *and so as of their 'prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity percolation-channelling-<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs*

formation/establishment/superseding–metaphoricity[57]*';¶ human ontological-commitment as such implies that the doctor, researcher, technologist, etc. initiative is not critically about logically engaging the social framework in its* [80]*presencing—absolutising-identitive-constitutedness*[13] *prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>*[83] *but rather eliciting 'prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity percolation-channelling-<in-deferential-formalisation-transference> as-to-social/institutional/conceptual-constructs formation/establishment/superseding–metaphoricity*[57]*' as to* [46]*historiality/ontological-eventfulness*[37]*/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> and critically as of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>*[82] *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>[82] 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>[83] 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>[82] beyond-and-superseding any pretence of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83] as to our [80]presencing—absolutising-identitive-constitutedness[13] manifestation of positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought and so as of human [84]reference-of-thought prospective relative-ontological-completeness[88] implied existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

ontological-contiguity[67]

ontological-contiguity[67]-(as-of-the-effectively-operant-implications-of-prospective-relative-ontological-completeness[88]-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-thinking[20]-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought, while implying as of the same unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought;¶ and ontological-contiguity speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as from the perspective of relative-ontological-completeness[88] in ontological-contiguity, for instance as of 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality', the state of relative-ontological-completeness[88] of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness[89] of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-

contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> since its perspective sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> provides knowledge about itself and enlightens the interpretation of the latter as to its correctness-and-flaws, while the latter perspective is rather of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> for articulating and explaining the ontological-contiguity—of-the-human-institutionalisation-process[68] since it is the most profound human state of relative-ontological-completeness[88]-of-[84]reference-of-thought affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring/postconverging-or-dialectical-thinking[20]-of-prospective-

relative-ontological-completeness[88]-of-[84]reference-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 so-underlined as ontological-contiguity 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 [84]reference-of-thought relatively deficient perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> just as human [84]reference-of-thought relatively efficient perception/construal 'supposedly attaining perspective ontological-contiguity' speaks of notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>, likewise there is no such thing 'ontological-decadence' but rather 'epistemic-decadence' or teleological-decadence-<-in-dimensionality-of-desublimating-lack-of[55]-(<~~amplituding/~~formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)~~ (given that humankind is ever always of limited-mentation-capacity the ever always present reality of human 'ontological incoherence' means that human limited-mentation-capacity-deepening[53] can only elicit a human relative-ontological-completeness[88] perspective 'attendant ontological-contiguity of existence as surreal reflecting the

[98]*surrealising nature of the successive registry-worldviews/dimensions' rather than 'the absolute ontological-contiguity of existence as the-real'), and going by the very same reasoning while there is 'ontological-normalcy' however there is no such thing as 'ontological-abnormalcy' but rather human 'epistemic-abnormalcy/preconvergence*[30]*', 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 teleology*[100] *so-construed as 'human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <~~amplituding/~~formative>disposedness-(as-to-orientation/value-construct/valuation–and–derived-parameterising) and <~~amplituding/~~formative>entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))', underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility*[74]*-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation)) speaking of epistemic-causality as to human relative-ontological-completeness*[88] *apriorising/axiomatising/referencing—conflatedness*[12] *implications, with the idea of ontological-causality/metaphysical-causality rather a*

confusion arising out of human [80]presencing—absolutising-identitive-constitutedness[13] (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 [80]presencing—absolutising-identitive-constitutedness[13] 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-supererogation[97] that as such speaks of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to implicited human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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') 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-supererogation[97]);¶ interestingly it is important to grasp that 'ontology as of ontological-contiguity' is integrative of both notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> and notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in the sense that 'existence is a full-potency that reflects the epistemic-conception of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[2]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ in both their notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> and notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>' explaining why existence is rather tautologically construed as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ (as epistemically-deficient and epistemically-efficient phenomenal/manifest~subpotencies-⟨in-transitive-

conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) ontological-performance[72]-<including-virtue-as-ontology> in existence are part-and-parcel of existence 'with epistemic-deficiency rather speaking to phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) perspective of ontological-deficiency construal'), and it should be pointed out as well that 'existence's reifying-and-empowering-reflexivity-of-ecstatic-existence-as panintelligibility[74]-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-constitutedness[13]' seem to overlook-the-reflexivity-or-wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence), failing to grasp that the ontological-veracity is one of transitive-conflatedness[12]–reflexivity speaking of an

'imbricated/threaded/recomposuring reflexivity-connection between epistemicity and ontologisation of existential-phenomena-and-epiphenomena-subpotencies-<wherein-'subpotencies-as-their-conflatedness[12]'-structuring-out-their-phenomenal-conflation-over-supervened-epiphenomena> as to overall-ecstatic-existence-supervening-conflatedness[12]') basically because there is nothing beyond existence and 'all phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) are epistemic situations that speak to the transitive-conflatedness[12]–reflexivity that is existence' as 'there is no whole that is construable as existence and then beside that whole the epistemic-conception of phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) of the said whole' but rather 'the full-potency of existence is integrative of phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) in transitive-conflatedness[12]–reflexivity as the whole' such that a full human epistemic construal of existential phenomena/manifestations should necessarily involve insight (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation)) about 'the specific human-subpotency in

transitive-conflatedness[12]–reflexivity in existence (just as of all other phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) of sufficiently relevant epistemic-conception)', and this is exactly what epistemically underlies the the construal of knowledge-reification[87] as the 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existencecoherence/contiguity,-and-so-construed-as-the-enabler-of-insight-orintuition-or-foresight-as-of-embodied-consciousness';¶ critically, (as from its notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> perspective of construal as human knowledge-reification[87] and sublimation) ontological-contiguity implied ontological-normalcy/postconvergence thus reflects that what is central-and-defining is human notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as of its formativeness/formative-existential-process (that is as of epistemic/notional lack of notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>), so-construable as to the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-(imbued-and-

‘hermeneutically/reprojectively/supererogatingly/zeroingly-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–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’, and this then explains the defective ontological-performance[72]-<including-virtue-as-ontology> of all [80]presencing—absolutising-identitive-constitutedness[13] [56]meaningfulness-and-teleology[100] as de-mentatively/structurally/paradigmatically (as to [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of mental-aestheticisation induced level of human notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) tied down to underlying relative-ontological-incompletenss of a registry-worldview’s/dimension’s ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] *for aposteriorising/logicising/deriving/intelligising/measuring of* [56]*meaningfulness-and-teleology*[100] *in existence and thereof the social dynamics of the derived temporal manifestations of postlogism*[78] *and* [50]*ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations as to social-stake-contention-or-confliction*

ontological-contiguity[67]—of-the-human-institutionalisation-process[68]	*ontological-contiguity*[67]*—of-the-human-institutionalisation-process (as of its '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity*[39] [44]*foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97]*'-in-reflecting-'immanent-ontological-contiguity*[67]*';–as-operative-notional~deprocrypticism) in elucidating ontological-contiguity*[67]*-<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-performance*[72]*-<including-virtue-as-ontology> across prior/present/prospective sublimating* [46]*historiality/ontological-*

eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' as 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]', reflecting human underlying supposedly coherent ontological-commitment[66];¶ 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-incompleteness[89] to relative-ontological-completeness[88] (renewing ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3], as of apriorising-teleological-thresholding–as-teleologicalframework-or-narrative-framework) induced [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of knowledge-reification[87]–gesturing';¶ so-construed as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] or protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process,-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-

immanence/veridical-epistemic-determinism', thus providing 'a seeding-level of philosophical [56]meaningfulness-and-teleology[100] that overcomes human-subpotency emotional-involvement and institutional <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)', and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as is sought in the natural sciences, given that the 'conflatedness[12]-construal-of-existential-contextualising-contiguity[39]-as-of-[45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] knowledge-reification[87]' is herein explicitly articulated with the ontological-contiguity[67]—of-the-human-institutionalisation-process just as it is rather implicitly reflected in the natural sciences and as of yet is hardly/poorly countenance in the social tradition which 'tends to be lost in a maze of apriorising/axiomatising/referencing—constitutedness[13] as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] ending up in its very own [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [56]meaningfulness-and-teleology[100] that in many ways (as of our present positivism–procrypticism registry-worldview/dimension) increasingly amalgates in

its practice knowledge-reification[87] with social/media-driven influence and is poorly discriminating with <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) as of a sophistic/pedantic inclination, and so beyond-the-consciousnessawareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>';¶ the ontological-contiguity[67]—of-the-human-institutionalisation-process as such is reflexive of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor as of the de-mentative/structural/paradigmatic accordioning-(as-of-varyingindividuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>) implications of 'human dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning in eliciting the apriorising/axiomatising/referencing possibility for prospective constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> as construction-of-the-Self' and 'human <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) in eliciting the apriorising/axiomatising/referencing destructuring-threshold-(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> as shiftiness-of-the-Self[92]' as generating, by the successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of human [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] (so-construed as [14]de-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, [104]universalisation–non-positivism/medievalism, our positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought and prospectively [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought

ontological-good-faith/authenticity[69]	*ontological-good-faith/authenticity-(as-to-the-nondiscrete/contiguous/coherence-ontological-normalcy/postconvergence-epistemic-perspective-of-notional-contiguity/epistemic-contiguity[62]-reflecting-ontological-contiguity[67],-in-nonextricatory-existential-preempting-of-existential-unthought-as-of-[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness)*
ontological-good-faith/authenticity[69] ~postconverging–de-mentating/structuring/paradigming[70]	*ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming-<seeding/incipient–profound-supererogation[97],-as-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>-(as-of-formative-thrownness-projective-arbitrariness/waywardness-'imbued-psychologism'–of-apriorising/axiomatising/referencing-(as-postconverging-or-dialectical-thinking[20]))) prospectively reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]*
ontologically-hegemonising-narrative[71]/narrativity/notional~deprocrypticism-narrative/totalitative-aspiring-or-'hegemonising-	*ontologically-hegemonising-narrative/narrativity/notional~deprocrypticism-narrative/totalitative-aspiring-or-'hegemonising-intemporal-as-ontological-narrative-metaphoricity[57]-as-of-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>'-(ontologically-driven construal as of correspondingly profound supposedly coherent ontological-commitment[66] underlying any*

intemporal-as-ontological-narrative-metaphoricity[57]-as-of-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>'	*society/social-setup conventioning as so reflected by its 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction'), which is then enabling for critical prospective metaphoricity[57] ontological-veracity implications as of prospective relative-ontological-completeness[88] given the absolute primacy of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over human-subpotency as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]*
ontological-performance[72]-<including-virtue-as-ontology>	*ontological-performance-<including-virtue-as-ontology> of human [56]meaningfulness-and-teleology[100] by its epistemic-veracity of conception-and articulation reflection of 'existence/intrinsic-reality/ontological-veridicality as the absolute a priori of conceptualisation going by its ecstatic singularity' and so-construed as epistemic-veracity of human [56]meaningfulness-and-teleology[100] as of human supposedly coherent ontological-commitment[66] self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction;¶ with [56]meaningfulness-and-teleology[100] construed epistemically in reflecting the human subject 'level of relative-ontological-*

incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ of [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as from the epistemic perspective of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, and the further operant [84]reference-of-thought-[85]devolving of [56]meaningfulness-and-teleology[100] as of any such given [84]reference-of-thought existential-contextualising-contiguity[39] instantiations of aposteriorising/logicising/deriving/intelligising/measuring temporal-to-intemporal [56]meaningfulness-and-teleology[100];¶ 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/preconvergence[30]' of ontological-contiguity[67]—of-

the-human-institutionalisation-process[68] *(with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) and so-evaluated as to 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of individuation' in reflection of the de-mentative/structural/paradigmatic implications of human limited-mentation-capacity-deepening*[53] *as so-underlied by human institutional-cumulation/institutional-recomposure-(as-to-*[46]*historiality/ontological-eventfulness*[37]*/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) (as to the succession of registry-worldviews/dimensions) as so-operatively enabled as of human* [14]*de-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* [61]*nonpresencing-<perspective–ontological-normalcy/postconvergence>) is rather all about evaluating/assessing human* [56]*meaningfulness-and-teleology*[100] *while notionally accruing the conceptivity/epistemic-reflexivity implications as to relative-ontological-incompleteness*[89]*/relative-ontological-completeness*[88]*-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness*[15]*/formative–supererogating-(projective/reprojective—*

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)), so-reflected as of human 'referencing/registering/decisioning of shallow-supererogation[97]—to—profound-supererogation[97] 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—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> of healthy behaviour and healthy living <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-(as-to-prospective–[46] historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)' likewise the articulation of human ontological-performance-<including-virtue-as-ontology> (as to relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-

referencing,-in-perspective–ontological-normalcy/postconvergence)⟩) is much more than just as of the 'direct conceptivity/epistemic-reflexivity' but speaks to the 'epistemic-totalising[32]~resubjecting for overall sublimation-over-desublimation induced human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> as of prospective human ontological-performance-<including-virtue-as-ontology> <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' associated with 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (as to the fact for instance that say the prevalence of notions-and-accusations-of-sorcery as inducing vices-and-impediments[106] 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—metaphoricity[57]*–as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> as to human ontological-performance-<including-virtue-as-ontology> in adopting a positivistic <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-(as-to-prospective–*[46]*historiality/ontological-eventfulness*[37]*/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)' 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* [81]*procrypticism–or–disjointedness-as-of-*[84]*reference-of-thought the 'overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity*[57]*–as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> as to human ontological-performance-<including-virtue-as-ontology> in adopting prospective* [17]*deprocrypticism–or–preempting—disjointedness-as-of-*[84]*reference-of-thought <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-(as-to-prospective–*[46]*historiality/ontological-eventfulness*[37]*/ontological-aesthetic-tracing-<perspective–ontological-*

normalcy/postconvergence-reflected-'epistemicity-relativism'>)' 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-supererogation[97] is 'not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]>' but rather 'of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)' involving renewed self-awareness as to prospective construction-of-the-Self)

ontological-primemovers-totalitative-framework[73]

ontological-primemovers-totalitative-framework / totalitative-accruing–relative-cause-and-effect-predicative-effectivity–sublimation-(as-to-underlying-ontological-commitment[56]) / operatives-of-ontologically-hegemonising-narrative[71]: implicating-'the-specific-human-subpotency-panintelligibility[74]-reflexivity-in-ecstatic-existence'-as-of-its-knowledge-reifying-and-empowering-conflatedness[12]-construal-of-

existence/intrinsic-reality-and-so-reflected-as-of-existential-contextualising-contiguity[39]-(as-the-panintelligibility[74]-insight-about-ecstatic-existence-epistemically-deflates-'existence-in-existence-constitutedness[13]-construal'), and this speaks to the fact that any implied [56]meaningfulness-and-teleology[100] (as knowledge-reification[87]) 'epistemic-veracity as well as its induced human empowerment for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity/emancipation' can only arise de-mentatively/structurally/paradigmatically as of its inherent supposedly coherent ontological-commitment[66] 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-commitment[66]) / operatives-of-ontologically-hegemonising-narrative[71];¶ with the result that vague articulations of 'supposed knowledge-reification[87]' out of this framework are rather epistemically-impertinent and ineffectual given their elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39];¶ insightfully, the inherent human epistemic relation to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, 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/preconvergence[30] *to epistemic-normalcy as human-subpotency strives to converge-as-construing to ecstatic-existence-as-transcendental-signifier as of the projective–totalitative-implications of ontological-primemovers-totalitative-framework construed as causality;¶ wherein for instance the appraisal of 'health epiphenomenon of existence' as of* [46]*historiality/ontological-eventfulness*[37]*/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery reflects the 'epistemic-veracity of human apriorising/axiomatising/referencing—conflatedness*[12]*/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 [80]presencing—absolutising-identitive-constitutedness[13] 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-[84]reference-of-thought as the 'absolute basis for construing, defining and refining the conception of causality' failing to factor-in that it is rather in an 'epistemic situation as of epistemic-abnormalcy/preconvergence[30] in relative-ontological-incompleteness[89]' requiring not such a apriorising/axiomatising/referencing—constitutedness[13] apriorising/axiomatising/referencing but rather a apriorising/axiomatising/referencing—conflatedness[12]/projective-conflating apriorising/axiomatising/referencing in relative-ontological-completeness[88] 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> in existential-contextualising-contiguity[39] as of human limited-mentation-capacity-deepening[53]');¶ and this explains why a registry-worldview/dimension is a <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-

construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) with the state of relative-ontological-incompleteness[89] *just as well aspiring for progress just as the state of relative-ontological-completeness*[88] *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/measuringinstrument*[3] *for aposteriorising/logicising/deriving/intelligising/measuring of* [56]*meaningfulness-and-teleology*[100] *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-completeness*[88] *in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness*[89]*' as so constructively implied herein, as to the reality that 'a traditional conception of causality as if human-subpotency is constituting the possibility for causations in existence' is herein construed*

as ontologically-flawed as it fails to reflect that existence is already a given and the very exercise of 'human-subpotency construal of causation is one of apriorising/axiomatising/referencing—conflatedness[12]/projective-conflating apriorising/axiomatising/referencing about the already given existence' and so as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-conflatedness[72]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence)) are as of their specifically/notionally enabled reifying and empowering;¶ finally it is just as important to grasp also here that the 'articulation as human-causative-construction' of the notions of 'temporal individuations or temporal-dispositions' and 'intemporal individuation or intemporal disposition' are rather conceived epistemically as of their de-mentative/structural/paradigmatic implications from the perspective of the ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier and thus are construed as of their 'de-mentative/structural/paradigmatic implications of relative-ontological-completeness[88] in superseding/overcoming/transcending human-

subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness[89]', reflecting a human-causative-construction conception in apriorising/axiomatising/referencing—conflatedness[12]/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 apriorising/axiomatising/referencing—constitutedness[13] as of [80]presencing—absolutising-identitive-constitutedness[13] apriorising/axiomatising/referencing (wherein for instance with regards to prospective human-causative-construction, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-[84]reference-of-thought' induced vices-and-impediments[106] as destructuring-threshold-

(uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> requiring prospective intemporal-disposition projection as of the 'specific notional~deprocrypticism or <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought of positivism/rational-empiricism' ontological-performance[72]-<including-virtue-as-ontology> as prospective constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology>, and this fundamental conception of aetiologisation/ontological-escalation applies in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought aetiologisation/ontological-escalation)

panintelligibility[74] *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/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-*

axiomatising/re-referencing~conceptualisation)) underscores 'the more fundamental [45] *<~~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-conflatedness* [12] *–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) as to their perspective epistemic-totalising* [32] *~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-supererogation* [07] *-<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-totalising* [32] *~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation* [07] *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-*

[45]<~~amplituding/~~formative–epistemicity>totalising~conceptualisation)' as so-underscored by 'effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-(as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)' 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-conflatedness[12]' as to human limited-mentation-capacity-deepening[53]) that underlies the notion of human [14]de-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/preconvergence[30] and ontological-normalcy/postconvergence epistemic-projection perspectives reflected respectively as of preconverging-or-dementing[19]–apriorising-psychologism and postconverging-or-dialectical-thinking[20]–apriorising-psychologism);¶ panintelligibility is so-underlied as to teleology[100] 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-conflatedness[67]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) as the whole in ontological-contiguity[67] or integrality', and with panintelligibility conception as herein articulated speaking to the more profound-and-dynamic existential construal of difference hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-desublimation so-construed beyond the successive Heideggerian ontological-difference conception knowledge-reification[87]–gesturing (of shallow epistemicity insight) and the Derridean différance conception knowledge-reification[87]–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-reification[87]–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 phenomenalities/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-contiguity[67]/integrality of their variously implied intelligibilities/teleologies construed as from 'existence projected perspective singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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-conflatedness[12]–reflexivity,-in-the-full-potency-of-

existence's~sublimating–nascence) are necessarily construable-as-existentially-congruous as so-reflected by 'superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence'), such that actually 'all phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) are rather of reductionist [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] conception' (with the underlying nonreduction being of overall panintelligibility—effusing/ecstatic–inlining of existence) and thus are supersedingly underlied by 'superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence' (as the 'veridical perspective singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism backdrop for sublimation-over-desublimation' to which '<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] conceptivity/epistemic-reflexivity adopts a projective-insights as of difference–conflatedness[12] for sublimation-over-desublimation'), such that panintelligibility also 'doesn't actually speak of any constitutive-emergence conceptualisation (though entertains an overall-ecstatic-existence-supervening-conflatedness[12] conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such '<~~amplituding/~~formative–epistemicity>totalising~thrownness-

in-existence[34] 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 [45]<~~amplituding/~~formative–epistemicity>totalising [80]presencing—absolutising-identitive-constitutedness[13] epistemicity reductionism as so-construing the full-potency of existence' (and further failing to epistemically account for relative-ontological-incompleteness[89] of reductionist '<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] conceptivity/epistemic-reflexivity' as to prospective supererogation[97] for relative-ontological-completeness[88] inherent conceptivity/epistemic-reflexivity imbuement of existence) rather than '<~~amplituding/~~formative–epistemicity>totalising projective-insights as of difference–conflatedness[12] epistemicity nonreductionism of phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–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

apriorising/axiomatising/referencing—conflatedness[12] *of the various phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness*[12]*–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ so-contrued as from human 'relative-ontological-incompleteness*[89]*/relative-ontological-completeness*[88]*-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness*[12]*/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity*[57]*–as-rede-mentating/restructuring/reparadigming–psychologism'*[90] *the projective-insights about 'superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence', and in fact existential supererogation*[97] *as to '<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence*[34] *conceptivity/epistemic-reflexivity' is always about driving towards 'nonreductionist epistemic-reflexive conflating-construal of existential phenomenality/manifestation as to ontological-normalcy/postconvergence perspective' reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[97]*-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> and so over-and-beyond grotesquely punctual confusion/misconstrual as of 'reductionist*

conceptivity/epistemic-reflexivity constituting-construal of existential phenomenality/manifestation as to human epistemic-abnormalcy/preconvergence[30] perspective' as manifested for instance with naïve science-ideology interpretations of the social in the sense that in many ways such science-ideology interpretations tend to 'confusingly in shallow-supererogation[97]' implicit the reality of the '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity[67] of the social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ (as to their implied sublimating existence's necessitating implications and consequences)', and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity[67], and so as of vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'>);¶ the ontological-normalcy/postconvergence epistemicity perspective reflected by the 'superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of existence' contrasting with phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩

‘<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] conceptivity/epistemic-reflexivity’ as to epistemic-abnormalcy/preconvergence[30] epistemicity perspective is what underlies ‘phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness~diff erential as of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ epistemicity underlying ontological-performance[72]-<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-existence[34] conceptivity/epistemic-reflexivity’ epistemic-conflatedness[12] implied projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing induced ‘projective-insights for predicativeinsight’ so-reflecting dimensionality-of-sublimating[34]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) so-underlying transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] *(specifically as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology with 'Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–*[56]*meaningfulness-and-teleology*[100]*' reflected in the succession of registry-worldviews/dimensions transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'*[102] *relative-ontological-incompleteness*[89]*/relative-ontological-completeness*[88]*-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness*[72]*/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ epistemicity as to ontological-performance*[72]*-<including-virtue-as-ontology>)*

perversion-and-derived-[75]perversion-of-[84]reference-of-

perversion-and-derived-perversion-of-[84]*reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation*[97]*>-⟨construed-as-of-human-limited-mentation-capacity-induced-'temporal-to-intemporal-notional-binarity'-of–*

thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>	*[8]categorical-imperatives/axioms/registry-teleology[100],-reconceptualised-rather-as-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought in preconverging/dementing[19]–apriosing-psychologism)*
positive-opportunism[76]	*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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> underlying <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>) as deterministic validation of ontological-veracity is never a critically relevant element for prospective intemporal/firstnatureness knowledge-reification[87] generation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' given that the underpinning–suprasocial-construct of [56]meaningfulness-and-teleology[100] as reflected in any social-setup institutionally is rather 'a secondnatured/habituated institutionalisation construct as from deferential-formalisation-transference as to [80]presencing—absolutising-identitive-constitutedness[13]*

social-vestedness/normativity-<discretely-implied-functionalism>' rather arising from the 'untenable existentially constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications sublimating-over-desublimating implications of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced metaphoricity[57] as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-reification[87] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression' so-induced metaphoricity[57] as of supposedly coherent human ontological-commitment[66] and so validated as of ontological-primemovers-totalitative-framework[73] with respect to 'adhering to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implications' in order for prospective

deferential-formalisation-transference suprasocial [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] that then induced its social adoption later on as of social-stake-contention-or-confliction-with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical,-well-being,-health-and-social-development-implications, as 'underpinning–suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness[89] framework of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' in <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorablevoid'-with-regards-to-prospective-apriorising-implications>) 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[38]~sublimating–nascence,-

disclosed-from-prospective-epistemic-digression constraining relative-ontological-completeness[88] *framework ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument*[3] *as opened-construct-of–*[56]*meaningfulness-and-teleology*[100] *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-completeness*[88]*-by-reification*[87]*/contemplative-distension*[26] *(as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency*[38]*~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality*[99]*/shortness <~~amplituding/~~formative>*[8]*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) 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* [45]*<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-*[61]*nonpresencing,-for-explicating-ontological-contiguity*[67] *that any given suprasocial framework is inherently of 'epistemically underdeterminative contemplation for ontologically and intellectually assessing its prospective transcendence-*

and-sublimity/sublimation/~~supererogatory~~-de-mentativity' as the suprasocial mathetic/motiffed/throwned state of recurrent-utter-uninstitutionalisation is of epistemically underdeterminative contemplation as of its <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiaticdrag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) for intellectually gauging about prospective base-institutionalisation, and likewise base-institutionalisation–ununiversalisation with regards to prospective [104]universalisation, [104]universalisation–non-positivism/medievalism with regards to prospective rational-empiricism/positivism, and prospectively our positivism–procrypticism with regards to notional~deprocrypticism as in all such cases the suprasocial and <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) inclination is in an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of its 'shiftiness-of-the-Self[12]' whether as of trepidatious/warped/preclusive/occlusive identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-

constitutedness[13]>[28]-as-flawed-epistemic-determinism[49], 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as of-event[37] reasoning-through/messianic-reasoning' involving the 'displacement/decentering-of-the-human-subject induced as of [14]de-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/thrownness-disposition,–as–reproducibility-of-aestheticisation of [84]reference-of-thought as of 'the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (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[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]' explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the

same line of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation so-construed as pseudo-edginess/pseudo-incisiveness whereas in effect progress rather occurs by the 'unshackling of any such reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation towards better-and-better existential reflection of the underlying parrhesiastic seeding-promise-of-human-subpotency-ontological-performance[72]-<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity' speaking rather to their relative-ontological-incompleteness[89] of [84]reference-of-thought/psyche that has to be 'addressed psychoanalytically before engaging in prospective knowledge-reification[87]'

postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]

postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts'-(construed-as-of-slanted-'unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought'-for-the-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >;¶ and-so-to-avoid-wrongly-validating-the-[84]reference-of-thought/registry-elements-(implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100])-as-veridical-and-then-wrongly-implying-

	engaging-within-logical-processing-or-logical-implicitation—supposedly-apriorising-inconviction-as-to-profound-supererogation[97]*)*
postlogism[78]-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing[19]–apriorising-psychologism-(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>);	*postlogism-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing*[19]*–apriorising-psychologism-(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>*[67]*-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking*[20]*–apriorising-psychologism>);-as-so-reflecting-the-‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-as-failing-dispensing-with-immediacy-for-relative-ontological-completeness*[88]*-by-reification*[87]*/contemplative-distension*[26]*,-with-‘slanting-qualia-schema’,-and-so-manifested-overtly-at-childhood-psychopathy-‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-but-while-susceptible-to-be-wrongly-construed-as-of-‘intradimensional-postconverging/dialectical-thinking*[20]*–qualia-schema’-at-covert-adulthood-psychopathy-‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-(due-to-*

to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩	*covert-adulthood-psychopathy–maturation/indirectness/spatialisation/credulity/craftiness)-and-as-the-adulthood-psychopathy-elicits-conjugated-postlogism-as-to-socially-protracted-individuations-of-conscious-or-unconscious-manifestations-of-'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'; and so-specifically reflecting overall social manifestations of postlogism and conjugated-postlogism construed as postlogism-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩*
prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-	*prelogism-⟨as-of-the-'intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism,-of-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-*

veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>	*educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>);-and-so-reflecting-prelogism-as-of-conviction,-in-profound-supererogation[97]-as-(existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-(so-implied,-as-to-existentially-veridical-apriorising/axiomatising/referencing-as-of-the-‘intradimensional’-postconverging-or-dialectical-thinking[20]–apriorising-psychologism)-precedes-disontologising-logical-outcome-arrived-at-(so-implied,-as-to-existential-nonveridicality/‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-and-thus-reflecting-‘intradimensional’-preconverging-or-dementing[19]–apriorising-psychologism))
presencing or [80]presencing—absolutising-identitive-constitutedness[13]	*presencing / metaphysics-of-presence-(implicited-‘nondescript/ignorable–void[60]’-as-to-presencing—absolutising-identitive-constitutedness[13]) / ordinary-nontranscendental-reasoning / [80]presencing—absolutising-identitive-constitutedness[13] / presencing-epistemically-enframed-encumbering-of-ontology-elucidation / pseudoconflation perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100] as to identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49];¶ with [80]presencing—absolutising-identitive-constitutedness[13] fundamentally*

arising as to the inadequacy of human-subpotency to fully grasp existence/ontological-veracity in reflection of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] as to the implications of human limited-mentation-capacity (inducing [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] so-reflecting specifically in the successive registry-worldviews/dimensions relative-ontological-incompleteness[89]—apriorising/axiomatising/referencing–psychologisms) such that without this issue of human limited-mentation-capacity then the human epistemic-projection of [56]meaningfulness-and-teleology[100] will fully grasp existence/ontological-veracity as so implied as from the prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]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[56])), and effective human ontological-performance[72]-<including-virtue-as-ontology> as to human limited-mentation-capacity can thus be construed-and-assessed as from the so-defining notional~deprocrypticism perspective in reflecting the successive defining aporeticism overcoming/unovercoming of the varying apriorising/axiomatising/referencing—ontologically-deficient human epistemic-projection of [56]meaningfulness-and-teleology[100] (underlined by

the successive registry-worldviews/dimensions given [80]presencing—absolutising-identitive-constitutedness[13] in want of dimensionality-of-sublimating[24] -(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)) as of the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68];¶ with [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> of human [56]meaningfulness-and-teleology[100] of the successive registry-worldviews/dimensions as poorly amenable to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (so-arising as to 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-thepossibility-for-the-later-ontologisation> of ontological-performance[72]-<including-virtue-as-ontology> as undermining prospective ontological-veracity' so-reflected with regards to human-subpotency prospectively implied epistemic-abnormalcy/preconvergence[30] construed as of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation epistemic projection, in contrast to the scalarity/immanency of existence's ontological-normalcy/postconvergence as 'bechancing-backdrop of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>');¶ with the implication that more than just a question of dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-

descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, 'presencing—absolutising-identitive-constitutedness[13] *as of social-vestedness/normativity-<discretely-implied-functionalism>' (taking account of the* [45]*<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating nature of human* [56]*meaningfulness-and-teleology*[100]*) refers to the overall construct of human* [56]*meaningfulness-and-teleology*[100] *(as manifested variously by all individuals within any given registry-worldview/dimension) assuming a* [45]*<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag*[33] *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–*[56]*meaningfulness-and-teleology*[100]*' 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* [56]*meaningfulness-and-teleology*[100]*, and so-reflected by the fact that any given registry-worldview/dimension operates on the basis of a* [80]*presencing—absolutising-identitive-constitutedness*[13] *'supposed human-subpotency abstract self-determinative ontological-*

performance[72]-<including-virtue-as-ontology> capacity as to the full-potency of existence' whereas in reality 'human instigated [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> capacity' (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically 'a [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signposting exercise' operating on the overall basis of the given registry-worldview's/dimension's 'social-construct [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold[103] 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-performance[72]-<including-virtue-as-ontology>, 'presencing—absolutising-identitive-constitutedness[13] as of social-vestedness/normativity-<discretely-implied-functionalism>' thus speaks of human-subpotency beholdening-becoming—distortiveoriginariness/distortive-origination–as-to-[47]historicity-tracing~inhibitedmental-aestheticising (as manifested with the [80]presencing—absolutising-identitive-constitutedness[13] of any given defined registry-worldview's/dimension's as to its given apriorising/axiomatising/referencing) and so undermining the bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising as of the scalarity/immanency of existence's ontological-normalcy/postconvergence as 'bechancing-backdrop of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>', and in this respect the peculiarity of many of the terms/terminologies and overall conceptualisation articulated herein has to do with this critical recognition of 'prospectively distortive de-mentative/structural/paradigmatic [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) conceptualisation implications' (as to 'presencing—absolutising-identitive-constitutedness[13] preconverging/dementing[19]–apriorising-psychologism epistemic-projection perspective' which fails to factor in that human limited-mentation-capacity implies that the [45]<~~amplituding/~~formative–epistemicity>totalising construal is relatively deficient as of its epistemic contitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> sublimating [56]meaningfulness-and-teleology[100] (herein rather construed as of appropriate [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-conflatedness[12] as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-

axiomatising/re-referencing in relative-ontological-completeness[88] (as to '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> postconverging/dialectical-thinking[20]–apriorising-psychologism epistemic-projection perspective' which compensates for human limited-mentation-capacity ontologically deficient/disjointed [45]<~~amplituding/~~formative–epistemicity>totalising construal by epistemic-conflatedness[12] as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology[100] (construed herein as from [61]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 [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising construal given epistemic-abnormalcy/preconvergence[30] implied epistemic-projection perspective' with the ontological-veracity of teleology[100] projectively arising as herein construed as of ontological-normalcy/postconvergence implications of [45]<~~amplituding/~~formative–epistemicity>totalising construal, and this underlying projective ontological-normalcy/postconvergence epistemic-conception is reflected with all the terms/terminologies articulated herein like solipsism, organicalism, akrasiatic-drag, temporality[99], intemporality[52], etc., as so-construed

[45]<~~amplituding/~~formative–epistemicity>totalisingly (as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] underlied totalisingly-entailing by the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] and thereof corresponding protracted living-development–as-to-personality-development and institutional-development–as-to-social-function-development implications), with this projective ontological-normalcy/postconvergence epistemic-conception conceptual approach herein including the very notion of 'presencing—absolutising-identitive-constitutedness[13] rather construed herein as from [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>' to imply the ontological-veracity of [80]presencing—absolutising-identitive-constitutedness[13] 'is not present to itself' but rather to its prospective relative-ontological-completeness[88] perspective and so in 'contrast to the epistemic-conception of such a notion like presentism' (lacking such [45]<~~amplituding/~~formative–epistemicity>totalising conception backdrop as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] underlied totalisingly-entailing by the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] implied epistemic-conflatedness[12] as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing) and thus ends up 'wrongly construing of the present circularly as of the epistemic-projection perspective of the very same present as its epistemic-

conception is then wrongly constitutively absolutised in its present epistemic-abnormalcy/preconvergence[30]' thus failing to reflect the overall existential becoming/conflatedness[12]/formative–supererogating (and so 'epistemic-reflexively as of human limited-mentation-capacity-deepening[53]-⟨[45]<~~amplituding/~~formative–epistemicity>totalisingly~as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[27]⟩') that de-mentatively/structurally/paradigmatically veridically reflects the successive registry-worldviews/dimensions given [80]presencing—absolutising-identitive-constitutedness[13] (with this 'overall existential becoming/conflatedness[12]/formative–supererogating backdrop for conceptualising [80]presencing—absolutising-identitive-constitutedness[13]' rather construed as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] underlied totalisingly-entailing by the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] implied epistemic-conflatedness[12] as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing and 'so-undergirded by human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of the operative human mental-devising-representation [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 [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> deepening')

[81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought

procrypticism–or–disjointedness-as-of-[84]reference-of-thought is rather as of the specific positivism/rational-empiricism prospective uninstitutionalised-threshold[103] failing of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought, and across the successive registry-worldviews/dimensions in reflection of all the uninstitutionalised-threshold[103] (as successive 'failing of notional~deprocrypticism–or–notional~preempting—disjointedness-as-of-[84]reference-of-thought') so-construed as notional~procrypticism–or–notional~disjointedness-as-of-[84]reference-of-thought, speaks to 'disjointedness-as-of-[84]reference-of-thought'-as-misappropriated–[56]meaningfulness-and-teleology[100]-in-arrogation,-out-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context,-so-construed-as-of-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', so-reflected by its ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing[19]-reflexive/entailing-

	teleology[100]-differentiation-as-of-subtransversality~of-motif-and-apriorising/axiomatising/referencing'
prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82]	*prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>-<as-from-prospectively-construedre-originariness/reorigination>;¶ as-dialogical-equivalence-arising-only-after-secondnaturing/education-to-prospective-transcendence-and-sublimity/sublimation/~~supererogatory~~ de-mentativity*
prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83]	*prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>-<as-from-prospective-ontological-normalcy/postconvergence-epistemic-construal-of-distorted-originariness/distorted-origination>*
[84]reference-of-thought	*reference-of-thought-(registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview reflected-as-of-soundness-or-ontological-good-faith/authenticity[69]-of-reference-of-thought')) construed as projected-or-anticipated-grandest-existential-axiomatic-construct 'as underlying psychologistically the very instigation of human apriorising/axiomatising/referencing for the production of [56]meaningfulness-and-teleology[100]';¶ the reference-of-*

thought speaks to 'referencing of [56]meaningfulness-and-teleology[100]' and reference herein is underlined by both reference-of-thought (so-construed as human [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating backdrop for constructively setting-up the prospect of human [56]meaningfulness-and-teleology[100] as to the projected apriorising/axiomatising/referencing–psychologism) and reference-of-thought-[85]devolving (so-construed as to human becoming existential-instantiations effective delineating of human [56]meaningfulness-and-teleology[100] anchored upon the reference-of-thought backdrop of overall conceptualisation as to overall reference of [56]meaningfulness-and-teleology[100] and so for articulating devolving-conceptualisations as devolving axiomatic-constructs of [56]meaningfulness-and-teleology[100]), with reference herein thus implying 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as to human limited-mentation-capacity-deepening[53] (and this conception of reference differs from a [80]presencing—absolutising-identitive-constitutedness[13] perspective 'of referencing existence in absolute identitive terms' which fail to project the requisite epistemic insight as to the sublimating

implications of human limited-mentation-capacity-deepening[53] underlined by its dimensionality-of-sublimating[24]-(<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) associated with the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as to its difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] and so with regards to 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' so-reflected as from originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence))

[84]reference-of-thought-[85]devolving

[84]reference-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-[56]meaningfulness-and-teleology[100]

registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-

registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>-with-regards-to-registry-worldview's/dimension's-given-de-mentative/structural/paradigmatic-denaturing[15]-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]-as-to-its-given-[84]reference-of-thought-for-social-functioning-and-accordance–defect,-as-defined-

or-ontological-or-existential–defect>[86]	*placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology*[100]
reification[87]	*reification is teleologically reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-*[61]*nonpresencing>*[93] *projected epistemic-immanence/veridical-epistemic-determinism in construing ontologically-veridical* [56]*meaningfulness-and-teleology*[100]*, as reification arises as of the de-mentative/structural/paradigmatic* [45]*<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-*[61]*nonpresencing,-for-explicating-ontological-contiguity*[67] *as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality potentiative-aspiration for prospective relative-ontological-completeness*[88] *as from prior relative-ontological-incompleteness*[89] *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* [45]*<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-*[61]*nonpresencing,-for-explicating-ontological-contiguity*[67] *of* [56]*meaningfulness-and-teleology*[100] *as of prospective relative-ontological-completeness*[88] *construed as* [55]*maximalising-recomposuring-for-relative-ontological-completeness*[88]*—unenframed-conceptualisation over prior*

	relative-ontological-incompleteness[89] *construed as* [51]*incrementalism-in-relative-ontological-incompleteness*[89]*—enframed-conceptualisation, wherein prospective relative-ontological-completeness*[88] *is a reified/elucidated-as-of-more-profound construal overlooking/superseding the prior relative-ontological-incompleteness*[89] *as a dereified/poorly-elucidated-as-of-more-shallow construal;¶ in other words, reification is about ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument*[3] *resetting of the* [45]*<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating* [56]*meaningfulness-and-teleology*[100] *purview to the prospective relative-ontological-completeness*[88] *as of human limited-mentation-capacity-deepening*[53]
relative-ontological-completeness[88]	*prospective antiakrasiatic–relative-ontological-completeness as to prospective* [61]*nonpresencing-<perspective–ontological-normalcy/postconvergence>*
relative-ontological-incompleteness[89]	*prior akrasiatic–relative-ontological-incompleteness as to prior* [80]*presencing—absolutising-identitive-constitutedness*[13] [45]*<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag*[33]
‘relative-ontological-incompleteness[89]/r	*‘relative-ontological-incompleteness*[89]*/relative-ontological-completeness*[88]*-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness*[92]*/formative–supererogating-*

elative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–

(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism' reflect [84]reference-of-thought-construed-ontological-veridicality-as-so-determined-by-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context and speaks to the fundamental ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] [56]meaningfulness-and-teleology[100] implications as to human limited-mentation-capacity-deepening[53] (so poorly recognised as from [80]presencing—absolutising-identitive-constitutedness[13] perspective that by 'elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] develop an ontologically-flawed overall absolutising epistemic-abnormalcy/preconvergence[30] perspective of construal of existence' by so-projecting of 'an underlying absolute intelligibility framework' that supposedly supersedes existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>, with the

as-rede-mentating/restructuring/reparadigming–psychologism'[90]

consequence that such an ontologically-deficient knowledge-reification[87] framework gesturing goes on to analyse sophisticated thought not making the same mistake as supposedly ontologically-flawed as of its [80]presencing—absolutising-identitive-constitutedness[13] 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/measuringinstrument[3] which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97], and thus the conception of relative-ontological-completeness[88] speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions [84]reference-of-thought as to implied living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) as from recurrent-utter-uninstitutionalisation to prospective notional~deprocrypticism ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] as of the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (whereas the [80]presencing—absolutising-identitive-constitutedness[13] perspective by equating/leveling-down everything across space and time as of naive absolutising conceptual-

patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> and isms–conceptualisations as to wrongly imply everything is of the same ontological-contiguity[67] in absolute terms as to its epistemic lack of projective-insights as to contrasting relative-ontological-incompleteness[89] and relative-ontological-completeness[88] apriorising/axiomatising/referencing–psychologisms, 'will naively equate in absolution as to a relativity-accusation such relative-ontological-completeness[88] projective-insights about the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as to difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] as to imply by the relativity-accusation it is along the same lines with Ancient-sophists non-universalising [56]meaningfulness-and-teleology[100] or it is basically unintelligible', and so since it wrongly operates on the basis that its [80]presencing—absolutising-identitive-constitutedness[13] perspective is supposedly of absolutely profound knowledge-reification[87]–gesturing without factoring the implications of human limited-mentation-capacity and human limited-mentation-capacity-deepening[53]);¶ and operantly 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as

to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism' refers to epistemic-veracity for knowledge-reification[87]/ontological-veracity rather construed as of human limited-mentation-capacity-deepening[53] induced 'given axiomatic-constructs/[84] reference-of-thought existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of 'affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective relative-ontological-completeness[88]'–by–'unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of prior relative-ontological-incompleteness[89]'

~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]', and so over the epistemic-impertinence and flawed approach of 'atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness[13] conception as knowledge-reification[87]/ontological-veracity'

re-originary–as- *re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-*

unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]	*⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩-⟨so-reflected as of the ontological-normalcy/postconvergence epistemic projective-perspective as to dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩⟩-underlying-the-imbued-human-subpotency-'fatedness-of-sublimation-over-desublimation'-as-of-'notional~deprocrypticism-as-from-recurrent-utter-uninstitutionalisation,-base-institutionalisation,-universalisation,-positivism/rational-empiricism-and-prospectively-deprocrypticism'-(with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology)*
shiftiness-of-the-Self[92]	*shiftiness-of-the-Self as of mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ dereifying-gesturing as of the defined registry-worldview's/dimension's '[84]reference-of-thought*

existential-contextualising-contiguity[39] [80]*presencing—absolutising-identitive-constitutedness*[13] *at its uninstitutionalised-threshold*[103]*,-as-of-its-specific-immediacy-<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-*[47]*historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)' as trepidating/warping/precluding/occluding-as-to-notional~procrypticism imbued teleological-inflections-(of-more-profound-nondisjointing–<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating) 'respectively as its so-shifty-defined apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' reflected as of its mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation poorly contemplative of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation*[07] *requisite prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation*

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]

'epistemically-immanented'-as-of-internal-necessity-and-~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]*;*¶ *as-of-apriorising-teleological-wholeness/nested-congruence singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-*[61]*nonpresencing>-(operantly-construed-as-of-maximalising-*

recomposuringfor-relative-ontological-completeness[88]/preempting—disjointedness/as-internal-coherencing);¶ and thus singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing> is construed 'as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)}' rather as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation', with singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing> so-induced by 'prospective parrhesiastic-aestheticisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as postconverging/dialectical-thinking[20]–qualia-schema', reflecting the contrastive apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of 'prospective postconverging-or-dialectical-thinking[20]–apriorising-psychologism intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-

aestheticisation' and 'prior preconverging-or-dementing[19]–apriorising-psychologism temporal underpinning–suprasocial-construct as to its <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) and sophistry reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as reasoning-from-results/afterthought' (with the implication that such 'prospectively induced singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing> is not really meaning but rather metaphoricity[57]—as-event[57]-of-prospective-intemporalparrhesiastic-aestheticisation with regards to the prior preconverging-or-dementing[19]–apriorising-psychologism temporal underpinning–suprasocial-construct as to <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiaticdrag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) and sophistry reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as reasoning-from-results/afterthought', say for instance with regards to the de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of a God-of-plane type of assertion by a non-positivism social-setup speaking of its deficient prior-temporal-parrhesiastic-

aestheticisation so-reflected-in-its-non-positivismmathesis/motif/thrownness-disposition-that-is-not-positivistic/rational-empiricistic, as meaning rather requires that such a non-positivism socialsetup operates a positivism/rational-empiricism social-setup specific ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] and thus it is metaphoricity[57]—as-event[37]-of-prospective-intemporalparrhesiastic-aestheticisation because the non-positivism social-setup rather enters into 'a crossgenerational non-positivism pseudo-edginess/pseudo-incisiveness [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of its apriorising-teleological-thresholding–as-teleological-framework/narrativeframework' with the 'prospective metaphoricity[57] as positivism/rational-empiricism [56]meaningfulness-and-teleology[100]', 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-opportunism[76] constraint of prospective positivism/rational-empiricism [56]meaningfulness-and-teleology[100]' as so empirically verifiable historically with regards to metaphoricity[57]—as-event[37]-of-prospective-intemporal-parrhesiastic-aestheticisation induced transitioning as from relative-ontological-incompleteness[89]-of-[84]reference-of-thought towards

relative-ontological-completeness[88]-of-[84]reference-of-thought, and this reality should equally prospectively be reflected with regards to our [80]presencing—absolutising-identitive-constitutedness[13] positivism–procrypticism prospective integration of notional~deprocrypticism [56]meaningfulness-and-teleology[100] effectively rather implies metaphoricity[57]—as-event[37]-of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our [80]presencing—absolutising-identitive-constitutedness[13] positivism–procrypticism as we rather enter into a pseudo-edginess/pseudo-incisiveness [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of our apriorising-teleological-thresholding–as-teleological-framework/narrativeframework' with the prospective metaphoricity[57]—as-event[37]-of-prospective-intemporal-parrhesiastic-aestheticisation as notional~deprocrypticism [56]meaningfulness-and-teleology[100])

socially-functional-and-accordant[94]

socially-functional-and-accordant-(construed-in-terms-of-'least-and-derived-temporal-operating-modalities-of-the-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]'-and-not-'maximal-as-intemporal-operating-modality-of-[84]reference-of-thought-as-of-[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation');¶ *as-the-transdimensional/transcendental-dichotomy-of-ontologically-unsound-*

	and-sound-shades-of-apparently-the-same-[84]reference-of-thought-(so-disambiguated-as-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-existential-instantiative-context)
storied-construct/ontologically-valid-narration	*storied-construct/ontologically-valid-narration-(as-of-'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>')*
subknowledging[95]	*subknowledging-(preconverging-or-dementing[19]-as-if-of-ontologically-veridical-sound-thought)*
sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence'-<so-construed-as-the-preformulating/preframing/premeaningfulness-underlying-the-conceptivity/epistemic-reflexivity-as-from-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>,-as-eliciting-relative-ontological-completeness[88]-'[44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism)-in-so-inducing-prospective-ontological-	*sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence'-<so-construed-as-the-preformulating/preframing/premeaningfulness-underlying-the-conceptivity/epistemic-reflexivity-as-from-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>,-as-eliciting-relative-ontological-completeness[88]-'[44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism)-in-so-inducing-prospective-ontological-*

of-existence[96] *contiguity[67]-and-thus-as-of-ontology/science'-as-from-human-'<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]'-imbuing-'existential-contextualising-contiguity[39]-for-dialectical-thinking/postconverging-epistemic-projection-and-reprojection',-and-so-over-'merely-analogised-or-dialecticised-or-any-elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]'-as-to-its-given-'presencing-perspective-epistemic-abnormalcy/preconvergence[30]-as-preconverging/dementing[19]'-induced-disparateness-of-conceptualisation-implied-unforegrounding-disentailment-failing-to-reflect-ontological-contiguity[67],-and-thus-not-as-of-ontology/science>*

supererogation[97] *supererogation speaks to the fact that the very possibility for all human [56]meaningfulness-and-teleology[100] arises by way of individuals solipsistic self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to 'underlying individuals ontological-commitment[66] so-reflected as from the contiguous/coherent superseding–oneness-of-ontology that is existence in inducing sublimation-over-desublimation' with 'existence itself inherently intercessory to the formative possibility for all human [56]meaningfulness-and-teleology[100]' (and thus with 'human*

[56]meaningfulness-and-teleology[100] 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-panintelligibility[74]-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation)), such that the 'supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] underlied by language, culture, social institutions, technical knowhow, etc. of any [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)' is not the inherently given possibility for its very manifestation to inceptively arise in individuals but rather 'individuals are involved in self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) solipsistic-and-intersolipsistic conceptivity/epistemic-reflexivity as to their self-eliciting/stimulating epistemic-conflatedness[12] as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing in existence' for

the possibility for any such 'supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] underlied by language, culture, social institutions, technical knowhow, etc. of any [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-[4] historicity-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– meaningfulness-and-teleology) to arise/result as individuals and collective-individuals achieved human sublimation-over-desublimation in existence as of their self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) involving renewed self-awareness as to prospective construction-of-the-Self;¶ supererogation thus speaks of the very 'human epistemic-conflatedness[12] 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—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–

imbuing>-existentialising—framing/imprinting-(as-to-prospective–[46]*historiality/ontological-eventfulness*[37]*/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>)' goes into grasping, mastering, developing, construing-of and contemplating-of*[56]*meaningfulness-and-teleology*[100] *on the basis of the inherent implications of human*[45]*<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence*[34]*,-imbued-projective-arbitrariness/waywardness-(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-'<~~amplituding/~~formative–epistemicity>totalising~conceptualisation'), with the attendant fact that the human is thus a subpotency in existence with possibilities of individuals and collective-individuals self-recreation/self-regeneration as to human developing-and-redeveloping intelligibility (so-implied as of 'the epistemic-totalising*[32]*~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in rede-mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-*[45]*<~~amplituding/~~formative–epistemicity>totalising~conceptualisation)'), with the veridical implication here that there is truly no 'supposed reproducibility—*

mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] underlied by language, culture, social institutions, technical knowhow, etc.' but ever always rather individuals and collective-individuals 'self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) ontological-performance[72]-<including-virtue-as-ontology> in existentially-instantiating such supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~conceptualisation) for human existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring of [56]meaningfulness-and-teleology[100]), and with this self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) so-construed as 'human epistemic-conflatedness[12] 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 [56] *meaningfulness-and-teleology* [100] *underlied by language, culture, social institutions, technical knowhow, etc.', and thus human supererogation explains why the social as an overall sublimation-over-desublimation construct is rather a 'substantive existential-contextualising-contiguity* [39] *hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance' arising as of human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–asso-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ';¶ critically supererogation thus implies that human 'self-becoming/self-conflatedness* [12] */formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-*

apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) ontological-performance[72]-<including-virtue-as-ontology>' in existential-instantiations signifying/connoting/indicating/suggesting any 'supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] underlied by language, culture, social institutions, technical knowhow, etc.' (reflecting human limited-mentation-capacity as to human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]) ever always comes out short with respect to the full-potential for 'inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure' of [56]meaningfulness-and-teleology[100], and that conversely the possibility for human limited-mentation-capacity-deepening[53] imparts the ability for human self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) reappraisal of the appropriateness/completeness/superseding of any such signified/connoted/indicated/suggested 'supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] underlied by language, culture, social institutions, technical knowhow, etc.' (and so as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-

development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) so-construed as human 'aporeticism–overcoming/unovercoming supererogating ontological-performance[72]-<including-virtue-as-ontology>' as to projective-insights/epistemic-projection-in-conflatedness[12] of apriorising/axiomatising/referencing (but that while such human 'aporeticism–overcoming/unovercoming supererogating ontological-performance[72]-<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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-(as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) appraisal tends to fail to adopt the requisite and more profound 'aporeticism–overcoming/unovercoming supererogating ontological-performance[72]-<including-virtue-as-ontology>' with regards to its prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] reflecting prospective destructuring-threshold-(uninstitutionalised-threshold[102]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> as to taxingness-of-originariness), as so-reflected by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]

with all the successive [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ underpinning–suprasocial-construct rather incapable of explaining the possibility for the succession of registry-worldviews/dimensions with such an explanation arising only as of 'human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' (as reflected by the 'aporeticism–overcoming/unovercoming supererogating ontological-performance[72]-<including-virtue-as-ontology>' respectively of base-institutionalisation, [104]universalisation, positivism/rational-empiricism and prospective deprocrypticism in relative-ontological-completeness[88] so-construed overall as notional~deprocrypticism out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness[89] so-construed overall as notional~procrypticism as to the fact that 'human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] under the logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> of the prior relative-ontological-incompleteness[89] implied reproducibility—

mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] underlied by language, culture, social institutions, technical knowhow, etc.' don't override existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> enabling human reappraisal as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation in sublimatingly pointing to the 'more profound relative-ontological-completeness[88] apriorising/axiomatising/referencing logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]>' which the human can as of prospective 'aporeticism–overcoming/unovercoming supererogating ontological-performance[72]-<including-virtue-as-ontology>' consciously choose to pursue (or opt not to pursue as to its [80]presencing—absolutising-identitive-constitutedness[13] <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiaticdrag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) turning a blind eye to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation) and so-pursued as of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-

projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation)[91] profound-supererogation;¶ with the broader implications that all supererogating sublimating-over-desublimating human possibilities (and as these become prospective secondnatured institutionalisation 'reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100]) human 'aporeticism–overcoming/unovercoming supererogating ontological-performance[72]-<including-virtue-as-ontology>', such that human 'aporeticism–overcoming/unovercoming supererogating ontological-performance[72]-<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-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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 (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–asso-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ', with all the possibility for the merest human sublimating/desublimating [56]meaningfulness-and-teleology[100] to arise necessarily bound notionally to individuals self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) as to 'human epistemic-conflatedness[12] in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive' for that [56]meaningfulness-and-teleology[100] however shallow or profound the 'aporeticism–overcoming/unovercoming supererogating ontological-performance[72]-<including-virtue-as-ontology>' in the sense that not even a Camusian suicide as to its projection of self-dissolution can arise without individual notional self-becoming/self-conflatedness[12]/formative–

supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) (with human supererogation as such critically defining-and-distinguishing the human from any humanoid/robot of mere mechanical-potentiality);¶ supererogation is so-reflected in human learning-and-enculturation process underlined on the one hand by the 'socio-institutional supererogating guiding-and-instructional cultural-predisposition' and on the other the 'supererogating precocious-disposition enabling the learning of the learner as to their notional self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)' and so as specifically associated with childhood personality-development (beyond just the availing opportunity for its learning made possible by the 'socio-institutional supererogating guiding-and-instructional cultural-predisposition') and this reflects the fact that the learner or child is inherently supererogating by its individual solipsistic notional self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) as to its relational construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to 'human epistemic-conflatedness[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 succeedingly/successively profound social-stake-contention-or-confliction supererogating capacities, and likewise in the bigger picture institutional constructs are underlied by originariness-parrhesia,–as–spontaneity-of-aestheticisation supererogatory instigations of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] (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-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as of the operative human mental-devising-representation [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 [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> deepening' and as so-manifested

historially with 'non-immediacy prospective sublimating value and ontological-veracity disposition' enabling human institutional reconstrual-and-reconstruction in projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing for 'perspective ontological-normalcy/postconvergence' and so-reflected as to human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process)' and so as to the 'non-immediacy prospective sublimating value and ontological-veracity disposition' supererogating instigations of the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. (upon whose [56]meaningfulness-and-teleology[100] infrastructure building 'immediacy supposed absolute sublimating value and ontological-veracity disposition' arise and outlandishly skew human [56]meaningfulness-and-teleology[100] in [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] when wrongly implying no 'relative-ontological-incompleteness[89] to relative-ontological-completeness[88]' implications of human meaningfulness and inducing [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as to social-stake-contention-or-confliction immediacy purposes at destructuring-threshold-(uninstitutionalised-

threshold[103]/presublimating–desublimating-decisionality)~of-ontological-performance[72]-<including-virtue-as-ontology> as de-mentative/structural/paradigmatic impediment to 'non-immediacy prospective sublimating value and ontological-veracity disposition' supererogating instigations requiring [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation)

[98]surrealising-<as-to-supererogation[97]>

surrealising-<as-to-supererogation[97]> refers to 'human notionalisation/notional-conception/amplituding of the real' so-construed as human [45]<~~amplituding/~~formative–epistemicity>totalising notionalisation/notional-conception/amplituding reflection of the real in 'perspective ontological-normalcy/postconvergence' (as so reflecting human limited-mentation-capacity ontological-performance[72]-<including-virtue-as-ontology> 'perspective epistemic-abnormalcy/preconvergence[30]' scalarising-and-rescalarising epistemic-conflatedness[12] as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing for 'perspective ontological-normalcy/postconvergence' and 'so-undergirded by human dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as of the operative human mental-devising-representation [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 [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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 surrealising-<as-to-supererogation[97]> speaks notionally and denotatively to human supererogating epistemic-projection perspective openness/re-ontologisation/rescalarisation (as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>) for prospective relative-ontological-completeness[88] '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] 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 [80]presencing—absolutising-identitive-constitutedness[13]) in relative-ontological-incompleteness[89] as to its given relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]

temporality[99] *temporality / shortness-of-register-of–[56]meaningfulness-and-teleology[100] /*

ontologically-perverting-immediacy-behaviour,-as-of-uninstitutionalised-threshold[103]*,-as-to-inherently-determinable-apriorising-teleological-thresholding–as-teleological-framework-or-narrative-framework / perversion-of-categorical-imperatives-or-axioms-or-registry-teleology*[100]

teleology[100] *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-conflatedness*[12]*–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility*[74]*-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-conflatedness*[12]*–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) are epistemic situations that speak to the transitive-conflatedness*[12]*–reflexivity that is existence' as 'there is no whole that is construable as existence and then beside that whole the*

epistemic-conception of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ of the said whole' but rather 'the full-potency of existence is epistemically integrative of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ as the whole';¶ the ontological-normalcy/postconvergence epistemic projective-perspective of ontological-contiguity[67] (as the implied 'full epistemic coherence of existence' as to overall-ecstatic-existence-supervening-conflatedness[12]) inherently explains 'the specific decoherencing-effect of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩', wherein 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ in relatively shallow [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating mathesis/motif/thrownness-disposition in existence' and 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ in relatively deeper [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating mathesis/motif/thrownness-disposition in existence' are of a correspondingly shallow teleological-depth and deeper teleological-depth

in the full-potency of existence, thusly reflecting the apriorising/axiomatising/referencing—conflatedness[12] *epistemic-conception of existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility*[74] *-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-contiguity*[67] *—of-the-human-institutionalisation-process*[68] *'as the cognate to coherent intelligibility articulation of human registry-worldviews/dimensions induced* [56]*meaningfulness-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-contiguity*[62] *-<profound-supererogation*[97] *-of-mentally-aestheticised~postconverging/dialectical-thinking*[30] *–qualia-schema> and 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-forthe-later-ontologisation>' perspective as reflecting notional-discontiguity/epistemic-discontiguity*[63] *-<shallow-supererogation*[97] *-of-mentally-aestheticised~preconverging/dementing*[19] *–qualia-schema> (that is, as of notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-*

dialectical-thinking[20]–by–preconverging-or-dementing[19]-perspectives-of-human–[56]meaningfulness-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-thinking[20]–apriorising-psychologism perspective (projecting a deeper teleological-depth) or preconverging-or-dementing[19]–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-thinking[20]–apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing[19]–apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] when wrongly implying no 'relative-ontological-incompleteness[89] to relative-ontological-completeness[88]' implications of human meaningfulness;¶ thus the implied teleology of any given registry-worldview/dimension as to its [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology (as reflecting the registry-

worldview/dimension human limited-mentation-capacity-deepening[53] level) speaks to the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as to the registry-worldview's/dimension's institutionalised-and-uninstitutionalised-threshold[103] de-mentatively/structurally/paradigmatically imbued ontological-performance[72]-<including-virtue-as-ontology> and vices-and-impediments, and in this regards the 'inordinary contemplation about any given registry-worldview/dimension preconverging-or-dementing[19]–apriorising-psychologism perspective shallower teleological-depth' (as to its uninstitutionalised-threshold[103] implied notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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 [56]meaningfulness-and-teleology contiguity of iterative-looping-narrations at any given registry-worldview's/dimension's uninstitutionalised-threshold[103] so-construed as uttered as of its specific notional~procrypticism/notional~disjointedness-as-of-[84]reference-of-thought ontological-performance[72]-<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–[56]*meaningfulness-and-teleology, the successive registry-worldviews/dimensions institutionalisation-and-uninstitutionalised-threshold*[103] *are 'successive teleological-inflections-⟨as-to-more-profound-nondisjointing–<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating⟩ of meaningfulness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–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-dementing*[19]*-qualia-schema> of failing non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-oraccidented-or-random-mental-disposition', the teleological-inflection-⟨as-to-more-profound-nondisjointing–<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating⟩ state of base-institutionalisation–ununiversalisation while 'adhering to rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism is de-mentatively/structurally/paradigmatically cognisant-and-integrative-<as-to-its-notional~disjointedness-imbued-preconverging-or-dementing*[19]*-qualia-schema> of failing* [104]*universalisation-directed-*

rulemaking-over-nonrules—apriorising/axiomatising/referencing–psychologism', the teleological-inflection-(as-to-more-profound-nondisjointing–<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating) state of [104]universalisation–non-positivism/medievalism while 'adhering to [104]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-dementing[19]-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-dementing[19]-qualia-schema> of failing preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101]	*transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>; construed as 'relative undermining of temporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction for intemporal dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]*
transversality~of-affirmative-and-unaffirmative–disambiguated-	*transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'–or–mutually-transverse-unintelligibility–or–logical-incongruence-<as-to-affirmation-of-relative-ontological-completeness[88]-postconverging-or-dialectical-thinking[20]–*

‘motif-and-apriorising/axiomatising/referencing’ [102]

[56]meaningfulness-and-teleology[100]-over-unaffirmation-of-relative-ontological-incompleteness[89]-preconverging-or-dementing[19]–[56]meaningfulness-and-teleology[100]>: transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ involves the epistemic construct of [56]meaningfulness-and-teleology[100] as of ‘existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]’ construed as knowledge-reification[87]–gesturing, and so over a human ordinary <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) mental-reflex to construe [56]meaningfulness-and-teleology[100] as of ‘human-subpotency <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-(as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) pseudo-edginess/pseudo-incisiveness of its secondnatured institutionalisation uninstitutionalised-threshold[103]’ thus exposing such [56]meaningfulness-and-teleology[100] to human [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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-'motif-and-apriorising/axiomatising/referencing' induced reasoning-through/messianic-reasoning, such that the notion of prospective human value and aspiration beyond the 'given registry-worldview/dimension [84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that underlies its underpinning–suprasocial-construct and <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100])' doesn't exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such [80]presencing—absolutising-identitive-constitutedness[13] 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 '[80]presencing—absolutising-identitive-constitutedness[13] 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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor potentiation construed as ‘human-subpotency convergence to existence’ is beyond ‘the averaging of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ or any secondnatured institutionalisation underpinning–suprasocial-construct but is rather as of ‘human intemporal individuation solipsistic/intersolipsistic instigation’ that is not fixated on the previous two for such requisite solipsistic/intersolipsistic instigation;¶ transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ equally reflects as of its implied ‘existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]’ a [44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism) epistemic-disposition over a pseudo-edginess/pseudo-incisiveness disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanentontological-contiguity[67]’> epistemic-disposition wherein the appropriate perspective of subject-

matters/domains-of-study elucidation/knowledge-reification[87] reflects their respective epistemic-conception phenomenal/manifest~subpotencies-(in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-'motif-and-apriorising/axiomatising/referencing' further speaks to the fact of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] perspective 'affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of [56]meaningfulness-and-teleology[100] as of prospective relative-ontological-completeness[88]' over the 'unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of [56]meaningfulness-and-teleology[100] as of prior relative-ontological-

incompleteness[89]', wherein for instance the underlying misinformation/misanalysis/misrepresentation about postmodern-thought as of its prospective relative-ontological-completeness[88] arises because of its assessment from the ontologically-flawed perspective of naïve identitive mere-formulaic positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought as rather in prior relative-ontological-incompleteness[89] 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-'motif-and-apriorising/axiomatising/referencing' as of its implied 'existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]' for aetiologisation/ontological-escalation entails that 'appropriateness/soundness of human ontological-performance[72]-<including-virtue-as-ontology> and hence value-and-aspirational-construct' is 'precedingly and absolutely determined rather as of relative-ontological-completeness[88] over relative-ontological-incompleteness[89] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-

totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' wherein for instance the positivist relative-ontological-completeness[88] value-reference as walking into the forest to retrieve a plant cure overrides as of the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of 'existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]' the animistic social-setup 'evil forest' value-reference as of its relative-ontological-incompleteness[89] and the same applies prospectively with notional~deprocrypticism relative-ontological-completeness[88] 'preempting—disjointedness-as-of-[84]reference-of-thought' value-reference over our positivism–procrypticism relative-ontological-incompleteness[89] value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-teleology[100]-<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-contiguity[67]—of-the-human-institutionalisation-process[68] as of 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' doesn't apply to us;¶ ultimately, transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing' further

entails that the inherent incompatible and contrastive [45]*<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-*[61]*nonpresencing,-for-explicating-ontological-contiguity*[67] *of '~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument*[3] *as to existence-potency*[38]*~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness*[88] *opened-construct-of–*[56]*meaningfulness-and-teleology*[100] *in its dispensing-with-immediacy-for-relative-ontological-completeness*[88]*-by-reification*[87]*/contemplative-distension*[26] *(as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency*[38]*~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality*[99]*/shortness <~~amplituding/~~formative>*[8]*wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>)) as enabling prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' and 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness*[89] *<~~amplituding/~~formative>*[8]*wooden-language-(imbued—averaging-of-*

thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-sublimating[74]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning epistemic-ricochettingly/transepistemically' is more effectively and existentially achieved rather as of 'constraining positive-opportunism[76]' that is socially elicited as of the underlying supposedly coherent ontological-commitment[66] as of more profound ontological-primemovers-totalitative-framework[73] validation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in inducing secondnatured institutionalisation and prospective underpinning–suprasocial-construct

uninstitutionalised-threshold[103] *uninstitutionalised/unintemporalised/temporal-solipsistic/unrecomposuring/animality-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation so-*

construed-as-of-the uninstitutionalised-threshold–of-apriorising/axiomatising/referencing as to reflected-temporal–[56]meaningfulness-and-teleology[100]-in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and so as <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]), 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality,-recurrent-shot-or-reprojection-for-prospective-relative-ontological-completeness[88]-with-respect-to-the-'parrhesiastic seeding-promise-of-human-subpotency ontological-performance[72]-<including-virtue-as-ontology> correspondence-with-the-full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity'

[104]universal/universalised/universalising

when expressed specifically herein universal/universalised/universalising-<as-to-universalisation> refers to the specific universalisation registry-worldview/dimension as to its

'universalising apriorising/axiomatising/referencing–rules of entailing<~~amplituding/~~formative–epistemicity>totalising [56]meaningfulness-and-teleology[100]' while when expressed herein in a general sense universal/universalised/universalising actually and precisely refers to 'totalising-entailing of implied knowledge-reification[87]–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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] apriorising/axiomatising/referencing–rules' and as further reflecting the implication that registry-worldviews/dimensions of relative-ontological-completeness[88] 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-[84]reference-of-thought,-as-to-'[51]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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

[44]foregrounding—entailment-(postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100]', while the general sense of universal implicitly captures and exactifies/precises the conception of totalising-entailing in terms of 'entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-

ontological-completeness[88]' as reflecting the implication of human limited-mentation-capacity-deepening[53] as to the 'notionalisation/notional-conception/amplituding of totalising-entailing so-reflected by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]' (along the same lines as notional~deprocrypticism) thus amplificatorily rendering the conception of totalising-entailing (as to notionally~universal) as more 'profoundly construed as from perspective relative-ontological-completeness[88] as of the ontological-normalcy/postconvergence of existence/intrinsic-reality' so-underlied by perspective 'nondisjointing totalising-entailing' or deprocrypticism

[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩

[104]universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ or understanding-as-ontological-primemovers-totalitative-framework[73]-of-underlying-existential-phenomena, and so as to perspective ontological-normalcy/postconvergence veridical [56]meaningfulness-and-teleology[100] 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/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101]⟩'

vices-and-impediments[106]	*vices-and-impediments—as-of-*[84]*reference-of-thought imbued de-mentative/structural/paradigmatic-defect-of-ontological-performance*[72]*-<including-virtue-as-ontology> (with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and as so-ultimately preconvergingly–de-mentated/structured/paradigmed as of underlying Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–*[56]*meaningfulness-and-teleology*[100]*)*

There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-supererogation[97] predisposed human mind’ so-reflected as prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and so-construed as of human candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant[94] phenomenal specificity that is of relevance herein. In other words, ‘the cinglé’ perceives meaning as ‘a hollow mimicking form in-of-itself that determines others behaviour’ in contrast to the normal–as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogism[79] we abide by (and so, even in the case of ‘poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’ or bad prelogism[79] where the bad logic of the prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-〈‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-

ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ by its [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] construed as ‘how can a perverted sought after outcome be obtained with an interlocutor or interlocutors with respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or raised out-of-context (existential-decontextualised-transposition)’, i.e. meaning-as-form or pathologically/compulsively hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds construed as ‘what does the veridical [54]logical-processing-or-logical-implicitation—supposedly-apriorising/axiomatising/referencing-in-conviction-as-to-profound-supererogation[97] of a given existential situation intrinsically imply as relevant and sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-supererogation[97], whether thereafter the [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] is rightly or wrongly assumed). Hence prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> is all about the appropriateness of logic without any implication/questioning about any issue with the [84]reference-of-thought on which [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] is based, and thus the idea of re-engaging is valid on the basis that the [54]logical-processing-or-logical-implicitation—

supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ this essentially has to do not with an issue of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] but rather an issue of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, as [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] is on the basis of a sound [84]reference-of-thought (non–[75]perversion-of-[84]reference-of-thought) such that fundamentally ‘the notion of the dueness for [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]’ is ontologically jeopardised by the inherent [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as ‘first-order perversion, out of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context’, of apriorising–[84]reference-of-thought-elements/apriorising–registry-elements which are denaturing[15] of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]. Further to this is the derived second-order level deception as of wrongly implied [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-

profound-supererogation[97] thereof, as of infinite deception possibilities from this faulty-mentation-procedure-deception-or-urge[42] arising where the implied first-order [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is wrongly acquiesced to as appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] thus wrongly implying that logical-dueness arises for logical engagement with interlocutors; and so in contrast to the infinite possibilities of sound [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] from non–[75]perversion-of-[84]reference-of-thought. Hence postlogism[78] is actually a usurpation/arrogation of the prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mentation reflex where social [104]universal-transparency-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of apriorising–[84]reference-of-thought-elements/apriorising–registry-elements is not-available/obscured as of lack of insight on existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context; with the result that with respect to the [84]reference-of-thought, postlogism[78] 'induces as of ontological-normalcy/postconvergence epistemic/notional~projective-perspective, a teleologically-degraded-as-preconverging-or-dementing[19]–apriorising-psychologism differentiation of existential [56]meaningfulness-and-teleology[100]' unlike prelogism[79] which 'induces as of ontological-normalcy/postconvergence perspective, an elevated-as-sound-thinking differentiation of existential [56]meaningfulness-and-teleology[100]'. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge[42] with respect to perceived social-stake-contention-or-confliction

but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism[78]/preconverging-or-dementing[19]-integration (due to psychopathic/postlogism[78] induced social loss-of-awareness of the social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩) where it elicits temporal-dispositions of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance[72]-<INCLUDING-VIRTUE-AS-ONTOLOGY>)

[Fundamentally thus the issue of postlogism[78] associated with psychopathy is de-mentatively/structurally/paradigmatically related to human prelogism[79] underlined by candidity/candour-capacity as to an ontological-contiguity[67] in notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking[20]–by–preconverging-or-dementing[19]-perspectives-of-human–[56]meaningfulness-and-teleology[100]>; and so as the overall backdrop of human [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> appraisal which elucidation underlines the more profound human hermeneutic/reprojecting/supererogating/zeroing psychology as to the elucidation of overall human becoming in existence implications of human [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>. ‘Candidity/Candour-capacity’ as such involves two-levels of construal with the first-level being with regards to ‘overall ontological-contiguity[67] of variance as difference-in-kind/difference-in-aposteriorising-or-logicising[22] as to the ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100]’ in the sense that at our institutionalisation-

threshold-and-uninstitutionalised-threshold[103] of positivism–procrypticism [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] various degrees of temporal-to-intemporal individuations ontological-performance[72]-<including-virtue-as-ontology> varyingly-uphold-or-fail candidity/candour-capacity as of difference-in-kind/difference-in-aposteriorising-or-logicising[22] (so-construed as within the positivism–procrypticism [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context categorisation construal/conceptualisation). The notion of 'candidity/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-[84]reference-of-thought in reflection of overall human ontological-performance[72]-<including-virtue-as-ontology> as to the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (so-construed as of the notional~deprocrypticism [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context in ontological-contiguity[67]); as reflecting the variance of the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as to

difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and so as from the apriorising/axiomatising/referencing—conflatedness[12] construal of the prospective notional~deprocrypticism registry-worldview's/dimension's [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> as so-reflecting the postconverging-or-dialectical-thinking[20]-and-centered-prospective-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] while the positivism–procrypticism registry-worldview/dimension is construed as of preconverging-or-dementing[19]-and-decentered-prior-institutionalisation's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. 'Candidity/Candour-capacity' as of the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] thus refers to the comprehensiveness or [45]<~~amplituding/~~formative–epistemicity>totalising~social-context-construed-conflatedness[12] of individuation and consequently social capacity for ontological-normalcy/postconvergence, so reflected in [45]<~~amplituding/~~formative–epistemicity>totalising~social-context-construed-conflatedness[12] of individual and social construal/conceptualisation of [56]meaningfulness-and-teleology[100] in upholding/failing ontological-normalcy/postconvergence as reflected by [84]reference-of-thought–closeness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> ([84]reference-of-thought– prelogism[79]-as-of-conviction,-in-profound-

supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) or [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) as explaining thus the possibility respectively of appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] or perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, behind the grander issue of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ of [84]reference-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 temporality[99]/shortness and ‘effecting-wholeness’ as to intemporality[52]/longness; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, enabling intemporal/ontological skewing for institutionalisation. It is the resolving as aetiologisation/ontological-escalation of ‘candidity/candour-capacity’ as of

transcended/superseded psychoanalytic-backdrop for the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights overcoming human [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought that will usher in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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 candidity/candour-capacity thus allows for meaningfulness to be recasted in terms–as-of-axiomatic-construct of 'narratives of candidity/candour-capacity in existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context' reflecting more directly the candidity [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of successive temporal-to-intemporal individuations specifically as a capacity variance of the same construct. Furthermore, such a candidity/candour-capacity approach as syncing with a notional~deprocrypticism [84]reference-of-thought as of (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) apriorising/axiomatising/referencing—conflatedness[12] over our positivism–procrypticism [84]reference-of-thought and uninhibited/decomplexified from the latter, provides 'direct ontological insight of notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100]' as to the nature of the positivism–procrypticism social-functioning-and-accordance—as-of–social-stake-contention-

or-confliction threshold as uninstitutionalised-threshold[103] amenable to perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> on the basis of its more simplistic and direct notion of candidity/candour-capacity variance of the same construct. Unlike the '<~~amplituding/~~formative–epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context categorisation scheme' which rather construes a [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] that is postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered positivism–procrypticism registry-worldview/dimension; the ontological-contiguity[67] of a notional~deprocrypticism candidity/candour-capacity construal/conceptualisation articulated as of 'notional~deprocrypticism narrative of candidity/candour-capacity' is as of a uninhibited/decomplexified apriorising/axiomatising/referencing—conflatedness[12] in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview's/dimension's [84]reference-of-thought as postconverging-or-dialectical-thinking[20]-and-centered-prospective-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] and construing our positivism–procrypticism registry-worldview/dimension as preconverging-or-dementing[19]-and-decentered-prior-institutionalisation's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. Candidity/Candour-capacity as such highlights from the perspective of the

postconverging-or-dialectical-thinking[20]-and-centered-prospective-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought as notional~deprocrypticism opened-construct-of–[56]meaningfulness-and-teleology[100] the preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought of the positivism–procrypticism <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩, despite the latter's [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] apparent soundness, at its uninstitutionalised-threshold[103] of procrypticism as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩. In this regard and dialectically, '[56]meaningfulness-and-teleology[100] is closed and opened successively' as of the 'successive uninstitutionalised-threshold[103] and institutionalisations' driven by the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-threshold[103] as 'ununiversalisation uninstitutionalisation', - opened as [104]universalisation by [104]universalisation-directed-rulemaking-over-non-rules—

apriorising/axiomatising/referencing–psychologism in '[104]universalisation institutionalisation' but then closed at the uninstitutionalised-threshold[103] as 'non-positivism/medievialism uninstitutionalised-threshold[103]', - 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-threshold[103] as 'procrypticism uninstitutionalisation', and prospectively opened as notional~deprocrypticism by preempting-procrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-contiguity[67] as of the ontological-normalcy/postconvergence of notional~deprocrypticism not saddled with our 'relatively deficient positivism–procrypticism mindset complex' of such [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as highlighted before, and so-related, as a storied-construct/ontologically-valid-narration candidity/candour-capacity construing [56]meaningfulness-and-teleology[100] contrastively as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-

measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought and the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, in ontological-contiguity[67] 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-teleology[100] is what is normal–as-of-ontological-normalcy/postconvergence [56]meaningfulness-and-teleology[100] in the [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context reflection of candidity/candour-capacity and that our own positivism–procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] is relatively abnormal by its meaningfulness [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context. In order words, just as retrospectively we can

construe that the respective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of recurrent-utter-uninstitutionalisation as of [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, base-institutionalisation–ununiversalisation as of [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, [104]universalisation–non-positivism/medievalism as of [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context; were respectively defective in their reflection of the fullness/completeness of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of our positivism–procrypticism is defective as well as of [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context; and so reflected from the relative-ontological-completeness[88] notional~deprocrypticism [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context candidity/candour-capacity fullness/completeness of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality basis as apriorising/axiomatising/referencing—conflatedness[12] in construing from the notional~deprocrypticism ontological-normalcy/postconvergence the relative distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] arising as of respective relative-ontological-incompleteness[89] registry-worldviews/dimensions [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] temporal-dispositions in failing to contrastively-construe at their respective uninstitutionalised-threshold[103] the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of their prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought and the affirmation/projection/assertion/dueness-validating-logicising/suitable-

measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and thus wrongly implying issue of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] in wrong ontological-contiguity[67] equivalence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for [56]meaningfulness-and-teleology[100]. Abstractly, the ontological-contiguity[67] issue has to do with a prospective precise relative-ontological-completeness[88] in ontological-normalcy/postconvergence as of [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context precision but then rather wrongly construed in prior imprecise relative-ontological-incompleteness[89] epistemic-abnormalcy/preconvergence[30] as of respectively [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context or [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context or [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context or [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, and all in subpar construals/conceptualisations to the [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, with the successive imprecisions wholly operating as if utterly precise, whereas these are of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] to the profound precision in [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context; thus equally explaining the requisite de-mentative/structural/paradigmatic construal/conceptualisation for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as of pure-ontology/existence-as-of-its-mimetic-echoness! Such a phenomenal insight as of 'ontological-reconstituting–as-to-conflatedness[12]' 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/[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of ontological axioms/horizons of meaningfulness as of its 'attempt-at-such-a-delayering' thus considered to be inherently ontologically-deficient/incomplete, can be superseded 'beyond-and-sidestepping any such archaeological-layers/[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> limitation' by rather construing-of-and-informing-as-to the inherent possibilities of pure-ontology insight as reflected by 'inherent notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] ontological-normalcy/postconvergence/postdication/metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> phenomenal insight about pure-ontology/existence-as-of-its-mimetic-echoness' as highlighted with the 'successive relative-ontological-completeness[88] [45]<~~amplituding/~~formative–epistemicity>totalising~random-as-impulsive/totalising~nominal-as-tendentious/totalising~ordinal-as-qualifying/totalising~intervalist-as-

categorising/totalising~ratio-contiguity-or-ratiocination-as-referentialism,–phenomenal-abstractiveness-of-presencing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context construed as notional~conflatedness[12]', and so conceptually as of an ahistorical-emancipation more like the science/laws of physics is inherently ahistorically-emancipated from exact physical phenomena occurrences/events[37] archaeology/[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> and is capable of construing-of-and-informing-as-to such exact physical phenomena occurrences/events[37] archaeology/[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology/[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> derived-science that speaks to the how and why of exact astronomical occurrences/events[37]. Insightfully, such a candidity/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] is 'by itself inherently an utterly discreet and arbitrary construct' but for the fact that every registry-worldview's/dimension's [84]reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications [56]meaningfulness-and-

teleology[100] and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-veridicality construed as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] veracity/ontological-pertinence as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, as implied with the notion of 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'. Thus, however weird it may seem to our positivism–procrypticism psychical representation, in reflecting our positivism–procrypticism relative epistemic-abnormalcy/preconvergence[30] to it a candidity/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as of [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context is actually more real and profound ontologically to ours as of our positivism–procrypticism [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-

thought-[85]devolving-as-of-instantiative-context, and so just as the latter being more profound ontologically with respect to the relative epistemic-abnormalcy/preconvergence[30] of the [104]universalisation–non-positivism/medievalism psychical representation will seem weird to the latter as of its [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context; underlying the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] transformative [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] involved with [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as it induces the relative [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, and so beyond any registry-worldview's/dimension's metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ mental complexes. Thus candidity/candour-capacity

notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] implied [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, contrary to the various 'ascription-constructs' of the respective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as of positivism–procrypticism [45]<~~amplituding/~~formative–epistemicity>totalising~intervalist-as-categorising 'ascription-construct of kindness-humility-helpfulness-etc. transience', [104]universalisation–non-positivism/medievalism [45]<~~amplituding/~~formative–epistemicity>totalising~ordinal-as-qualifying 'ascription-construct of good-to-bad transience', base-institutionalisation–ununiversalisation [45]<~~amplituding/~~formative–epistemicity>totalising~nominal-as-tendentious 'ascription-construct of allegiance/subservience transience', and recurrent-utter-uninstitutionalisation [45]<~~amplituding/~~formative–epistemicity>totalising~random-as-impulsive 'ascription-construct of impulsive-or-accidented-or-haphazard-or-random transience', is notionally construed not on a [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] basis as of ascription but wholly as a [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism 'ontological-performance[72]-<including-virtue-as-ontology>-construct of candidity/candour-capacity' as of

apriorising/axiomatising/referencing—conflatedness[12] with respect to the upholding/failing of ontological-normalcy/postconvergence by prospective relative-ontological-completeness[88]-of-[84]reference-of-thought ontological-performance[72]-<including-virtue-as-ontology>; and so beyond a vague notion of virtue but rather as an overall superseding [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<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-teleology[100], ascription-constructs are naïve [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] construals of human [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology>. The ontological-normalcy/postconvergence nature of intrinsic-reality/ontological-veridicality implies human [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology> is construed as it upholds/fails ontological-normalcy/postconvergence as from prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and is actually a wholly internal process of apriorising/axiomatising/referencing—conflatedness[12], highlighting 'the concatenation to intemporal-projection inextricably of derived-denaturing[15]-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative intemporality[52]/longness and the latter in relative temporality[99]/shortness as of distractiveness'; construed as temporal-concatenation-to-intemporality[52]-or-ontological-veridicality-as-of-'[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]'. As a further elucidation, by 'protensive-consciousness' is meant the consciousness-awareness-teleology[100]

[45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of apriorising/axiomatising/referencing—conflatedness[12] as an anticipatory mental-disposition with respect to deprocrypticism's preempting—disjointedness-as-of-[84]reference-of-thought Being-development and its [56]meaningfulness-and-teleology[100] certitude/uninhibited [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology> wherein 'limited-mentation-capacity is overcome by its referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness[12] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as of 'ontological-normalcy/postconvergence of the full-cohesive transcendental-enabling/sublimating/~~supererogatory~~de-mentativity determinativeness ingrained in social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩; in contrast to our positivism–procrypticism 'occlusive-consciousness' with consciousness-awareness-teleology[100] implications as of 'human limited-mentation-capacity by its categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness[13] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' for positivism–procrypticism Being and its [56]meaningfulness-and-teleology[100] [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology>, or respectively for [104]universalisation–non-positivism/medievalism 'preclusive-consciousness', base-institutionalisation–ununiversalisation 'warped-consciousness' and recurrent-utter-uninstitutionalisation 'trepidatious-consciousness', with consciousness-awareness-teleology[100] implications as of 'human limited-mentation-capacity by their respectively-qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness[13] mental-

dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments' as of their corresponding registry-worldviews/dimensions Beings and associated [56]meaningfulness-and-teleology[100] [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology>. Underlying such graduated conceptualisation of human consciousness as of notional~conflatedness[12], is the fact that as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, such human consciousness apriorising/axiomatising/referencing—conflatedness[12] ultimately behind the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is grounded on its least common human temporality[99]/shortness-to-intemporality[52]/longness denominator which is the 'constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩; and while the 'complementing grander social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' is aspirational as inducing dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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 apriorising/axiomatising/referencing—conflatedness[12] as this inevitably leads to temporal concatenation to intemporality[52], rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is beyond the possibility of its secondnatured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional~conflatedness[12] of notional~deprocrypticism can be reinterpreted operantly as of 'notional~referentialism' as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness[13] mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments are actually 'various levels of failing to achieve the notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness[12] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that ensure ontological-completeness-of-[84]reference-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-constitutedness[13] mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments' they still act as if of 'notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness[12]

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', and so 'in their beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] preconverging-or-dementing[19]–apriorising-psychologism' thus generating as of their 'pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels' their respective [58]neuterising construed as of 'their prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought of [56]meaningfulness-and-teleology[100]'. [58]neuterising thus refers to human attribution of [56]meaningfulness-and-teleology[100] as of human limited-mentation-capacity misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology> is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness[13], and so-construed from the apriorising/axiomatising/referencing—conflatedness[12] of notional~deprocrypticism; thus [58]neuterising is specifically 'a contextually developed perversion-or-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, that is secondnatured as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought with the consequent implications of relatively defective [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>. For instance, as of their relative-ontological-incompleteness[89]-of-[84]reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness[88]-of-[84]reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on

ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism [56]meaningfulness-and-teleology[100] relative to the 'utter and brute' animistic interpretation as [56]meaningfulness-and-teleology[100] [58]neuterising that it is an evil forest one should not trespass together with a whole cohort of 'imaginary tales' in shoring up that posture, speaking of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. This is a most elaborate articulation of [58]neuterising but it equally applies where [56]meaningfulness-and-teleology[100] is 'just about miscued' say between positivism–procrypticism and notional~deprocrypticism with the latter underlying the disjointedness-as-of-[84]reference-of-thought of the former as it [58]neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism[78] 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-referenctialism arises as of notional~referentialism/notional~deprocrypticism; wherein recurrent-utter-uninstitutionalisation's existential [84]reference-of-thought deepest-level of [58]neuterising is elicited by its 'trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness[13] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism', failing base-institutionalisation–ununiversalisation existential [84]reference-of-thought next level of [58]neuterising is elicited by its 'warped-consciousness tendentious—ontologically-compromised-mediating,-as-of-its-specific-constitutedness[13] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–

psychologism', [104]universalisation–non-positivism/medievalism existential [84]reference-of-thought after-next level of [58]neuterising is elicited by its 'preclusive-consciousness qualifying—ontologically-compromised-mediating,-as-of-its-specific-constitutedness[13] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism', positivism–procrypticism existential [84]reference-of-thought next-after-next level of [58]neuterising is elicited by its 'occlusive-consciousness categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness[13] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism existential [84]reference-of-thought overcomes-[58]neuterising/fully-deneuterises by its 'protensive-consciousness referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness[12] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as de-mentatively/structurally/paradigmatically preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 apriorising/axiomatising/referencing—

conflatedness[12] as of [45]~~<amplituding/~~formative–epistemicity~~>~~causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. Thus basically, [58]neuterising 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-constitutedness[13] 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-dementing[19]–apriorising-psychologism construed as their respective prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought [58]neuterising, and revealing as of the notional~conflatedness[12] of notional~deprocrypticism their '[84]reference-of-thought-[85]devolving—différance/internal-dialectics/difference-deferral' with regards to their respective [84] reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming relative transcendentally-unenabled-prior-institutionalisation-level-by-prospective-uninstitutionalised-threshold[103]; underlining the ontological implications of understanding [58]neuterising with respect to 'retrospective and prospective Being underdevelopment elucidations of [56]meaningfulness-and-teleology[100]' as of [58]neuterising induced failing of [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology>. Basically [58]neuterising as so articulated is the conception of 'the ontological-performance[72]-<including-virtue-as-ontology> of the various institutionalisations references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' so-conceptualised from the notional~conflatedness[12] of notional~deprocrypticism protensive-consciousness, and such an ontologically-veridical evaluation of [58]neuterising is construed as a

deneuterising[16]—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism>’-and-ontologically-flawed-‘preconverging-or-dementing[19]–apriorising-psychologism/deassertion’ as of the various institutionalisations references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. The implication here being that [58]neuterising ‘can be disambiguated as of the fundamental human limited-mentation-capacity induced [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating context—[56]meaningfulness-and-teleology[100] [84]reference-of-thought-[85]devolving-as-of-instantiative-ontological-performance[72]-<including-virtue-as-ontology> misconstrual-as-[58]neuterising, and so-construed as of referentialism as of the notional~conflatedness[12] 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-[58]neuterising of the various relative-ontologically-incomplete institutionalisations as of their existential-contextualisation; as this deneuterising[16]—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism>’-and-ontologically-flawed-‘preconverging-or-dementing[19]–apriorising-psychologism/deassertion’ as from notional~deprocrypticism, disambiguates [58]neuterising as an insight into the ontologically-veridical ‘underlying phenomenological dynamics of human limited-mentation-capacity’ that explains the how-and-why of such ontologically-flawed references-of-thought-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness fixations/hardening-construed-as-[58]neuterising associated with the various institutionalisations in prior relative-ontological-

incompleteness[89]-of-[84]reference-of-thought. Insightfully and counterintuitively for elucidative construal, [58]neuterising as of epistemic-abnormalcy/preconvergence[30]/relative-ontological-incompleteness[89]-of-[84]reference-of-thought is rather 'a derived-construction as deficient of ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought', as it is the elucidation of ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it as of postconverging-or-dialectical-thinking[20]–apriorising-psychologism or unaware beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as of preconverging-or-dementing[19]–apriorising-psychologism/deassertion, that reveals [58]neuterising as of epistemic-abnormalcy/preconvergence[30]/relative-ontological-incompleteness[89]-of-[84]reference-of-thought as it is construed in its ontological-veridicality as 'a deficient derived-construction of ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought'. This insight equally explains why it is 'through the deficient derived-construction of apriorising/axiomatising/referencing—conflatedness[12]' that is construed the ontologically-veridical nature of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] destructuring. Understanding and overcoming [58]neuterising as such reveals the beyond-the-consciousness-awareness-teleology[100]-<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 [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. The ontological-veridicality of a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' as associated with 'intemporal ontological-faith-notion-or-ontological-fideism—

imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' is one grounded as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ on 'decentering/pivoting around the uninstitutionalised-threshold[103] rule' as a remaking of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100], pointing out that the prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument has been superseded as of its revealed perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and so as of the uninstitutionalised-threshold[103] rule. This explains why at uninstitutionalised-threshold[103] which are subject to '[56]meaningfulness-and-teleology[100] [58]neuterising', prospective institutionalisation can only be achieved as of secondnatured constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ that overcomes the given uninstitutionalised-threshold[103] '[56]meaningfulness-and-teleology[100] [58]neuterising' thus enabling the ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold[103] that 'the social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—

imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' is [104]universally attributable as if humans had only the intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] individuation without temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] individuations will simply fail to recognise the generation-and-upholding of [58]neuterising and thus unable to reveal perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>; as it is naïve to think that while being at an uninstitutionalised-threshold[103] like [104]universalisation–non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in social-aggregation-enabling, people will 'simply by magic' find themselves articulating positivistic [56]meaningfulness-and-teleology[100] without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for 'overcoming non-positivism/medievalism uninstitutionalisation [56]meaningfulness-and-teleology[100] [58]neuterising' to be able to then reveal, construe and uphold positivistic Being and [56]meaningfulness-and-teleology[100], and this equally applies with regards to overcoming our '[81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought [56]meaningfulness-and-teleology[100] [58]neuterising' to attain futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism Being and [56]meaningfulness-and-teleology[100]. As a further elucidation, a comparison can be made between a construct of 'notional~referentialism' disambiguated as referentialism, categorising [58]neuterising, qualifying [58]neuterising, tendentious [58]neuterising and impulsive

[58]neuterising, and in parallel a reflection of 'data conceptualisation' disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought but then we don't always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well 'as of the limitations of our measuring capacity', and we grasp that the latter are actually in 'constructed-deficiency of [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism' as of their respective epistemic-abnormalcy/preconvergence[30]/relative-ontological-incompleteness[89]-of-[84]reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the 'overriding framework as of apriorising/axiomatising/referencing—conflatedness[12]' for making-sense-of/construing the relatively deficient referencing data conceptualisations as of their 'defined tolerable levels' of [58]neuterising. This elucidation is to point out that [84]reference-of-thought constructs in epistemic-abnormalcy/preconvergence[30]/relative-ontological-incompleteness[89]-of-[84]reference-of-thought in the very first place cannot be the basis for articulating, as of their given apriorising/axiomatising/referencing—constitutedness[13], by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] ontologically-veridical [56]meaningfulness-and-teleology[100] 'as if in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness[12] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' but rather require 'their ontologically-veridical [56]meaningfulness-and-teleology[100] restoration' by a apriorising/axiomatising/referencing—conflatedness[12] as of ontological-normalcy/relative-

ontological-completeness[88]-of-[84]reference-of-thought that factors in 'their constructed-deficiency with respect to ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought, so-construed as their [58]neuterising' as of their categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness[13] mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness-of-[84]reference-of-thought of Being and [56]meaningfulness-and-teleology[100] retrospectively to prospectively in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. To put it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply by apriorising/axiomatising/referencing—constitutedness[13] by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] of 'traditional classical mechanics axiomatic-construct' given its epistemic-abnormalcy/preconvergence[30]/relative-ontological-incompleteness[89]-of-[84]reference-of-thought arrive-at/achieve the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of its ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought; as what is so generated is nothing as of reality but rather a virtuality-or-ontologically-flawed-construal. Instead such a construction of prospective relative intrinsic-reality/ontological-veridicality is a apriorising/axiomatising/referencing—conflatedness[12] of 'traditional classical mechanics axiomatic-construct' by an epistemic-totalising[32]~renewing-realisation/re-perception/re-thought as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation; driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality to reconstruct the

same physics domain-of-study as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-veridicality that 'traditional classical mechanics axiomatic-construct' as of its epistemic-abnormalcy/preconvergence[30]/relative-ontological-incompleteness[89]-of-[84]reference-of-thought is 'construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought perspective', and the former can only be subsumed/implied/construed-as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in their reflection of the very same [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it; the insight here being that 'relative completeness/profoundness of axiomatic-construct/[84]reference-of-thought with respect to intrinsic-reality/ontological-veridicality' is what is ontologically preeminent/critical for the notional perspective of ontological construal/conceptualisation. This is equally relevant with regards to the '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' which refers to the transcendental-enabling/sublimating/~~supererogatory~~de-mentativity conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for a registry-worldview's/dimension's [84]reference-of-thought construction possibilities of derived axiomatic-constructs of [56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as of existential-instantiations', on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening[53] successive more and more

relatively profound/complete registry-worldviews/dimensions [84]reference-of-thought constructions of derived axiomatic-constructs of [56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; with the ⟨given consciousness's [58]neuterising-induced-or-deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of [56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as the registry-worldview's/dimension's [84]reference-of-thought 'abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities'. For instance, all subsequent axiomatic-constructs of [56]meaningfulness-and-teleology[100] 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 [58]neuterising-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness which is non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition as this basically defines the possibility of institutionalisation within recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for the prospective institutionalisation of base-institutionalisation that is the ⟨warped-consciousness [58]neuterising-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness for enabling intradimensional

existential-instantiations derived/devolved axiomatic-constructs of [56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-mentating/structuring/paradigming/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance[72]-<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 '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' as its underlying [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals cannot all of a sudden start thinking in terms–as-of-axiomatic-construct enabled by a prospective registry-worldview's/dimension's institutionalisation '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness'; given that there is a need for the requisite institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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-contiguity[67]—of-the-human-institutionalisation-process[68]. The fact is that all [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>, whether teleologically-degraded or teleologically-elevated, implied as of within a given [84]reference-of-thought are necessarily in ontological-contiguity[67], construed as of a difference-in-kind/difference-in-aposteriorising-or-logicising[22] of the same [45]~~<amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving. Such that a registry-worldview/dimension [84]reference-of-thought associated postlogism[78]-slantedness manifestation, which is inevitably being instigated as postlogism[78] denaturing[15] <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ [56]meaningfulness-and-teleology[100], as well as the temporal manifestations of the registry-worldview/dimension including conjugated-postlogism[78], is inevitably in notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> with all other [56]meaningfulness-and-teleology[100] of that registry-worldview/dimension [84]reference-of-thought since there are all grounded either in a 'conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97] as teleologically-degraded' or 'naïve-conviction-as-to-profound-supererogation[97] as flawed supposedly teleologically-elevated' relationship with the same/common/shared [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. Such notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> is implied by the fact that a [84]reference-of-thought is a '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] implied as of the same/common/shared [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] and with all its [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>, given its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity[39]–in-reification[87]/dereification[87], being mutually

cognisant-and-integrative by ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97] as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation[97] as flawed supposedly teleologically-elevated’ relationship with the same/common/shared [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. In this regard, a non-positivistic as ‘a superstitious centered-[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] implied as of the same/common/shared [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as associated with say a medieval or animistic social-setup implies that a postlogism[78]-slantedness, conjugated-postlogism[78] 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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity[39] dereification[87] in notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–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 [56]meaningfulness-and-teleology[100] implied as of the same/common/shared [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as of the overall [84]reference-of-thought underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating belief in superstition, and so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. Such a construal equally applies to our positivism–

procrypticism associated manifestation of disjointedness-as-of-[84]reference-of-thought associated with a postlogism[78]-slantedness, conjugated-postlogism[78] or any other temporal mental-disposition instigation wherein our underlying [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought mental-disposition is a notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> of the positivism–procrypticism [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating context—[56]meaningfulness-and-teleology[100] [84]reference-of-thought-[85]devolving-as-of-instantiative-ontological-performance[72]-<including-virtue-as-ontology> as of 'conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97] as teleologically-degraded' or 'naïve-conviction-as-to-profound-supererogation[97] as flawed supposedly teleologically-elevated' relationship with its centered-[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] implied as of the same/common/shared [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. 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-impediments[106] associated with the corresponding [84]reference-of-thought centered-[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] implied as of the same/common/shared [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], as it is in circular [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument centered–epistemic-totalisation grounding; thus explaining the endemisation and enculturation of the associated vices-and-impediments[106]. Rather than a difference-in-kind/difference-in-aposteriorising-or-logicising[22] implied as of 'notional-contiguity/epistemic-contiguity[62]-

<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>', it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] as of an 'epistemic-break or notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>' as of the prospective relative-ontological-completeness[88] of the prospective [84]reference-of-thought '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] implied different and relatively-more-profound-and-complete [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] which is non-cognisant and non-integrative and 'not in notional contiguity' with the prior registry-worldview's/dimension's [84]reference-of-thought '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] implied as of the same/common/shared [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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-impediments[106] crossgenerationally. With a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] construal there is a double-gesture of reification[87] as of implying more critically the inappropriateness of the centered–epistemic-totalisation/[84]reference-of-thought as of its underlying [56]meaningfulness-and-teleology[100] implied same/common/shared [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], which then inherently points to the inappropriateness of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] on the basis of the centered–epistemic-totalisation/[84]reference-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-

contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>, with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity[39]–in-reification[87]/dereification[87] cognisant-and-integrative with a non-positivistic superstitious [56]meaningfulness-and-teleology[100] centered–epistemic-totalisation/[84]reference-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-contiguity[39]–in-reification[87]/dereification[87] mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments[106]. The same applies from a notional~deprocrypticism perspective with regards to a [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought mental disposition as an argument seeming to articulate [56]meaningfulness-and-teleology[100] in the same disjointedness-as-of-[84]reference-of-thought terms-as-axiomatic-construct by which the [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought arises in the first place is in circular [45]~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of the same centered–epistemic-totalisation/[84]reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments[106] as of that fundamental [45]~~<amplituding/~~formative–epistemicity>totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] 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 '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity perspective. This explains ontological-normalcy/postconvergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical '[84]reference-of-thought construction of [56]meaningfulness-and-teleology[100]', as of the succession of registry-worldviews/dimensions from the notional~deprocrypticism perspective construal/conceptualisation, as being 'the most profound/complete '[84]reference-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-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, its [84]reference-of-thought of [56]meaningfulness-and-teleology[100] as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is its ⟨given consciousness's [58]neuterising-induced-or-deneuterising[16]-induced⟩ as [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness, which by way of a différance/internal-dialectics/difference-deferral articulates the intradimensional

relative ontological-veracity of all other intradimensional existential-instantiations derived/devolved axiomatic-constructs of [56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, or in degradation-as-of-failing-ontological-veridicality/uninstitutionalised-threshold[103] as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought; noting that the dialectical nature of the elevation and degradation so implied are inherently affirmed/unaffirmed respectively as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', wherein prospective relative-ontological-completeness[88]-of-[84]reference-of-thought elevation/institutionalisation is in soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought degradation/uninstitutionalised-threshold[103] is in unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought. Furthermore, metaphysics-of-absence-(implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–

ontological-normalcy/postconvergence>⟩ insight as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> reveals and attends to the notional~deprocrypticism ‘perspective issue’ involved for ‘overcoming defect of ontological analysis arising from metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[15]⟩ [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]’ due to a mental-reflex of representing/skewing-the-representation of presence with respect to its [84]reference-of-thought as of flawed ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ at the uninstitutionalised-threshold[103], wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold[103] and thus reflected as of ‘unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold[103] as of their respectively ‘relevant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’ which as of underlying relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-

conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ is at the one hand elevated/institutionalised and on the other hand teleologically-degraded/uninstitutionalised, as of human deepening or shallow limited-mentation-capacity. Such [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of its notional~conflatedness[12] as it implies the apriorising/axiomatising/referencing—conflatedness[12] of the most 'sound/profound/complete anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-institutionalisation–and–degradation-as-of-uninstitutionalised-threshold[103]—de-mentative/structural/paradigmatic-contrastive-devolving-analysis as of their respective [84]reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation and [84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]' brings out in anticipation/projection/thrownness-disposition the overall fundamental elucidative contrast between the 'degradation/uninstitutionalised-threshold[103] unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought projection' and the 'elevation/institutionalisation soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought projection' at their respective [84]reference-of-thought-[85]devolving-level of analysis; as can be elucidated contrastively between 'recurrent-utter-uninstitutionalisation uninstitutionalisation and base-institutionalisation institutionalisation', 'base-institutionalisation–ununiversalisation uninstitutionalisation and [104]universalisation institutionalisation', '[104]universalisation–non-positivism/medievalism uninstitutionalisation and positivism institutionalisation' and prospectively 'positivism–procrypticism uninstitutionalisation and notional~deprocrypticism institutionalisation'. The implication here is that with say notions-and-accusations-of-sorcery in a [104]universalisation–non-positivism/medievalism uninstitutionalisation social-setup, in order to construe ontological-

veridicality; as of apriorising/axiomatising/referencing—conflatedness[12] we can't simply imply the presence [104]universalisationnon–non-positivism/medievalism uninstitutionalisation [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as the basis of instigating logical-dueness for elucidation and thereof construing ontologically-veridical [56]meaningfulness-and-teleology[100], as such a mental-reflex representing/skewing-the-representation of the presence as [104]universalisationnon–non-positivism/medievalism uninstitutionalisation will overlook the presence uninstitutionalised-threshold[103] and wrongly represent its [56]meaningfulness-and-teleology[100] at its uninstitutionalised-threshold[103] as of elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought projection'. It is rather the apriorising/axiomatising/referencing—conflatedness[12] projective/anticipative contrast between the said uninstitutionalised-threshold[103] 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-threshold[103] perspective that enables their respective [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-incompleteness[89]-and-completeness-of-[84]reference-of-thought perspective. Thus it is the 'anticipation/projection/thrownness-disposition of overall fundamental elucidative contrast' between prior degradation/uninstitutionalised-threshold[103] and prospective elevation/institutionalisation respectively implied [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness so-construed on the basis of 'conflatedness[12] as of the most 'sound/profound/complete anticipation/projection' relative to existence's imbricatedness/threadedness/recomposuring existential-instantiations, which is at [84]reference-of-thought-as-of-'[84]reference-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-threshold[103] that is more profoundly elucidative of existential-instantiations issues of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> whether with regards to notions-and-accusations-of-sorcery in non-positivism or psychopathy and social psychopathy as of our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> speaking of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought; in other words, with respect to the elucidation of existential-instantiations issues, beyond just issues of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as of logical coherence, we need to move at the [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating level of analysis which is the [84]reference-of-thought and then construe [56]meaningfulness-and-teleology[100] as of contrastive elevation/institutionalisation [84]reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation' and degradation/uninstitutionalised-threshold[103] '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]'. That is, [56]meaningfulness-and-teleology[100] cannot be referenced/registered/decisioned as of the degradation/uninstitutionalised-threshold[103] but rather the elevation/institutionalisation as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' with the

implication that [56]meaningfulness-and-teleology[100] lies-with-and-is wholly as of elevation/institutionalisation [84]reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation'. Insightfully, [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] 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-motif-and-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>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of recurrent-utter-uninstitutionalisation' in de-emphasising the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and emphasising the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism of prospective relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100] as of existential-contextualising-contiguity[39] knowledge-reification[87]), and this insight extends as well with regards to 'articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' the transcendental construct of prospective [104]universalisation

institutionalisation while in base-institutionalisation–ununiversalisation uninstitutionalisation (doing so by failing the '<~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩ of base-institutionalisation–ununiversalisation' in de-emphasising the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and emphasising the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism of prospective relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100] as of existential-contextualising-contiguity[39] knowledge-reification[87]), 'articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' the transcendental construct of prospective positivism institutionalisation while in [104]universalisation–non-positivism/medievalism uninstitutionalisation (doing so by failing the '<~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩ of [104]universalisation–non-positivism/medievalism' in de-emphasising the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and emphasising the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism of prospective relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100] as of existential-contextualising-contiguity[39] knowledge-reification[87]), and

prospectively ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ the transcendental construct of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation while in positivism–procrypticism uninstitutionalisation (doing so by failing the ‘<~~amplituding~~/formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of positivism–procrypticism’ in de-emphasising the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and emphasising the supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism of prospective relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100] as of existential-contextualising-contiguity[39] knowledge-reification[87]); such that supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism is actually as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity[69] over ontological-bad-faith/inauthenticity[64] elucidation/reification[87] of existential-contextualising-contiguity[39], and so as to dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. This reflects [46]historiality/ontological-eventfulness[37]/ontological-

aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of its notional~conflatedness[12] nature of ontological-performance[72]-<including-virtue-as-ontology> as anti-nihilistically grounded on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as enabled by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. It points out that ontologically-veridical meaningfulness cannot be construed beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as of a soulless nihilistic-teleology[100]-for-the-attainment-of-temporality[99]/human-mortal-whims as it simply brings an end to the transcendental potential for the human existential tale perpetuation; as the organic-knowledge behind the ‘invention’ of prospective institutionalisation necessarily has to take precedence in further driving the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] over a conceptualisation as of denaturing[15] of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. 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 [84]reference-of-thought doesn't undermine/unshackle that prior [84]reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’ as of the requisite undermining/unshackling by the prospective enlightenment of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’ by the prospective registry-

worldview's/dimension's [84]reference-of-thought ontological-performance[72]-<including-virtue-as-ontology> given its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. Rather implying a grounded knowledge-construct commitment merely 'circularly-complexifies' the uninstitutionalised-threshold[103] [84]reference-of-thought as it adopts by mental-reflex an [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation mental-disposition rather than a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation mental-disposition and thus fails to fulfil the requisite [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought referencing/registering/decisioning–of-its-[84]reference-of-thought-rather-as-preconverging-or-dementing[19]-and-decentered-prior-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, which is what allows for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to the prospective [84]reference-of-thought for renewal; that is, this will rather bring about the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of the prior [84]reference-of-thought in 'incremental circular-complexification' and so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] on a false notion of 'an intemporal temporality[99]', naively passing for intemporality[52]/longness as of intersubjective eliciting of temporality[99]. Such notional~conflatedness[12] for ontological-performance[72]-<including-virtue-as-ontology> implication is easily understood as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ when we grasp that a mindset as of a non-positivistic social-setup needs to 'wean off organically beyond mere

mechanical adjustments' its non-positivism before the notion of 'a credible logical engagement in terms–as-of-axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic social-setup' can be genuinely entertained. In this regard, the budding-positivists had to implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common [104]universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought. This conceptualisation insight points out that prospective [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalisation associated with our positivism–procrypticism registry-worldview/dimension as of its epistemic-abnormalcy/preconvergence[30]/relative-ontological-incompleteness[89]-of-[84]reference-of-thought is effectively the defective result of our positivism institutionalisation destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] of its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] at the positivism–procrypticism uninstitutionalisation, wherein the prospective 'procrypticism uninstitutionalisation' arises as

‘<~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of positivism registry-worldview/dimension’, which then effectively generates the virtuality-or-ontologically-flawed-construal of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalisation construed as perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of our positivism–procrypticism registry-worldview/dimension. It should be noted that, the ontologically-veridical reflection of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought is rather construed from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview/dimension perspective as ‘a constructed-deficiency of the profound/complete notional~deprocrypticism perspective’, with notional~deprocrypticism in ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-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/preconvergence[30]/relative-ontological-incompleteness[89]-of-[84]reference-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-totalising[32]~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 [55]maximalising-recomposuring-for-

relative-ontological-completeness[88]—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. This explains why our positivism–procrypticism so-construed from a notional~deprocrypticism perspective will be decentered and preconverging-or-dementing[19]–apriorising-psychologism, just as our positivism in ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought perspective construal of non-positivism/medievalism [84]reference-of-thought in epistemic-abnormalcy/preconvergence[30]/relative-ontological-incompleteness[89]-of-[84]reference-of-thought show the latter to be decentered and preconverging-or-dementing[19]–apriorising-psychologism. As a further elaboration, the circularity and [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mental-disposition attached to a registry-worldview's/dimension's [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. It is only a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-term that can transcendentally 'wean off' from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. This explains as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-

normalcy/postconvergence>⟩ why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn't mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-mentating/structuring/paradigming/teleological-possibilities as of ⟨warped-or-preclusive-consciousness [58]neuterising-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of [56]meaningfulness-and-teleology[100] 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-threshold[103] is in a state of circular-pervasiveness-of-'[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]'! This equally explains the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] inherent in our prospective [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalisation, together with its inherent manifestations of psychopathic postlogism[78]-slantedness and social psychopathy conjugated-postlogism[78], when construed from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought institutionalisation as in our metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ beyond-the-consciousness-awareness-teleology[100]-

<in-existential-extrication-as-of-existential-unthought>[6] we systematically override the ontological-veridicality implications of such [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought and proceed by mental-reflex to uphold our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ at this positivism–procrypticism uninstitutionalisation as of an existentially nihilistic mental-disposition in degeneration of the human existential tale; as all [80]presencing—absolutising-identitive-constitutedness[13] by mental-reflex keep on representing their uninstitutionalised-threshold[103] as institutionalised, that is as 'centered and postconverging-or-dialectical-thinking[20]–apriorising-psychologism', as a 'delusion of an always institutionalised [80]presencing—absolutising-identitive-constitutedness[13] as of its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' rather than being veridically 'decentered and preconverging-or-dementing[19]–apriorising-psychologism' at the uninstitutionalised-threshold[103] as of '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]', as logical-dueness doesn't even arise in the very first place given perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as of unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought. We can get a projected sense of this as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ in that despite the articulation of positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in the short to medium run individuals will keep on overriding and ignoring such positivistic [56]meaningfulness-and-teleology[100] nihilistically, notwithstanding

that we may recognise this as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and falling back to construe/conceptualise [56]meaningfulness-and-teleology[100] in non-positivistic animistic or medieval terms–as-of-axiomatic-construct, construed from the positivistic perspective as perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as of unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought. As broadly speaking, a registry-worldview's/dimension's [84]reference-of-thought is as of 'the existential individuations possibilities as to [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' reflecting the teleological-de-mentating/structuring/paradigming/teleological-possibilities, established as of its [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought that points prospectively to its relative ontologising-deficiency/epistemic-abnormalcy/preconvergence[30]/relative-ontological-incompleteness[89]-of-[84]reference-of-thought, as it is in the bigger picture de-mentatively/structurally/paradigmatically 'a lifetime mental and existential investment as of the specific prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] [56]meaningfulness-and-teleology[100]' that will not lightly give up on 'its invested specific prior relative-ontological-incompleteness[89]-

of-[84]reference-of-thought of [56]meaningfulness-and-teleology[100] as a <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩' despite the ontological-veridicality of a valid anti-nihilistic intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming opened-construct-of–[56]meaningfulness-and-teleology[100] enabling the human existential tale as of the successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity behind the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 intemporality[52]/longness as denaturing[15] of the prior institutionalisation's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] by their elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39], and so as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>, due to lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ at its uninstitutionalised-threshold[103]. Such a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-

disontologising~preconverging/dementing[19]–apriorising-psychologism> being rather as of a temporal extricatory preconverging–de-mentating/structuring/paradigming and that naively considers the mutual intersubjective eliciting of temporal extricatory preconverging–de-mentating/structuring/paradigming to be intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–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-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or medieval non-positivistic registry-worldview's/dimension's threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ rather in social-aggregation-enabling, implying no possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity so-construed from a positivistic perspective of analysis in ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism

as preempting—disjointedness-as-of-[84]reference-of-thought ‘(re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-of-prospective-ontology-origination transcendental knowledge conceptualisations’ as putting into question a prior registry-worldview’s/dimension’s [84]reference-of-thought teleological-de-mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought, established as of its ⟨given consciousness’s [58]neuterising-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-instantiations derived/devolved axiomatic-constructs of [56]meaningfulness-and-teleology[100] 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 [58]neuterising-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness of the prior registry-worldview’s/dimension’s [84]reference-of-thought of [56]meaningfulness-and-teleology[100] which establishes its ‘grounded knowledge construct’, and so because of its denaturing[15] of the prior institutionalisation’s [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] by way of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] at the registry-worldview’s/dimension’s uninstitutionalised-

threshold[103] inducing prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought in need for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such 'a psychoanalytic-unshackling commitment' cannot be construed in the same terms–as-of-axiomatic-construct as ordinary intradimensional knowledge as of the established prior institutionalisation teleological-de-mentating/structuring/paradigming/teleological-possibilities for its 'grounded knowledge construct' as prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, but rather construed as of prospective ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought it more critically and organically points to the uninstitutionalised-threshold[103] state of the present registry-worldview's/dimension's [84]reference-of-thought at its uninstitutionalised-threshold[103] with respect to the prospective institutionalisation state of the prospective registry-worldview's/dimension's [84]reference-of-thought as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and thus rather implies an [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating 'prospective positivism axiomatic-construct ⟨occlusive-consciousness [58]neuterising-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' with respect to a relatively underdeveloped registry-worldview/dimension in prior 'non-positivism axiomatic-construct ⟨warped-or-preclusive-consciousness [58]neuterising-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness', or in the case of articulating 'futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–

[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism axiomatic-construct ⟨protensive-consciousness deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' with respect to a relatively underdeveloped registry-worldview/dimension in prior 'positivism–procrypticism axiomatic-construct ⟨occlusive-consciousness [58]neuterising-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness.

It is important to grasp in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold[103] mental-dispositions of non-positivism/medievalism or procrypticism [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness which will just induce their [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness. Thus counterintuitively to metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ 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–[56]meaningfulness-and-teleology[100] as 'banally' portrayed historically is not as of an expanding 'grounded knowledge construct' from time immemorial as of a wrong [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation mental-reflex as if humans have had only one '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness'. But actually the underlying process is one of 'a psychoanalytic-unshackling as of a succession of prospective institutionalisations [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation construed from a succession of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' so implied by an ontology-driven 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' enabling successive prospective relative-ontological-completeness[88]-of-[84]reference-of-thought/ontological-normalcy/postconvergence with respect to human notional limited-mentation-capacity-deepening[53] underlying the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩; such that counterintuitive to what we might be inclined to think, the development of human psychology is not as of 'a grounded construction that simply varies incrementally across all times', but rather 'a construction which teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency are sharply rearticulated in succession of institutionalisations as of ontological apriorising/axiomatising/referencing—conflatedness[12]', 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-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩', but rather grasp that there are teleological-de-mentating/structuring/paradigming/teleological-possibilities/teleological-potency of our mental-

projection and mental-disposition as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ beyond just what we can imagine as of our presence as positivism–procrypticism. This analysis brings out what is effectively meaningfulness as it shows that meaningfulness is more completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights thus involving the ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of the ⟨given consciousness’s [58]neuterising-induced-or-deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness and then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively articulating their meaningfulness as of instantiative-context or existential-instantiations with respect to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring; and these are the two underlying commitments that make-up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] is utterly geared in an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag[33] of [56]meaningfulness-and-teleology[100] as of 'operant-or-incidenting-predicative-insights or logical-coherence' and beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] by mental-reflex presupposes-and-assumes the ontological absoluteness/indubitability of its '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness', and wrongly so even at its uninstitutionalised-threshold[103]; 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 denaturing[15] of the said institutionalisation's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] at its uninstitutionalised-threshold[103] by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39], pointing to its perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and thus the need for [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, involving [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, with respect to the implications of its ontologically deficient '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness'. Thus a transcendental engagement as articulating prospective relative-ontological-completeness[88]-of-[84]reference-of-thought in an opened-construct-of–[56]meaningfulness-and-

teleology[100] strives to go beyond a prior institutionalisation <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ at its uninstitutionalised-threshold[103], 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 [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' taken for granted without questioning as of intradimensional grounded [56]meaningfulness-and-teleology[100] at its uninstitutionalised-threshold[103]. Such a transcendental engagement recurrently put into question in apriorising/axiomatising/referencing—conflatedness[12] the prior institutionalisation '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' at its uninstitutionalised-threshold[103] by substituting it with the prospective institutionalisation '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, before effecting any 'operant-or-incidenting-predicative-insights or logical-coherence' for prospective institutionalisation [56]meaningfulness-and-teleology[100], and this explains its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]; while on the other hand the grounded uninstitutionalised-threshold[103] recurrently overrides as of

apriorising/axiomatising/referencing—constitutedness[13] beyond-the-consciousness-awareness-teleology[100]-<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 [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' at its uninstitutionalised-threshold[103] and just triggers 'operant-or-incidenting-predicative-insights or logical-coherence' on that basis for its intradimensional grounded [56]meaningfulness-and-teleology[100], and this explains its '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]', and explaining why transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation behind the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] enabling the human existential tale in successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ analysis does apply with respect to superstitions, [104]universal human rights, free society, modern

science, etc. but then as of our developed present institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-askance and ordinarily to be expected. This explains human mental states respectively as of uninstitutionalised-threshold[103] and as of prospective institutionalisation with respect to [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of same [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation at the uninstitutionalised-threshold[103] 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–[56]meaningfulness-and-teleology[100] arise only by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation but presences in their <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ consider [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as of exceptional-askance and unordinary due to their [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mental-reflex avoiding being ontologically decentered and preconverging-or-dementing[19]–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–[56]meaningfulness-and-teleology[100]al engagement, as such a psychoanalytical commitment necessarily recognises human potential to transcend, and the other hand the nature of intrinsic-reality/ontological-veridicality that 'supersedes humankind and doesn't factor in human moods and whims' in its effectiveness. Caught between these two elements human [56]meaningfulness-and-teleology[100] is 'often actually imbued with active and passive mental-strategies of compromise' but which wouldn't cut it with the [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation necessary for human development and progress. Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] and progress requires ontologically-veridical as intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming 'responses' as of [104]universal implications and not temporal extricatory preconverging–de-mentating/structuring/paradigming 'reactions' of mere circumstantial implications. Such a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought prospective [84]reference-of-thought 'construes as circularity and [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] pretences of knowledge and judgements which are rather in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> in ordinariness <~~amplituding/~~formative>[8] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ social-aggregation-enabling’ when expounded by a prior [84]reference-of-thought going by its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, since there is no sound/authentic knowledge and judgements outside the prospective [84]reference-of-thought relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought in an intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming; and so de-mentatively/structurally/paradigmatically as of the relationship between non-positivism and positivism as well as our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought. This underlying notion of ‘notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] construal/conceptualisation’ can further be expanded upon contrastively with regards to knowledge practice in many an epistemic-totalising[32]~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality not subject to immediate-constraining ontological-primemovers-totalitative-framework[73] thus rather eliciting atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness[13] that induces relatively poor ontological-performance[72]-<including-virtue-as-ontology>. The central element here has to do with the pervasiveness of ‘conceptual patterning’ that actually speaks of a nombrilisticas [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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-framework[73]. 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 apriorising/axiomatising/referencing—constitutedness[13] 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. But then such an approach is naïve by its failure to reckon the reality of human limited-mentation-capacity which implies that human conceptualisation tends to develop from prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, as of the incompleteness of the preconverging–de-mentating/structuring/paradigming of human [84]reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual patterning perspective on that basis equally inherits that relative-ontological-incompleteness[89] of the preconverging–de-mentating/structuring/paradigming of human [84]reference-of-thought; with the consequence that it is not 'notionally postconvergingly–de-mentated/structured/paradigmed' to conceptually factor in human poor to perfect/near-perfect construal on the basis of

apriorising/axiomatising/referencing—conflatedness[12] but rather suffers from apriorising/axiomatising/referencing—constitutedness[13]. This weakness is underlined and resolved by the notion of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that enables apriorising/axiomatising/referencing—conflatedness[12] in line with existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with categorising/taxonomising dispositions in apriorising/axiomatising/referencing—constitutedness[13] that is behind the naïve but poor influence of the saying that 'every idea has already been thought of before' with the nefarious consequence of 'emphasising themes and authorial differentiation within such categorised/taxonomised thematics in of themselves' as if an epistemic-totalising[32]~devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/~~supererogatory~~de-mentativity as of intersolipsistic insight. Consider for instance that in the run up to the development of theory-of-relativity and quantum-mechanics in the early part of last century, the scientists involved weren't in the exercise of evaluating their respective theories in a closed framework emphasising their respective 'ownership-of-theories' as mortals but rather an opened framework emphasising whosever theories contribute in disclosing intrinsic-reality/ontological-veridicality as the superior third party. This can equally be compared to naively articulating categories/taxonomies of sounds on the basis that their apriorising/axiomatising/referencing—constitutedness[13] defines the entire existential possibility/potency of musical compositions that can arise but then the 'depth/axiomatic-construct of existence for musical compositions' doesn't submit to such a naïve categorising/taxonomising apriorising/axiomatising/referencing—constitutedness[13] but rather such 'depth/axiomatic-contruct of existence for musical compositions' is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by a apriorising/axiomatising/referencing—conflatedness[12] as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context is then the preceding and transformative element of [56]meaningfulness-and-teleology[100] conceptualisation as of our limited-mentation-capacity-deepening[53] enabling our prospective relative-ontological-completeness[88]-of-[84]reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality such that the wrong approach for prospective intellectual creation is one that simply lumps authorial articulations under given themes together in 'mechanical association' without factoring beforehand their respective 'transcendental-

enabling/sublimating/~~supererogatory~~-de-mentativity dynamism and implied organic-knowledge' as of apriorising/axiomatising/referencing—conflatedness[12]. This equally underlies the pervasive disposition for misattributed and misfocused analyses as such blurry intellectual exercise become an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] temporal-dispositions focussing less on the possibilities and insights of prospective elucidation and expansion of knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity immortal/first-party, and turning more and more and placing the stakes rather on authorial second-parties/mortals competing analyses even to the extent on occasion of undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity immortal/first-party. Further, such conceptual patterning will often fail to identify the appropriate point for grasping intrinsic-reality/ontological-veridicality as instead of emphasising apriorising/axiomatising/referencing—conflatedness[12] in (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-of-prospective-ontology-origination projection into existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, it emphasises mere de-mentative/structural/paradigmatic patterns inducing apriorising/axiomatising/referencing—constitutedness[13], 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 [104]universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague

thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity construal highlights the ontological-contiguity[67] of all knowledge as of their [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming dynamic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling ontological-primemovers-totalitative-framework[73] interconnectedness as this is often not the primary driving focus, as it is naively assumed that the conceptual patterning is a correspondence of intrinsic-reality/ontological-veridicality as of the mere de-mentative/structural/paradigmatic conceptualisation in apriorising/axiomatising/referencing—constitutedness[13] rather than striving to expand the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework[73] 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-framework[73] nature and differences as well as their divergence in [56]meaningfulness-and-teleology[100] 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/~~supererogatory~~de-mentativity ontological-primemovers-totalitative-framework[73] renewal of a same [45]<~~amplituding~~/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but with such effort for renewal often laden with a tradition that is naively of apriorising/axiomatising/referencing—constitutedness[13] undermining requisite creativity as of apriorising/axiomatising/referencing—conflatedness[12], as it 'critically presupposes beyond-the-consciousness-awareness-teleology[100]-<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 [45]<~~amplituding~~/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in other to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-

completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context that 'originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations'. Such an analytic insight as of a notional~deprocrypticism ⟨protensive-consciousness deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness analysis as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought/ontological-normalcy, points out that actually, and according to this author's view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of apriorising/axiomatising/referencing—constitutedness[13] wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework[73] 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–[56]meaningfulness-and-teleology[100]; consciousness defined as of 'notional [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The fundamental fact is that existence as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context is the absolute a priori of intrinsic-reality/superseding–oneness-of-ontology prior to any human

derived knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, and hence existence as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context is the foundational absolute a priori any ⟨given consciousness's [58]neuterising-induced-or-deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness constructs, by which our limited-mentation-capacity can most pertinently accede to by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of ontological-normalcy/postconvergence insight. Thus existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> implies it is as of the entire 'conflatedness[12] for human construction of ontologically veridical [56]meaningfulness-and-teleology[100]' implied as of notional~deprocrypticism; this is notionally known as [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. The implication here is that conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and nature together with their derived human notional [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and natural sciences are but as of the ⟨given consciousness's [58]neuterising-induced-or-deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-

mentating/structuring/paradigming–of-meaningfulness knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue as derived conceptualisations/construals of the very apriorising/axiomatising/referencing—conflatedness[12] that is as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] or existence-as-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to existential-possibilities. The underlying insight explaining human limited-mentation-capacity flawed mental-disposition for apriorising/axiomatising/referencing—constitutedness[13] lies with human misconstruing from 'existential-instantiations' the ontological-veridicality of axiomatic-constructs as derived from the '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness'. The 'iterating nature of existential-instantiations in imbricatedness/threadedness/recomposuring' as of existence's is what provides humankind-as-of-it-subpotency with direct mental access to existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality, as humans don't have direct mental access to conceptualised/construed existential-reality/existence-or-intrinsic-reality-or-ontological-veridicality-as-of-its-full-potency, but rather projectively-or-anticipatorily construe of axiomatic-constructs about intrinsic-reality/ontological-veridicality as derivable as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of ⟨given consciousness's [58]neuterising-induced-or-deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness, and so as of the [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—

unenframed-conceptualisation behind the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. Otherwise with a naïve mental-reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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 [58]neuterising-induced-or-deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> imbricatedness/threadedness/recomposuring', thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold[103]. Thus, the ontological-veracity as prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of 'the axiomatic-constructs of a ⟨given consciousness's [58]neuterising-induced-or-deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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 [56]meaningfulness-and-teleology[100], is rather ensured by the construal of existential-instantiations as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation which is as of

apriorising/axiomatising/referencing—conflatedness[12], thus enabling the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. It is interesting to grasp here that we cannot from our 'sense of conceptual patterning' claim to put into question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> and as of its implied superseding–oneness-of-ontology, since existence is de-mentatively/structurally/paradigmatically precedent and our conceptual patterning is arising secondarily as of our shoddy-and-incomplete construal of the 'iterating nature of existential-instantiations' as of existence's imbricatedness/threadedness/recomposuring; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construal as of naïve apriorising/axiomatising/referencing—constitutedness[13]. Of course, it is rather prospective relative-ontological-completeness[88]-of-[84]reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construal of [56]meaningfulness-and-teleology[100] mental-disposition grounded on existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] of existential-instantiations, this points out that existence inherent superseding–oneness-of-ontology necessarily implies ontologically-veridical [56]meaningfulness-and-teleology[100] is effectively as of a natural transcendental-enabling/sublimating/~~supererogatory~~de-mentativity existential-contextualising-contiguity[39]-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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in apriorising/axiomatising/referencing—conflatedness[12] need to be as of a [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], and more than just conceptual patterning that doesn't or poorly attends to a natural transcendental-enabling/sublimating/~~supererogatory~~de-mentativity existential-contextualising-contiguity-of-all-ontologically-veridical-meaningfulness. For all the above elucidations highlighting the ontological-veracity implications of apriorising/axiomatising/referencing—constitutedness[13] and apriorising/axiomatising/referencing—conflatedness[12], 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights/reflects in its subsuming interpretation the true deficiency of the shoddy/incomplete. This can be expanded upon as follows, the reason why relative-ontological-incompleteness[89]-of-[84]reference-of-thought/epistemic-abnormalcy/preconvergence[30]/destructuring can only be construed with certainty-as-to-their-real-ontological-deficiency 'rather as a constructed-deficiency of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought/ontological-normalcy/conflatedness[12]' lies in the fact that the construal/conceptualisation of an epistemic-totalising[32]~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 [56]meaningfulness-and-

teleology[100] and the inherent ontological-veracity/intrinsicness of the [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology[100]-<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-completeness[88]-of-[84]reference-of-thought/ontological-normalcy/conflatedness[12]. Since there is no direct correspondence between relative-ontological-incompleteness[89]-of-[84]reference-of-thought/epistemic-abnormalcy/preconvergence[30]/destructuring with the inherent intrinsicness of the [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology[100]-<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-completeness[88]-of-[84]reference-of-thought/ontological-normalcy/conflatedness[12] which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness[89]-of-[84]reference-of-thought/epistemic-abnormalcy/preconvergence[30]/destructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness[89]-of-[84]reference-of-thought/epistemic-abnormalcy/preconvergence[30]/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 [45]<~~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 '[84]reference-of-thought—elevated-devolving-as-of-prospective-

institutionalisation'-as-of-upholding-ontological-veridicality rather than '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]' as-of-failing-ontological-veridicality since a logical correspondence with intrinsic-reality/ontological-veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism[78] and conjugated-postlogism[78]. By and large, this overall conceptualisation explains the nature of 'notional constructs' as implying a variance of poor-to-perfect ontological-performance[72]-<including-virtue-as-ontology> of the same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect ontological-performance[72]-<including-virtue-as-ontology> as in-sync/corresponding with inherent intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of human construal/conceptualisation of it. This fully articulates the dynamic relationship of human limited-mentation-capacity as of its poor to perfect relationship-with/conceptualising-of existence-or-intrinsic-reality-or-ontological-veridicality; respectively as poor as of apriorising/axiomatising/referencing—constitutedness[13] and as relatively-perfect/near-perfect/perfect apriorising/axiomatising/referencing—conflatedness[12], construed as notional~conflatedness[12] as of apriorising/axiomatising/referencing—constitutedness[13]-to-conflatedness[12] of human limited-mentation-capacity. Insightfully, it highlights that apriorising/axiomatising/referencing—constitutedness[13] 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 apriorising/axiomatising/referencing—conflatedness[12] arises as of human limited-mentation-capacity 'good/sound/profound/complete anticipated/projected' construal/conceptualisation-of-

axiomatic-constructs-as-knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue from 'the imbricatedness/threadedness/recomposuring iterating of existential-instantiations' as of 'existence-or-intrinsic-reality-or-ontological-veridicality'.

Notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] as such highlights an underlying [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of the apriorising/axiomatising/referencing—constitutedness[13]-to-conflatedness[12] dynamism of human limited-mentation-capacity with respect to human ontological-performance[72]-<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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc. of critical relevance is the notion of existence as of human-subpotency or human subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, implying the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [20]00 BC or [20]00 AD are knowledgeable about notions as genetics, theory-of-relativity, [104]universal human rights, etc. doesn't add anything to 'abstract/imaginary existence as a pre-given' pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendentally-enabled-institutionalisation-levels-of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality/antinihilism as levels of human dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩). Thus in effect the natural sciences are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about 'human consciousness as for material and physical effecting devolving teleologies as meaningfulness' while the social domains of study are actually for-human-studies/for-human-constructs whose specific ambit of human-subpotency is about 'human consciousness inherent effecting devolving teleologies as meaningfulness'. This validates the idea of dualism as ultimately <~~supererogatory~~human-subpotency>–effecting can only arise from the apriorising/axiomatising/referencing—

conflatedness[12] of human consciousness in-its-embodiment as the potent 'phenomenological transcendental-point-of-departure handle' for human self-conscious existence and [56]meaningfulness-and-teleology[100] construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its apriorising/axiomatising/referencing—constitutedness[13] conception be construed/conceptualised as of such a 'phenomenological transcendental-point-of-departure handle'. In the bigger framework, human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) as of collective human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening[53] implies that human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue inherently suffer in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ from 'an extended metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ deficiency' on human ontological-performance[72]-<including-virtue-as-ontology> that can be traceable as of a notional~deprocrypticism 'extended metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ insight' construed as [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>; and we can always grasp insightfully of human existential hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology> from the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought/relative-ontological-normalcy/postconvergence as of base-institutionalisation realisation of the hyperbole of recurrent-utter-uninstitutionalisation, [104]universalisation realisation of the hyperbole of base-institutionalisation–ununiversalisation, positivism realisation of the hyperbole of [104]universalisation–non-positivism/medievalism, and prospectively notional~deprocrypticism realisation of the hyperbole of positivism/procrypticism. [40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of notional~deprocrypticism perspective refers to the underlying idiosyncratic, intricate, compounded and pervasive succession of preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake> as of notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] from human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening[53] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human~~<amplituding/~~formative–epistemicity>totalising~purview-of-construal’ as it reflects relative ontological-performance[72]-<including-virtue-as-ontology>-as-of-its-broadest-implications of any ⟨given consciousness’s [58]neuterising-induced-or-deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-constructs of [56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue and as the registry-worldview’s/dimension’s [84]reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it

reflects any given registry-worldview's/dimension's specific institutionalisation-by-uninstitutionalisation-or-uninstitutionalised-threshold[103] postconverging-or-dialectical-thinking[20]–apriorising-psychologism/preconverging-or-dementing[19]–apriorising-psychologism construct as a specific aesthetic trace of 'ontologically elevated-by-degraded-devolving-as-of-uninstitutionalised-threshold[103]. [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the notional~conflatedness[12] 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 apriorising/axiomatising/referencing—constitutedness[13] conceptualisation construes of an 'ontologically-compromised-mediating,-as-of-its-specific-constitutedness[13] that is relatively shoddy and incomplete' and generates virtuality-or-ontologically-flawed-construal when it construes of parts and whole in a given [45]<~~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39], whereas limited-mentation-capacity apriorising/axiomatising/referencing—conflatedness[12] conceptualisation as of notional~deprocrypticism-as-preempting—disjointedness-as-of-[84]reference-of-thought construes of a 'non-mediating incisive as referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness[12] profoundness/completeness' by an incisive [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought that further expands human grasp of the given [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as a non-derived/original mental-reflex of [55]maximalising-

recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. The latter is effectively what relays the ontological-veracity of the [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality implied axiomatic-construct as of completeness/profoundness subsuming the reality of the perceived whole and parts within the incisive apriorising/axiomatising/referencing—conflatedness[12]; pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality as of its profoundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-veridicality reflected as akin to an engineering product like a jet engine wherein the conceptualisation is an incisive apriorising/axiomatising/referencing—conflatedness[12] 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 [84]reference-of-thought of aircraft engine engineering science. This overall notional conception extends as well to the various ways by which human limited-mentation-capacity 'accosts' intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-specific-constitutedness[13] induced [58]neuterising or prospectively notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness[12] [56]meaningfulness-and-teleology[100]. That is, the notional~deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in its referencing of apriorising/axiomatising/referencing—conflatedness[12], with no intermediating construct as of apriorising/axiomatising/referencing—constitutedness[13], thus achieves

ontologically-uncompromised-mediating,-as-of-conflatedness[12] [56]meaningfulness-and-teleology[100]. While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of apriorising/axiomatising/referencing—constitutedness[13] on apriorising/axiomatising/referencing—conflatedness[12] induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness[13] [56]meaningfulness-and-teleology[100]. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness[12] as a notional conception in construing [56]meaningfulness-and-teleology[100], while avoiding its ontologically-flawed apriorising/axiomatising/referencing—constitutedness[13] construals in terms–as-of-axiomatic-construct of the various [58]neuterising. Hence the 'notion of limited-mentation-capacity' as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness[13] towards ontologically-uncompromised-mediating,-as-of-conflatedness[12] is what is effectively and ontologically defining of issues of [84]reference-of-thought of [56]meaningfulness-and-teleology[100] given that as of its ontologically veridical apriorising/axiomatising/referencing—conflatedness[12] it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening[53] that is behind the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of–[56]meaningfulness-and-teleology[100]-and-longness-of-register-of–[56]meaningfulness-and-teleology[100] as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought perspective of notional~deprocrypticism 'referentialism—ontologically-uncompromised-mediating,-as-of-

conflatedness[12] 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-conflatedness[12] protensive-consciousness sound conceptualisation perspective'. It is the 'notion of limited-mentation-capacity' that as of its deficiency is falsely-composited by 'ontologically-compromised-mediating,-as-of-their-specific-constitutedness[13] consciousnesses flawed conceptualisation perspectives' into ontologically-flawed constructs of [58]neuterising. [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the notional~conflatedness[12] 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 [80]presencing—absolutising-identitive-constitutedness[13]' of the full potency of existence. Existential-extrication-as-of-existential-unthought refers to a registry-worldview's/dimension's overall [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the notional~conflatedness[12] of notional~deprocrypticism construct, wherein its [45]~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] construes beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of its 'projected-or-anticipated-grandest-existential-axiomatic-construct' as the absolute framework of ontological-performance[72]-<including-virtue-as-ontology>-as-of-its-broadest-implications and thus failing to factor in the implications on its ontological-performance[72]-<including-virtue-as-ontology> of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as this

induces <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ at its uninstitutionalised-threshold[103]. Existential-extrication-as-of-existential-unthought thus highlights the overall apriorising/axiomatising/referencing—constitutedness[13] 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 [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' is rather as of various successive relative apriorising/axiomatising/referencing—constitutedness[13] implied with the successive institutionalisations, and explains a natural human mental-disposition to nihilism as of each of such institutionalisation's <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ at its uninstitutionalised-threshold[103] in a mental-reflex aversion of an opened-construct-of–[56]meaningfulness-and-teleology[100] behind the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. Existential-extrication-as-of-existential-unthought as of the notional~conflatedness[12] of notional~deprocrypticism equally implies a humankind (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-of-prospective-ontology-origination and effective [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation capacity for inducing the requisite psychoanalytic-unshackling referencing/registering/decisioning–of-its-prior-relative-

ontological-incompleteness[89]-of-[84]reference-of-thought-rather-as-preconverging-or-dementing[19]-and-decentered-to-the-prior-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic while construing prospective opened-construct-of–[56]meaningfulness-and-teleology[100] as postconverging-or-dialectical-thinking[20]-and-centered-to-the-prospective-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100]-relative-ontological-completeness[88]-of-[84]reference-of-thought-in-ontological-good-faith/authenticity[69], thus literally expanding human access to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to the existential possibilities that arise with successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ associated with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. This thus divulges the essence of existence as 'the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words existence is already given rather as of its potency, and the real problem of existence is humankind's access to existential possibilities as of humankind's limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is what achieves existence as a 'potent construct', as the notion of existence-as-a-grounded-construct doesn't-make-sense/is-unavailable for any specific human registry-worldview's/dimension's [84]reference-of-thought as an [45]~~<amplituding/~~formative–epistemicity~~>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] construct, including our positivism–procrypticism registry-worldview/dimension, as this will falsely imply that our [84]reference-of-

thought [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] is 'developed enough' as of Being-and-contemplation to have achieved the full potency of existence to then know what's existence whereas in reality such [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of existence can only be an 'as of existence' exercise that rather highlights human potential to transcend towards grasping existence/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Basically, existence as of prospective base-institutionalisation [84]reference-of-thought is circularly-unintelligible-but-for-a-[45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of–[56]meaningfulness-and-teleology[100] to recurrent-utter-uninstitutionalisation [84]reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, existence as of prospective [104]universalisation [84]reference-of-thought is circularly-unintelligible-but-for-a-[45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of–[56]meaningfulness-and-teleology[100] to base-institutionalisation–ununiversalisation [84]reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, existence as of prospective positivism [84]reference-of-thought is circularly-unintelligible-but-for-a-[45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising-meniality-or-

hyperbole-of–[56]meaningfulness-and-teleology[100] to [104]universalisation–non-positivism/medievialism [84]reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, and prospectively human-subpotency futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism [84]reference-of-thought is circularly-unintelligible-but-for-a-[45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising-meniality-or-hyperbole-of–[56]meaningfulness-and-teleology[100] to positivism–procrypticism [84]reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; such that all that is left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening[53]. Interestingly, from our vantage positivism/rational-empiricism perspective, we'll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of ontological-performance[72]-<including-virtue-as-ontology> arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of [104]universalisation superseding projection/anticipation, and same with [104]universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won't or hardly construe of the same as of our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]

about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies 'humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch' to 'fully register as of that epoch's metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[86]presencing—absolutising-identitive-constitutedness[13]⟩' what is existence/existential-possibilities not factoring Being apriorising/axiomatising/referencing—conflatedness[12] [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as rather driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], and further in contradiction to the notion of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<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 [84]reference-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 [84]reference-of-thought is of absolute ontological-

performance[72]-<including-virtue-as-ontology>, whereas it is deepening of human limited-mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in inducing prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are 'not stupid' as they know very well that [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for [56]meaningfulness-and-teleology[100] are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] who is bound to circularly elicit shortness-of-register-of–[56]meaningfulness-and-teleology[100] on such renewed [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for [56]meaningfulness-and-teleology[100] and further denaturing[15] them as of the prospective institutionalisation uninstitutionalised-threshold[103]! In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation [56]meaningfulness-and-teleology[100] cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter's [84]reference-of-thought as of its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] is a sound basis for construing the [56]meaningfulness-and-teleology[100] of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation [84]reference-of-thought as it adopts by mental-reflex an [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation mental-disposition rather than a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation mental-disposition and thus fails to fulfil the

requisite referencing/registering/decisioning–of-its-[84]reference-of-thought-rather-as-preconverging-or-dementing[19]-and-decentered-prior-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, which is what allows for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to prospective base-institutionalisation [84]reference-of-thought for crossgenerational renewal as of prospective relative-ontological-completeness[88]-of-[84]reference-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 metaphoricity[57] as of its implied prospective existential reference. Transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity implies that as of human [45]<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>), humankind has no 'absolute past-or-present ontological-completeness-of-[84]reference-of-thought' for grounding the construal of [56]meaningfulness-and-teleology[100] of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal', as such pretence circularly turns into apriorising/axiomatising/referencing—constitutedness[13] at the given [84]reference-of-thought uninstitutionalised-threshold[103]; highlighting the fact that human potential attainment of the notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-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-[84]reference-of-thought which points out that the various uninstitutionalised-threshold[103] from recurrent-utter-uninstitutionalisation to procrypticism are actually levels of disjointedness-as-of-[84]reference-of-thought and that the various institutionalisations from base-institutionalisation to notional~deprocrypticism are actually levels of preempting—disjointedness-as-of-[84]reference-of-thought all reflected as of notional~deprocrypticism. The validity of the construal of existence as-of-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression rather as transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is that in the state of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) humankind can only credibly adopt a 'conflatedness[12] exercise' rather as of effecting-wholeness-as-of-profoundness-and-completeness-to–[56]meaningfulness-and-teleology[100] in re-projection-or-re-anticipation to match existence as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression given existential 'imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations' to further elevate its prospective relative-ontological-completeness[88]-of-[84]reference-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 apriorising/axiomatising/referencing—conflatedness[12] as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality and not as a grounded

apriorising/axiomatising/referencing—constitutedness[13] as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] wrongly inducing [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. Transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity emphasises organic-knowledge as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality underlying apriorising/axiomatising/referencing—conflatedness[12] pointing to the 'false certainty and denaturing[15] implications' involved with knowledge construed mechanically as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] in a apriorising/axiomatising/referencing—constitutedness[13] and extricatory relationship with human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>), failing to factor in [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Existence as of its potency implies that what underlies [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the notional~conflatedness[12] of notional~deprocrypticism is always the issue of 'divulging prospective relative-ontological-completeness[88]-of-[84]reference-of-thought' as of apriorising/axiomatising/referencing—conflatedness[12], 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-supererogation[97]-<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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and as reflected in transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of apriorising/axiomatising/referencing—conflatedness[12] in avoiding [56]meaningfulness-and-teleology[100] denaturing[15] involved with grounded apriorising/axiomatising/referencing—constitutedness[13] posturing. Operantly, the phenomenological quest for an underlying and superseding knowledge construct, construed here as an enabling construct of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> ontological-performance[72]-<including-virtue-as-ontology> determination as of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<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 [84]reference-of-thought [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the notional~conflatedness[12] of notional~deprocrypticism highlighting the

affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as of the implications of its apriorising/axiomatising/referencing—conflatedness[12] as its given [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] and its apriorising/axiomatising/referencing—constitutedness[13] as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of its given prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal'. This author's notion of centered-[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] as '<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' 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 [14]de-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 [84]reference-of-thought-as-of-‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ to grasp existence/existential-possibilities, such that as of notional~deprocrypticism or <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] retrospectively to prospectively, centered-[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] as of its attaining of ontological-completeness-of-[84]reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of [56]meaningfulness-and-teleology[100] in relative deficient/flawed ontological-performance[72]-<including-virtue-as-ontology>’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s [84]reference-of-thought, and so-construed mainly because such a Derridean conception construes of centered–epistemic-totalisation as only within one registry-worldview’s/dimension’s [84]reference-of-thought-as-of-‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of notional~deprocrypticism implied postconverging–de-mentating/structuring/paradigming shifts

of [84]reference-of-thought-as-of-‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ overcome the limitation of ‘centered–epistemic-totalisation circularity of [56]meaningfulness-and-teleology[100] in relative deficient/flawed ontological-performance[72]-<including-virtue-as-ontology>’ within a same [84]reference-of-thought-as-of-‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ by way of the successive prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as enabling successive prospective [84]reference-of-thought-as-of-‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ marked by the shift of ‘centered–epistemic-totalisation circularity of [56]meaningfulness-and-teleology[100] inducing relatively less and less deficient/flawed ontological-performance[72]-<including-virtue-as-ontology>’ right up to the attainment of notional~deprocrypticism ‘centered–epistemic-totalisation circularity of [56]meaningfulness-and-teleology[100] of theoretically perfect/sound ontological-performance[72]-<including-virtue-as-ontology>’; given that the ‘succession of institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules of the successive [84]reference-of-thought-as-of-‘[84]reference-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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] of theoretically perfect/sound ontological-performance[72]-<including-virtue-as-ontology>’, as implied by this author’s notion of ontological-

normalcy/postconvergence, operantly displays the philosophical tradition problem of apriorising/axiomatising/referencing—constitutedness[13] as failing to project of the transformational implications of human limited-mentation-capacity-deepening[53] for successive prospective relative-ontological-completeness[88]-of-[84]reference-of-thought in bringing about successive registry-worldviews/dimensions as of apriorising/axiomatising/referencing—conflatedness[12] that prospectively ultimately grasps the centered-[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] or notional~deprocrypticism. Despite such a Derridean decentered-infinite-freeplay conception being the most radical attempt hitherto to overcome the philosophical tradition apriorising/axiomatising/referencing—constitutedness[13], it perfectly grasps the implications to [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> of 'centered–epistemic-totalisation as of circularity of [56]meaningfulness-and-teleology[100] in relative deficient/flawed ontological-performance[72]-<including-virtue-as-ontology>' but rather as within a same horizon of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> of the very same [45]<~~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 [84]reference-of-thought-as-of-'[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' a centered–epistemic-totalisation is rather the circular [56]meaningfulness-and-teleology[100] representation of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-

as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’, as the said [84]reference-of-thought-as-of-‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ‘supposedly always the systemic and indefinite resolution’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’. Now, the issue of a centered–epistemic-totalisation defect arises where the given [84]reference-of-thought-as-of-‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ is ontologically-flawed/deficient as it will systematically induce a ‘centered–epistemic-totalisation circularity of [56]meaningfulness-and-teleology[100] in relative deficient/flawed ontological-performance[72]-<including-virtue-as-ontology>’ construed as of the uninstitutionalised-threshold[103] of a registry-worldview’s/dimension’s [84]reference-of-thought-as-of-‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. But then human limited-mentation-capacity-deepening[53] achieving prospectively of an ultimately theoretically perfect/sound [84]reference-of-thought-as-of-‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of the full ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as notional~deprocrypticism implies the circular ontologically-flawed/deficient implications of centered–epistemic-totalisation are done away with as of ontological-completeness with the [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of the [84]reference-of-thought-as-of-‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’, with such a conceptualisation of centered–epistemic-totalisation also construed as transcendental centered–epistemic-totalisation or

extrapolated-centered–epistemic-totalisation or extrapolatory–epistemic-totalisation or transcendental–epistemic-totalisation and reflects the reality that a Derridean decentered-infinite-freeplay can also be construed as an interpolatory–epistemic-totalisation or interpolated-decentered–epistemic-totalisation. For instance, we can grasp that 'traditional classical mechanics axiomatic-construct' is a given 'centered–epistemic-totalisation circularity of [56]meaningfulness-and-teleology[100] of 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' as of a prior relative-ontological-incompleteness[89] of less ontological-performance[72]-<including-virtue-as-ontology> of 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality', while with human limited-mentation-capacity-deepening[53] the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs brings about a new 'centered–epistemic-totalisation/circularity of [56]meaningfulness-and-teleology[100] of 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' as of prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought as we can do more things with the latter axiomatic-construct more-profound/grander [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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 [45]<~~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

[45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance[72]-<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 [84]reference-of-thought, construed as '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness'; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> has been as of our positivism–procrypticism registry-worldview's/dimension's [84]reference-of-thought-as-of-'[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as its initiates the centered–epistemic-totalisation exercise for the insight of a futural différance as of the latter's transcendental–epistemic-totalisation that underlies apriorising/axiomatising/referencing—conflatedness[12] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33],

as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], construed in the immediate-and-short-term as of 'self-referencing' as the uninstitutionalised-threshold[103] temporal individuations circular undermining of the prospective institutionalisation [84]reference-of-thought-as-to-postconverging–de-mentating/structuring/paradigming implied transformation/shift as transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, as well as the idea of temporal individuations 'syncretising' that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold[103] [84]reference-of-thought which is in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] with its ultimate crossgenerational collapsing for the prospective institutionalisation's [84]reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of the prospective institutionalisation's [84]reference-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-incompleteness[89] as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-

supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in apriorising/axiomatising/referencing—constitutedness[13], and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening[53] then resolves/overcomes the circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness[89] reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative ontological-contiguity[67] as of apriorising/axiomatising/referencing—conflatedness[12], and so as of the very same [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening[53] induces de-mentatively/structurally/paradigmatically grander human [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> of human implicit-or-explicit constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-reality/ontological-veridicality, and this equally applies by extension to [84]reference-of-thought-as-of-'[84]reference-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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' as reflected with any given explicited axiomatic-construct in

the same way that insight/intuition is reflected rather with regards to any given implicited axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a theory being any conception as of [56]meaningfulness-and-teleology[100] 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/[84]reference-of-thought', as the axiomatic-construct/[84]reference-of-thought is the effective human limited-mentation-capacity supposed correspondence relation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> for human-subpotency possibilities for devolving [56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, with increasing ontological-performance[72]-<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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39], 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-thinking[20]–apriorising-psychologism> as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. But then as of 'ontology of logic' and 'ontology of mathematics' as their very own respective

conceptualised meta-axiomatic-constructs as ontologies in terms of reflecting their philosophical depth of contemplation as of 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness', both logic and mathematics are construed practically as formalisations which are mainly as such constructs of faithful/reproducible syntaxisation on the supposed basis of 'smarter and simpler articulations' for the sake of succinctness, clarity and fungibility; however, without the implication of any other inherent transcendental-enabling/sublimating/~~supererogatory~~de-mentativity of such formalisations besides their succinctness, clarity and fungibility usefulness 'thus-limitedly construed as their inherent meta-conceptualised ontological-veracity/axiomatic-construct of logic and mathematics transcendental-enabling/sublimating/~~supererogatory~~de-mentativity'. But then it is naïve to construe of mathematics, as logicists have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context/existential-contextualising-contiguity[39] 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 [45]<~~amplituding~~/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-contiguity[39] knowledge-reification[87] for logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In this regards, the 'truly mathematical proof' (over and above any formal mathematical proof) is rather about sublimating-validation/desublimating-invalidation of any such mathematics as it can be so-demonstrable in the occurrence of existential phenomena/manifestations; even as such a mathematical demonstration is rather so 'existentially nominal' that such phenomenal/manifest veracity of mathematics is often for all practical purposes mostly overlooked by mathematicians when involved in their formalisation exercise including 'formal proofs' as to the fact that the existential sublimating-validation/desublimating-invalidation of mathematics is so nominally obvious that hardly any experimenting is warranted for confirmation and this existential nominalism can easily lead to a reductionist confusion that mathematics (as to its epistemic-conception phenomenal/manifest~subpotency-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ with regards to the ontological-contiguity[67] of existence') is not priorly subject to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (and this very insight about the 'existentially nominal' sublimating-validation/desublimating-invalidation of mathematics as of a 'very existentially nominal ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation as to the mere adequacy of formalised mathematics' explains on the other hand why the mere introduction of mathematics, statistics and data in domains requiring 'human corresponding-sublimation-inducing,-profound-and-creative

~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] –for–conceptualisation' is not construed as sublimating-validation in such domains where such mathematics, statistics and data are rather 'distracting-from and not-contributing-to' the inherent domain's epistemic-conceptions phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12] –reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ given 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] –for–conceptualisation'). In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/sublimating/~~supererogatory~~de-mentativity of the physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/sublimating/~~supererogatory~~de-mentativity. They didn't just start to develop 'patterns of mathematical equations' without the prior insight about the physics domain-of-study and what to strive for, and actually from that 'physics reality precedence perspective' got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing 'mathematical patterns' as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/~~supererogatory~~de-mentativity; and we can appreciate in this regards how the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]. 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 [84]reference-of-thought-as-of-'[84]reference-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' points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<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 [56]meaningfulness-and-teleology[100]. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid [84]reference-of-thought-as-of-'[84]reference-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–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions'. In this regard, the link-up of all the concepts and notions articulated herein

by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional~deprocrypticism psychoanalytic-unshackling metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ and apriorising/axiomatising/referencing—conflatedness[12], and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve apriorising/axiomatising/referencing—constitutedness[13] construal of [56]meaningfulness-and-teleology[100] that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated [84]reference-of-thought, construed as ‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’; usually in our case, in a non-transcendental [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of [56]meaningfulness-and-teleology[100], and in lieu emphasises Being construed as ontology’s-directedness-as-Being which best reflects and captures [56]meaningfulness-and-teleology[100] as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-

determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]'. Being as of its implied notional~deprocrypticism's apriorising/axiomatising/referencing—conflatedness[12] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] that carries the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity which are the resolution of the successive prior registry-worldview's/dimension's uninstitutionalised-threshold[103] vices-and-impediments[106]; and so by successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as base-institutionalisation, [104]universalisation and positivism respectively, and prospectively deprocrypticism. Being construed as of ontology's-directedness-as-Being thus enables the superseding of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩. Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are supposedly in a [56]meaningfulness-and-teleology[100] correspondence relation with an epistemic-totalising[32]~devolved—purview/domain-of-construal-as-intrinsic-

reality/ontological-veridicality/existential-reality as of their given [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> as validated by ontological-primemovers-totalitative-framework[73]; 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-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought avails prospectively with regards to their [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>. The implications here as well are that implicit axiomatic-constructs like analogies and supposed intuitions/insights that do not reflect/align as of the coherence/contiguity of superseding–oneness-of-ontology implied as of the full-potency of existence coherence/contiguity, are ontologically naïve and vague. Thus axiomatic-constructs ontological-veracity are dependent on relative ontological-contiguity[67]; as axiomatic-construct/[84]reference-of-thought in relative ontological-contiguity[67] of [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality. An axiomatic-construct is in such relative ontological-contiguity[67] by its apriorising/axiomatising/referencing—conflatedness[12] as of the coherence/contiguity of superseding–oneness-of-ontology implied as of the full-potency of existence coherence/contiguity. An 'axiomatic-construct/[84]reference-of-thought of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as of an epistemic-totalising[32]~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' highlights two points of failure/as-discontinuity of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>, having to do with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument unsoundness-or-

ontological-bad-faith/inauthenticity[64] and by derivation the aposteriorising/logicising/deriving/intelligising/measuring; such that a more ontologically-complete 'axiomatic-construct/[84]reference-of-thought in relative ontological-continuity as of the very same [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' exists rather beyond the scope of construal of [56]meaningfulness-and-teleology[100] of the prior 'axiomatic-construct/[84]reference-of-thought of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as of the very same [45]<~~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-threshold[103] is one of relative ontological-contiguity[67]–by–notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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-contiguity[67] of [84]reference-of-thought implied as of base-institutionalisation over the relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of [84]reference-of-thought implied as of recurrent-utter-uninstitutionalisation, as of their differing references-of-thought and thus implied logic with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', reflected as of relative mutual unintelligibility. In axiomatic-construct terms, it is 'mentally-unsound/preconverging-or-dementing[19]–apriorising-psychologism and by derivation illogical' to be insisting on articulating notions of

relevance to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs like space-time or quanta in terms of 'traditional classical mechanics axiomatic-construct' as of their respectively corresponding relative ontological-contiguity[67] and relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>, and so with regards to 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. Such mutual unintelligibility, with regards to [84]reference-of-thought, speaks of differing 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct' of the differing references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of 'axioms wrongly construed as elements of logic' as implied with statements like 'axioms of logic' rather than the fact that axiomatic-constructs are 'ontological wholes of correspondence' as of supposed correspondence with [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/~~supererogatory~~de-mentativity implications as of human limited-mentation-capacity-deepening[53], whereas logic and logical analysis is rather the 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' and at best yields formalisations grounded on the implied 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct' but doesn't reify [56]meaningfulness-and-teleology[100] as knowledge which can only arise as of the '[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-

dialectical-thinking[20]–apriorising-psychologism> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct'. Such a logicism disposition is rather in apriorising/axiomatising/referencing—constitutedness[13] 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-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>. In the bigger scheme of things, this author holds that the deepest 'phenomenological transcendental-point-of-departure handle' in the conception of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> as of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity reflected by metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ is wholly sufficient as of human limited-mentation-capacity-deepening[53] in accounting for 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as of relative ontological-contiguity[67] of [84]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-contiguity[67]—of-the-human-institutionalisation-process[68], not as an external speculative dialectics, but as a wholly internal natural dialectics in apriorising/axiomatising/referencing—conflatedness[12] as of human limited-mentation-capacity-deepening[53]. Such that human phenomenological [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the apriorising/axiomatising/referencing—conflatedness[12] of human limited-mentation-capacity implications construed from notional~deprocrypticism perspective as [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, and consequently doesn’t carry any external ideological implication but rather for the inherent ontological and Being implications. Further as of such phenomenological transcendental apriorising/axiomatising/referencing—conflatedness[12], there is no issue about existence itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, but rather an issue to humankind arising as of human-subpotency in the full-potency of existence with all the problem of existence being the issue of humankind’s limited-mentation-capacity implications as failing Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of ontology’s-directedness-as-Being. The phenomenological insight here about the nature of

‘existence as so construed as of ontology’s-directedness-as-Being’ is that Being is the apriorising/axiomatising/referencing—conflatedness[12] as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation selectivity inherent in existence that rather skews presence states towards the ‘ontological statistical-exception’ of intemporality[52]/longness over temporality[99]/shortness possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality[99]-to-intemporality[52] were to be arising in equivalence/equal-measure. Thus, such ontology’s-directedness-as-Being apriorising/axiomatising/referencing—conflatedness[12] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation existentially supersede abstract/imagined/misconstrued/virtual apriorising/axiomatising/referencing—constitutedness[13] possibilities as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by apriorising/axiomatising/referencing—conflatedness[12] as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of apriorising/axiomatising/referencing—conflatedness[12] upholding prospective coherence/contiguity of ontology’s-directedness-as-Being’; wherein as of human-subpotency the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of a apriorising/axiomatising/referencing—conflatedness[12] as of successive opened-constructs-of–[56]meaningfulness-and-teleology[100] superseding <~~amplituding/~~formative>[8]wooden-language-

⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and from which Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] exercise we can't as of soundness-or-ontological-good-faith/authenticity[69] exculpate ourselves to then pretend ours is the registry-worldview/dimension [84]reference-of-thought that is non-transcendable as of our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], when the insight of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implications as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought avails, and so as the apriorising/axiomatising/referencing—conflatedness[12] 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–[56]meaningfulness-and-teleology[100] 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–

implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' is subject to epistemic-decadence as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. Such 'ontological statistical-exception' of intemporality[52]/longness as of ontology's-directedness-as-Being permeates all existential processes including life itself. This explains why dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-motif-and-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-motif-and-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–[56]meaningfulness-and-teleology[100] on <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[3]categorical-imperatives/axioms/registry-teleology[100]⟩ as of uninstitutionalised-threshold[103] failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, phenomenology is all about grasping the apriorising/axiomatising/referencing—conflatedness[12] of ontology's-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity biological science in relative ontological-contiguity[67] of [84]reference-of-thought will dissociate modern-day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say th century Mendelian heredity however its inherent

merits, and will not naively purport to analyse the former on the grounds of the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening[53] as of relatively profound and complete axiomatic-constructs/[84]reference-of-thought in ontological-contiguity[67] of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding~~/formative–epistemicity>totalising~purview-of-construal' or [45]<~~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/[84]reference-of-thought in ontological-contiguity[67] can equally be demonstrated in graphical terms as a problem 'not along the curve created-by-human-limited-mentation-capacity' in relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of axiomatic-construct but rather a problem arising as of the need for 'a change of the curve to-be-created-by-deepening-human-limited-mentation-capacity' in relative ontological-contiguity[67] of axiomatic-construct for grander human [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>, as of the very same [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought involves taking cue from existence/existential-contextualising-contiguity[39]/contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation exercise as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening[53] of a significant rise in consumers' salaries implies that everything else being equal the demand curve-axiomatic-construct will shift to the right as of relative ontological-contiguity[67]. The notion of axiomatic-construct in ontological-contiguity[67] arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity[67] as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its ontological-contiguity[67]. Ontological-contiguity[67] rather

highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/[84]reference-of-thought of construal; which for instance renders the idea of general relativity in relative ontological-contiguity[67] and newtonian physics in relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> rather as uncorrelated, whereas a notion of 'continuity of ontology' as is implied by 'ontological-continuity as of relative ontological-continuity and relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ with respect to [84]reference-of-thought; as contrary to the 'Derridean différance decentering' freeplay that is entrapped in circularity of [56]meaningfulness-and-teleology[100] on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension [84]reference-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-completeness[88]-of-[84]reference-of-thought, and thus it centers-as-postconverging-or-dialectical-thinking[20]–apriorising-psychologism the prospective institutionalisation's [84]reference-of-thought-as-of-'[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-

aestheticised~preconverging/dementing[19]–qualia-schema> of [56]meaningfulness-and-teleology[100] implications of the uninstitutionalised-threshold[103] [84]reference-of-thought-as-of-'[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', and thus broadening human-subpotency in the full-potency of existence/existential-possibilities as implied retrospectively to prospectively with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) with respect to the full-potency that is the 'inherent centered–epistemic-totalisation-as-existence', humankind devises its [56]meaningfulness-and-teleology[100] as of its requisite human-subpotency ontological-performance[72]-<including-virtue-as-ontology> to construe of the 'inherent centered–epistemic-totalisation-as-existence' by way of '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicited [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> underlying the successive institutionalisations/finitudes in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. But then this highlights six issues with respect to [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> with regards to such implicited-and-explicited [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Firstly, this has to do with the successive institutionalisations [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness prospective relative-ontological-completeness[88]-of-[84]reference-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 [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100] individuation that notionally upholds the given institutionalisation's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] and as of temporality[99]/shortness individuations that in its relative '<~~amplituding/~~formative–epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]' as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] fails to uphold the given institutionalisation's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] due to lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ in the social-stake-contention-or-confliction dynamism thus highlighting the registry-worldview/dimension uninstitutionalised-threshold[103]; wherein the 'circular [84]reference-of-thought of intemporal-as-ontological [56]meaningfulness-and-teleology[100]' of sound ontological-performance[72]-<including-virtue-as-ontology> is not disambiguated from the 'circular [84]reference-of-thought of temporal-as-denaturing[15] [56]meaningfulness-and-teleology[100]' of ontologically-flawed/deficient ontological-performance[72]-<including-virtue-as-ontology>. Thirdly, there is thus beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] temporal individuations denaturing[15] dynamics relations to the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, arising as of the conjugation of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>. Fourthly crossgenerationally, the intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] 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-contiguity[67]—of-the-human-institutionalisation-process[68], and thus right up to human attainment of ontological-completeness-of-[84]reference-of-thought with this 'ultimate social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩' supposedly overriding human temporality[99]/shortness and thus ultimate basis of a centered–epistemic-totalisation of human [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] as of sound ontological-performance[72]-<including-virtue-as-ontology>' rather lies with such [56]meaningfulness-and-teleology[100] as being so-construed notionally as of a given institutionalisation's [84]reference-of-thought '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' transcendental-enabling/sublimating/~~supererogatory~~de-mentativity rules on the basis of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-

completeness[88]⟩, and so as of its implied prospective relative-ontological-completeness[88]-of-[84]reference-of-thought: wherein, –non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in Recurrent-utter-uninstitutionalisation enables the grasp of certain [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> of warped-consciousness about recurrences/existential-instantiations; –[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of [104]universalisation enables the grasp of certain [56]meaningfulness-and-teleology[100] on the basis of [104]universalising-rules-abstracted-as-of-qualifying-of-occurrences/existential-instantiations by its [104]universalisation-directed-rule-making-over-non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> of occlusive-consciousness about recurrences/existential-instantiations; and prospectively as theoretically/notionally attaining transcendental centered-[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] as of perfect/sound ontological-performance[72]-<including-virtue-as-ontology>, –preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [56]meaningfulness-and-teleology[100] on the basis of deprocrypticism-as-preempting—disjointedness-as-of-[84]reference-of-thought ontological-normalcy/postconvergence-referentialism-rules-abstracted-as-of-'conflatedness[12]'-of-occurrences/existential-instantiations by its notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought human-limited-mentation-capacity type of construal, as relevant in the [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> of protensive-consciousness about recurrences/existential-instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening[53] is

ultimately with the notional~deprocrypticism protensive-consciousness as of its notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> superseding of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] temporal-to-intemporal human limited-mentation-capacity implications. Such superseding is actually attained as of the specific protensive-consciousness specific human preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', the limited-mentation-capacity [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' of the successive consciousnesses as of the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ differ by their Being preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>, which ultimately undergo 'decomplexifying/uninhibiting-⟨as-of-elevating-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-prospective-institutionalisation⟩ maturing as ontology's-directedness-as-Being all along the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ involving ontological-

normalcy/postconvergence [84]reference-of-thought in relative ontological-contiguity[67] over relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>, construed as prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; wherein as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> apriorising/axiomatising/referencing—conflatedness[12] construal as of notional~deprocrypticism, - the trepidatious-consciousness of recurrent-utter-uninstitutionalisation is of a 'trepidatious Being complexified/inhibited-⟨as-degraded-devolving-as-of-uninstitutionalised-threshold[103]⟩ preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' as of social-stake-contention-or-confliction, - the warped-consciousness of base-institutionalisation–ununiversalisation is of a 'trepidatious Being uninhibited/decomplexified-⟨as-elevated-devolving-as-of-prospective-institutionalisation⟩ but warped Being complexified/inhibited-⟨as-degraded-devolving-as-of-uninstitutionalised-threshold[103]⟩ preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' as of social-stake-contention-or-confliction, –the preclusive-consciousness of [104]universalisation–non-positivism/medievalism is of a 'warped Being uninhibited/decomplexified-⟨as-elevated-devolving-as-of-prospective-institutionalisation⟩ but preclusive Being complexified/inhibited-⟨as-degraded-devolving-as-of-uninstitutionalised-threshold[103]⟩ preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' as of social-stake-contention-or-confliction, –the occlusive-consciousness of positivism–procrypticism is of a 'preclusive Being uninhibited/decomplexified-⟨as-elevated-devolving-as-of-prospective-institutionalisation⟩ but occlusive Being complexified/inhibited-⟨as-degraded-

devolving-as-of-uninstitutionalised-threshold[103]⟩ preformulating/preframing/premeaningfulness-<metaphoricity[57]-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 preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' as of social-stake-contention-or-confliction. This repleteness in the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with such successive 'Being uninhibited/decomplexified-⟨as-elevated-devolving-as-of-prospective-institutionalisation⟩ and Being complexified/inhibited-⟨as-degraded-devolving-as-of-uninstitutionalised-threshold[103]⟩ preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' arises given the grounding of human [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> on its various specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments for [56]meaningfulness-and-teleology[100] ontological-peformance as reflected by their respective '[84]reference-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<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal'; such that the prior Being preformulating/preframing/premeaningfulness-<metaphoricity[57]-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 preformulating/preframing/premeaningfulness-<metaphoricity[57]-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–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism. Thus the notional~deprocrypticism 'phenomenological transcendental-point-of-departure handle' thus warrants a superseding [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> as-decomplexifying/uninhibiting-⟨as-elevated-devolving-as-of-prospective-institutionalisation⟩ our positivism–procrypticism occlusive Being preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>'. This overall deneuterising[16] conception of transcendental centered-[45]~~<amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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-[84]reference-of-thought' up to its theoretical preempting with conceptual notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought and so as of successive human limited-mentation-capacity prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as of '[84]reference-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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the notional~conflatedness[12] of notional~deprocrypticism underlying the idiosyncratic, intricate, compounded and pervasive mimetic dynamism of human

apriorising/axiomatising/referencing—conflatedness[12] and human apriorising/axiomatising/referencing—constitutedness[13], defining any given registry-worldview's/dimension's [56]meaningfulness-and-teleology[100] as of its underlying relative-ontological-incompleteness[89] and relative-ontological-completeness[88] [84]reference-of-thought beyond its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising; with such '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' maximally/most-profoundly/most-completely construed as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ insight over presence institutionalisation [84]reference-of-thought as implying [56]meaningfulness-and-teleology[100] is as of a transcendental level of appreciation beyond an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] temporal-dispositions thus divulging the apriorising/axiomatising/referencing—conflatedness[12] of existence/existential-possibilities as of prospective institutionalisation [84]reference-of-thought. Such an existential-extrication-as-of-existential-unthought phenomenological construal obviously goes 'beyond our ordinary intradimensional [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] framework of phenomenological contemplation' in drawing out the full transcendental implications of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) from a prospective notional~deprocrypticism perspective as the full depth of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-

eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontological-performance[72]-<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 ‘[84]reference-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 [45]~~<amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontological-performance[72]-<including-virtue-as-ontology> thus goes beyond a grounded conceptualisation and rather involves a psychoanalytic-unshackling construal as it reflects an epistemic-totalising[32]~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontological-performance[72]-<including-virtue-as-ontology> in the sense that the ‘normal intradimensional mental-reflex’ of representing the uninstitutionalised-threshold[103] of the prior transcended registry-worldview/dimension as nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-

thought-as-an-ontologically-flawed-neuterisation[59]-or-bracketing-or-epoché of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> is overridden to attain full ontological elucidation by the [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontological-performance[72]-<including-virtue-as-ontology> involving the uninstitutionalised-threshold[103] reflection as preconverging-or-dementing[19]-and-decentered-prior-institutionalisation’s–[8]categorical-imperatives/axioms/registry-teleology[100] in lieu of the nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-as-an-ontologically-flawed-neuterisation[59]-or-bracketing-or-epoché of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Furthermore, notional~deprocrypticism as the ultimate registry-worldview/dimension by notionally undermining human disjointedness-as-of-[84]reference-of-thought will factor in that since successive registry-worldviews/dimensions institutionalisations articulations of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation have always led at the uninstitutionalised-threshold[103] to human limited-mentation-capacity induced beyond-the-consciousness-

awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] denaturing[15] of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ thus failing prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, inherently the issue of human limited-mentation-capacity as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>, is a paramount and permanent one such that the construct of notional~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] is exactly about an epistemic-totalising[32]~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> preemptive projecting/anticipating of the denaturing[15] possibility of human limited-mentation-capacity as of notional~deprocrypticism social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ ontological-performance[72]-<including-virtue-as-ontology>; inherently a notional~deprocrypticism protensive-consciousness is one which totalises-for-conflated–[56]meaningfulness-and-teleology[100]-as-notional~deprocrypticism with no nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-as-an-

ontologically-flawed-neuterisation[59]-or-bracketing-or-epoché of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of extended metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ conceptualisation and as of the insight of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. The latter highlights the recurrence of such 'uninstitutionalised-threshold[103] phenomena' as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ and institutionalised-being-and-craft. For instance, the successive registry-worldviews/dimensions institutionalisations conceptualisation of [56]meaningfulness-and-teleology[100] have arisen as secondnatured constructs that have substituted for their uninstitutionalised-threshold[103] free-for-all <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ framework, such that many a subject matter domain like the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially as of institutional and formal deferential-formalisation-transference as abstract intemporal/ontological-driven conceptualisation as of respectively formal religion, formal science, legal system, etc. voiding free-for-all construals as of temporal social-aggregation-enabling teleological dispositions as of respectively animistic dispositions, alchemic and

essences-driven explanation of nature, crude mob justice, etc. Insightfully, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/sublimating/~~supererogatory~~de-mentativity practices into a given society are more likely to be adopted as of the society’s institutional and formal percolation-channelling-<in-deferential-formalisation-transference> framework than as of an dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ‘direct convincing’ at individuals-level underlying deferring to institutional and formal [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought apriorising/axiomatising/referencing—constitutedness[13] as more or less absolute, and doesn’t factor in that its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought is a de-mentative/structural/paradigmatic deficiency inducing the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of its value construct. But then prospective institutionalisation necessarily implies a notion of

prospective value construct as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought apriorising/axiomatising/referencing—conflatedness[12] 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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100], with transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity conflictedly implying overriding the prior institutionalisation's centered–epistemic-totalisation-facticity for the prospective institutionalisation's centered–epistemic-totalisation-facticity. But then ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is an empirical fact, and thus the resolution of this transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity paradox is rather reflected by the dynamics of human positive-opportunism[76] as of human [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ avails with respect to social-stake-contention-or-confliction, wherein while in the immediate-and-short-term human 'self-referencing' will seem to imply that it is almost impossible to transcend from a given social conventioning centered–epistemic-totalisation facticity but crossgenerationally human 're-

conventioning whether driven by a sense of pure-ontology as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality or otherwise with say cultural-diffusion', as 'syncretising-effecting' on [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] 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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising' of [56]meaningfulness-and-teleology[100] 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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] human nature', both internal social

transformation however lethargic and cultural diffusion will be basically impossible, and [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [56]meaningfulness-and-teleology[100] within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought occurs because de-mentatively/structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of–[56]meaningfulness-and-teleology[100] given their supposedly coherent ontological-commitment[66] as of more profound ontological-primemovers-totalitative-framework[73] validation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91], that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism[76] by their relative [104]universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are more or

less formally-and-overtly unassumed as of their temporal denaturing[15] nature or poor [104]universal projection. However, such a conception of supposedly coherent ontological-commitment[66] is not actively contemplated socially but occurs latently and passively with any given registry-worldview's/dimension's institutionalisation [56]meaningfulness-and-teleology[100] as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology[100]-<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–[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human metaphoricity[57] for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity[57] as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ about such metaphoricity[57] instigative reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however

restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity[57], also critically speaks to the fact that any social-setup is only able to hold together because of supposedly coherent ontological-commitment[66] that is subject to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression validatory ontological-primemovers-totalitative-framework[73]. As of its circularity, the lack or poorer cause-and-effect determinism of any such supposedly coherent ontological-commitment[66] threshold of a social-setup [56]meaningfulness-and-teleology[100]' allows for the possibility for prospective metaphoricity[57] to reconstrue-and-redefine the social-setup [56]meaningfulness-and-teleology[100]. Such prospective metaphoricity[57] possibility cannot be preempted because even the social-setup conventioning in its functional operation of [56]meaningfulness-and-teleology[100] needs this supposedly coherent ontological-commitment[66] in other to affirm itself over any spontaneously arising disruptive [56]meaningfulness-and-teleology[100] that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity[57] in one way or the other when such spontaneously arising disruptive [56]meaningfulness-and-teleology[100] is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework[73] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of the social-setup given supposedly coherent ontological-commitment[66]. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment[66] respectively as of superstitious spiritualism [56]meaningfulness-and-teleology[100] or scholasticism pedantic dogmatism [56]meaningfulness-and-teleology[100], as of the given social-setup 'self-assuredness-of-ontological-good-

faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' that equally makes available the possibility for prospective metaphoricity[57] to demonstrably undermine the implied supposedly coherent ontological-commitment[66] of such prior social-setups registry-worldview/dimension [56]meaningfulness-and-teleology[100], and so as of the prospectively induced ontological-primemovers-totalitative-framework[73] superseding [56]meaningfulness-and-teleology[100] as from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective of relative-ontological-completeness[88]-of-[84]reference-of-thought by way of ontological-primemovers-totalitative-framework[73] such as with prospective positivism/rational-empiricism [56]meaningfulness-and-teleology[100]. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity[57] undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity[57] and by that token elicit sophistic/pedantic inclinations to such prospective metaphoricity[57] [56]meaningfulness-and-teleology[100]. Further any such prospective metaphoricity[57] ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism[76] 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-contiguity[39] knowledge-reification[87] from prospective metaphoricity[57] which may involve undermining such 'existentially invested' registry-worldview/dimension in its

<~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ means that it doesn't necessarily construe such prospective metaphoricity[57] as pertinent and so where it is nihilistically disinclined by its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] to dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩), as of its beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] manifestation. The abstract notion of antinihilism as implied by such prospective metaphoricity[57] is not construed in human temporal terms–as-of-axiomatic-construct as a 'living notion' going by an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] elicitation of value as of untransvaluated–temporal-intemporality[52]. In this regard, as of the temporal 'mental and existential investment' of recurrent-utter-uninstitutionalisation prospective base-institutionalisation antinihilism [56]meaningfulness-and-teleology[100] is basically nothing and worthless, likewise as of the temporal 'mental and existential investment' of base-institutionalisation–ununiversalisation prospective [104]universalisation antinihilism [56]meaningfulness-and-teleology[100] is basically nothing and worthless, same with [104]universalisation–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–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism. Explaining in many ways why the elicitation of value as of prospective secondnatured institutionalisation rather occurs as of the superseding of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] untransvaluated–temporal-intemporality[52]. Ultimately, prospective metaphoricity[57] 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 intemporality[52]/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-commitment[66]-disposition. More critically, such a conception of prospective metaphoricity[57] cognisant of the decisiveness of deferential-formalisation-transference for institutionalisation and thus subsequent social percolation-channelling-<in-deferential-formalisation-transference>, come to grasp that sophistic/pedantic predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] with respect to prospective metaphoricity[57] 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism metaphoricity[57] implications are necessarily spurious and associated with our positivism–procrypticism institutional-being-and-craft as of the direct, indirect and/or devolving prospective metaphoricity[57] 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-framework[73], so long as it is socially and institutionally credible to uphold non-positivism [56]meaningfulness-and-teleology[100] in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity[57] 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 [104]universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus's heliocentric world work or engagement with Galileo's support of heliocentrism then his persecution for publishing, rather speaks de-mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval establishment pedantic disposition as of the implications of ideas undermining medieval dogma as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination as implying notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> with their prospectively implied metaphoricity[57]; 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-incompleteness[89]-of-[84]reference-of-thought warranting their unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> for the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective Socratic-philosophers [104]universalising-idealisation and prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [56]meaningfulness-and-teleology[100] 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 implicited undermining of the possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism is not an idle exercise, and so as of such [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [81]procrypticism–or–disjointedness-as-of-[84]reference-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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism metaphoricity[57] implications and so with respect to the social analysis implications of disjointedness-as-of-[84]reference-of-thought associated phenomena as reflected in social-stake-contention-or-confliction issues including psychopathy and social psychopathy. As of the apriorising/axiomatising/referencing—conflatedness[12] 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 '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicited [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue', and transcendentally-complemented by 'human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality projection-or-anticipation of this human prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of human existential-unthought', and thus enabling an epistemic/notional possibility of correspondence of human implied [56]meaningfulness-and-teleology[100] with the achievement of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that together effectively make human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity and the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] possible given that it immanently enables the possibility of successive human prospective relative-ontological-completeness[88]-of-[84]reference-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-motif-and-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-threshold[103] 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-[84]reference-of-thought. It is only such a apriorising/axiomatising/referencing—conflatedness[12] perspective as of notional~deprocrypticism that can articulate a conceptualisation of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> as of a notional~correspondence to existence/existential-possibilities, thus avoiding [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] misconstrual as of apriorising/axiomatising/referencing—constitutedness[13]. Insightfully with respect to human temporality[99]/shortness including postlogism[78] and conjugated-postlogism[78] and as reflected by psychopathy and social psychopathy in our positivism–procrypticism, the apriorising/axiomatising/referencing—conflatedness[12] of notional~deprocrypticism points out that given human limited-mentation-capacity its '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicited [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue' as of institutionalisation, is subject at its uninstitutionalised-threshold[103] to human temporality[99]/shortness de-mentative/structural/paradigmatic denaturing[15] (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) undermining [56]meaningfulness-and-teleology[100] ontological-performance[72]-

<including-virtue-as-ontology> due to lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. This arises because fundamentally as of notional~correspondence with existence, a registry-worldview's/dimension's institutionalisation in prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> is ultimately rather vouching of such a notional~correspondence with existence on the basis of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as transcendentally-complementing at its uninstitutionalised-threshold[103] the said human limited-mentation-capacity '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicited [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue' construed as institutionalisation, as the latter's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] can be denaturing[15] (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[9]) as of their <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ by the various temporalities in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> at its uninstitutionalised-threshold[103]. This latter is only undermined driven by

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of prospective human limited-mentation-capacity prospective relative-ontological-completeness[88]-of-[84]reference-of-thought '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicited [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue' construed as prospective institutionalisation, by its greater social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. Again, the latter institutionalisation's [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> is equally vouched by transcendentally-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality at its given uninstitutionalised-threshold[103], as its own [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] can also be denaturing[15] as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as of their <~~amplituding~~/formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩. The overall implication here as implied by [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> is that only a contextual ontologically contiguous transitioning construal of [56]meaningfulness-and-teleology[100] as

reflected as of the apriorising/axiomatising/referencing—conflatedness[12] of notional~deprocrypticism can reveal-the-ontological-veridicality of such inherent systemic beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> associated with every institutionalisation in prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought since it ultimately depends on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality to transcendentally-complement its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] at its uninstitutionalised-threshold[103] for upholding intemporality[52]-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 transcendentally-complementing ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as of human [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ contextual ontologically contiguous transitioning construal of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> that anticipates and accounts for human inherent intemporality[52]/longness and temporality[99], purports to avoid wrong elevation of temporality[99]/shortness in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and wrong degradation of intemporality[52]/longness in supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism

implied [84]reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation, given the inherently confounding ontological-veridicality of human potent beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. Broadly speaking thus, the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of prospective relative-ontological-completeness[88]-of-[84]reference-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 [84]reference-of-thought putting the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection' as in effect as of apriorising/axiomatising/referencing—conflatedness[12] this simply wrongly elevates temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] mental-dispositions teleologically-degraded-devolving-as-of-uninstitutionalised-threshold[103] and wrongly degrades the intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing[15] of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] while the latter is upholding [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Actually such an ordinary mental-reflex of a 'neuter framework of [84]reference-of-thought putting the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection' when it comes to social-stake-confliction-or-contention is only valid as of 'mutual conceptualisation as of a given institutionalisation with a common ontological-[84]reference-of-thought' wherein it is then strictly a matter of [54]logical-

processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] in determining ontological-veracity. But then at such a registry-worldview's/dimension's institutionalisation's uninstitutionalised-threshold[103], there is a relative variance of ontological-completeness-of-[84]reference-of-thought as of the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought in intemporality[52]/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought in temporality[99]/shortness entailing the uninstitutionalised-threshold[103]; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold[103] in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a 'neuter framework of [84]reference-of-thought putting the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of the same axiomatic teleological projection' and so, as of an uninstitutionalised-threshold[103] and the prospective institutionalisation; given the variance of temporality[99]/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought with intemporality[52]/longness rather as respectively in base-institutionalisation, [104]universalisation, positivm and prospectively [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of apriorising/axiomatising/referencing—conflatedness[12] actually construes of more profound [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] that override the prior [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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-‘motif-and-apriorising/axiomatising/referencing’[102] ontological unintelligibility. Neuterisation[59] 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-completeness[88]-of-[84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of differentiated axiomatic/[84]reference-of-thought teleological projection as of temporal teleologically-degraded-devolving-as-of-uninstitutionalised-threshold[103] and intemporal elevated-devolving-as-of-prospective-institutionalisation. The fact of temporal-to-intemporal variance of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought ultimately reflects the fact that the apparent ordinarily assumed ‘axiomatic commonness-in-sharedness of human [56]meaningfulness-and-teleology[100] 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 ‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicited [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’. This articulated delimitation of ‘axiomatic commonness-in-sharedness of human [56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought is critical for an ontologically-complete profoundness/depth of 'phenomenological departure in-its-overcoming-of-neuterisation[59]' reflected by metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ as the 'requisite apriorising/axiomatising/referencing—conflatedness[12] 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 [56]meaningfulness-and-teleology[100] 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 [104]universalisation–non-positivism/medievalism, between [104]universalisation–non-positivism/medievalism and positivism–procrypticism, and prospectively between positivism–procrypticism and deprocrypticism! In this case such overcoming of neuterisation[59] with reference to the variance of successive registry-worldviews/dimensions is rather conceived as deneuterising[16] as of the variance in prospective relative-ontological-completeness[88]-of–[56]meaningfulness-and-teleology[100] disambiguation of uninstitutionalised-threshold[103] and prospective institutionalisation, and so reflected as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the apriorising/axiomatising/referencing—conflatedness[12] of notional~deprocrypticism wherein the uninstitutionalised-threshold[103] [84]reference-of-thought is in relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> to the prospective

institutionalisation [84]reference-of-thought in relative ontological-contiguity[67] 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 [84]reference-of-thought soundness-or-ontological-good-faith/authenticity[69] and the uninstitutionalised-threshold[103]'s [84]reference-of-thought unsoundness-or-ontological-bad-faith/inauthenticity[64]. Deneuterising[16], from a storied-construct/ontologically-valid-narration perception perspective insight, highlights a temporal mental-disposition uninstitutionalised-threshold[103] issue' as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] involving human temporal limited-mentation-capacity at its uninstitutionalised-threshold[103] wherein the [84]reference-of-thought as temporal-mental-disposition-is-actually-of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]-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-threshold[103]. Such a deneuterising[16] binarity of storied ontologically-flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]-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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] 'emphasising exclusively that it is the construal of human temporality[99]-to-intemporality[52] limited-mentation-capacity transversal-and-cumulative-implications' that accounts for ontologically-veridical human character-and-social-formation-dynamics as of both uninstitutionalised-threshold[103] 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-'motif-and-apriorising/axiomatising/referencing'[102] of human limited-mentation-capacity in temporal apriorising/axiomatising/referencing—constitutedness[13] mental-reflexes at presence [84]reference-of-thought, and so reflected by the implied intemporal apriorising/axiomatising/referencing—conflatedness[12] of phenomenological transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of notional~deprocrypticism. We can appreciate the metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ insight about such a deneuterising[16] storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is 'not committed in a [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]' to positivistic/rational-empiricism [56]meaningfulness-and-teleology[100] with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter's prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. As such non-positivism/medievalism or animistic social-setup 'will not be self-effacing as of its ontologically-flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold[103] of non-positivism and the prospective institutionalisation of positivism'. This equally explains how our positivism–procrypticism mental-disposition is construed in deneuterising[16] from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism perspective 'as not self-effacing as

of its ontologically-flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold[103] of its [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought and the prospective institutionalisation of deprocrypticism'. This is actually the ontologically-veridical phenomenological transcendental framework for construing/conceptualising human temporal character and social formation mental-dispositions as of uninstitutionalised-threshold[103] and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve [58]neuterising mental-reflex that by its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] fails to attain such a apriorising/axiomatising/referencing—conflatedness[12] as of notional~deprocrypticism deneuterising[16] insight. Central and critical to achieving such a deneuterising[16] analysis in grasping the full and complete possibilities of ontologically-veridical construal of human [56]meaningfulness-and-teleology[100] given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold[103] is the notion of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the [40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of apriorising/axiomatising/referencing—conflatedness[12] as of notional~deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a–[56]meaningfulness-and-teleology[100]-that-is-

intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold[103]-and-its-assorted-and-conjugated-temporal–[56]meaningfulness-and-teleology[100] such that transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is always perceived as unnatural when [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], in the sense that 'it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold[103]-and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal'. The implications of such human [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mental-reflex as it overlooks human uninstitutionalised-threshold[103] points to the reality that the implied prior institutionalisation 'projected reflex of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism for [56]meaningfulness-and-teleology[100]' while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism for [56]meaningfulness-and-teleology[100]' is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve 'rationalising threads of part-conviction-as-to-profound-supererogation[97]–or–part–

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97] perception-and-relation to [56]meaningfulness-and-teleology[100]' as of social-stake-contention-or-confliction constraints social-functioning-and-accordance of temporal postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>, and so as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] reflecting uninstitutionalised-threshold[103] Being undervelopment; wherein with specific regards to a postlogism[78]-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation[97] is rather as of a relevant generalised social projection as '<~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[85]categorical-imperatives/axioms/registry-teleology[100]⟩ of veridical supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism' in relevant social engagement not perceived as of critical social-stake-contention-or-confliction as providing a 'supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism credibility backdrop' for subsequent targeted threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> mental-disposition in relation to specific social engagements perceived as of critical social-stake-contention-or-confliction. Effectively, such part-conviction-as-to-profound-supererogation[97]–or–part–

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97] with respect to pertinently-perceived social-stake-contention-or-confliction contexts arises due to (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) constraint of human limited-mentation-capacity as of prospective human aporeticism such that this induces as of various existential-instantiations 'ontologically-flawed [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>', subpar to ontologically-veridical [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential 'dynamic beyond-the-consciousness-awareness-teleology[100]-<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 individuations [56]meaningfulness-and-teleology[100] and actions of individuals and the collective-social as of their varying-existential-instantiations-mental-dispositions-ontological-performance[72]-<including-virtue-as-ontology> or their characterisations-as-of-varying-existential-instantiations', as fundamentally underscored by the implied uninstitutionalised-threshold[103] [84]reference-of-thought, wherein such temporal thresholding neuterisation[59] with regards to ontologically-veridical [56]meaningfulness-and-teleology[100] reflects Being-underdevelopment; and so from the 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness[12] of notional~deprocrypticism deneuterising[16]—referentialism' as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ insight that ontology's-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33],

it lies with [104]universalisation institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], it lies with Positivism institutionalisation over [104]universalisation–non-positivism/medievalism uninstitutionalisation [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and it lies prospectively with notional~deprocrypticism institutionalisation over our Positivism–procrypticism [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. This operantly defines [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought as beyond just the construal of new supposedly intemporal [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of the prospective institutionalisation to preempt the temporally denaturing[15] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of the prior institutionalisation, but rather the deneuterising[16] construal of the very 'limited-mentation-capacity as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor as the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] constraining dynamism' behind the denaturing[15] of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] in the very first place; conceptualised henceforth as the very [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of the notional~deprocrypticism registry-worldview/dimension institutionalisation as of its implied notional~deprocrypticism. Overall, the fact is that given that what is most relevant to the individual is the practicality as of their 'rationalising threads of part-conviction-as-to-

profound-supererogation[97]–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97] perception-and-relation to [56]meaningfulness-and-teleology[100]' over just abstract [104]universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction-as-to-profound-supererogation[97]–or–part–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97] mental-dispositions tend to be ultimately translated decisively onto issues of public repercussions like corruption, mismanagement, nepotism, etc. It is very much naïve to imagine that as of such uninstitutionalised-threshold[103] 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 [104]universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] is the effective and credible deneuterising[16] 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 [58]neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] individuation and temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] individuations of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-

<including-virtue-as-ontology>. Ultimately, the notion of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] given its psychoanalytic-unshackling as of prospective deprocryticism transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, points to a self-consciousness that should rather come to terms with the reality of human limited-mentation-capacity dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] but rather their protraction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality apriorising/axiomatising/referencing—conflatedness[12] of Being as implied as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. The issue of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] or Being underdevelopment is associated with that of the construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the latter construed as of the 'mere effecting possibilities of knowledge' without a coherence/contiguity with the 'knowledge inventing' mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind the given knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of 'temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] mental-dispositions towards the mere effecting possibilities of the knowledge' that induces the forgetting of Being construed as ontology's-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that is behind

organic-knowledge. Human [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation's uninstitutionalised-threshold[103] in temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the 'knowledge inventing' and its organic preservation. Thus the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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/[84]reference-of-thought into a positivistic mindset/[84]reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–apriorising-psychologism>' is in a state of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of a medieval worldview will grasp that that unique demonstration of medieval-postlogism[78]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-

conviction-as-to-profound-supererogation[97] as 'prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism re-engaging mental-reflex' that re-engages with non-positivism/medievalism mindset/[84]reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments[106] 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/[84]reference-of-thought into a positivistic mindset/[84]reference-of-thought that is ontologically-speaking to be construed as the postconverging–de-mentating/structuring/paradigming resolution of the vices-and-impediments[106] 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism worldview). We can appreciate such metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ insight as of say in a situation of cultural diffusion the requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to individuals, are much more better off equally coming into terms institutionally with the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced intemporality[52]/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–[56]meaningfulness-and-teleology[100] 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-impediments[106] 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–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] mental-reflex, the former is de-mentatively/structurally/paradigmatically associated with relatively immediate-constraining ontological-primemovers-totalitative-framework[73] that quickly portrays Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] 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 [45]<~~amplituding~~/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, such that their inherent contrast disambiguates what is of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100]; 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–[56]meaningfulness-and-teleology[100] with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments[106] 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–[56]meaningfulness-and-teleology[100], there is an ever present issue of Being underdevelopment as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor wherein institutionalising [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] are always subject at uninstitutionalised-threshold[103] to their denaturing[15] as of their <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩, 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–[56]meaningfulness-and-teleology[100] given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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–[56]meaningfulness-and-teleology[100] 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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩' are appropriate framework for engaging their subject-matter, as they rather promoted formal knowledge/scientific societies and adopted their specific jargons to ensure that the intemporal value reference mental-dispositions behind their respective 'knowledge inventing' was the institutional mental-disposition for engaging with the knowledge formally or as of secondnatured education practically available to everyone interested, and so while alienating and considering general social <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as improper and unqualified. This was to avoid a circularity of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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–[56] meaningfulness-and-teleology[100]. The point here is that at uninstitutionalised-threshold[103] the idea of 'equal opinionatedness' doesn't apply by the mere fact that knowledge of intrinsic-reality itself doesn't arise by <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ but

rather ontological-pertinence, and the point in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as knowledge-led is to harness ontological-pertinence and not <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩, thus explaining deferential-formalisation-transference as of institutional percolation-chanelling. This point is central and critical to the very notion of society-as-social-construct, as society is caught between the notion of sovereignty as-allowing-basic-level-of-[104]universal-individual-and-collective-self-affirmation-striving-for-social-equality and the notion of knowledge as-of-selective-construal-of-social-value-and-institutional-hierarchisation-as-of-ontological-primemovers-totalitative-framework[73]-overriding-social-equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-ontological-performance[72]-<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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–

epistemicity>totalising~in-relative-ontological-completeness[88]⟩'. 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising' prior to eventual prospective relative-ontological-completeness[88]-of-[84]reference-of-thought accommodation. This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing 'social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩' thus enabling 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[13]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]. However, all along this ontological-contiguity[67]—of-the-human-institutionalisation-process[68] a suboptimal relation between knowledge and sovereignty undermines Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of–[56]meaningfulness-and-teleology[100] as of various pertinent social manifestations: –wherein sovereignty is affirm over knowledge as 'supposedly being knowledge' by a culture of mere social-aggregation-enabling of temporal-to-intemporal hotchpotch opinionatedness, notwithstanding the underlying transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity in formal institutional percolation-channelling-<in-deferential-formalisation-transference>, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality[52]-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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[3]categorical-imperatives/axioms/registry-teleology[100]⟩,-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] undermining knowledge as of its organic true nature implied by ontological-

faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] means that the human sovereign psyche is one that is geared to construe of 'presence as all-encompassing [56]meaningfulness-and-teleology[100] value construct' such that the transcendental implications of knowledge by mental-reflex are construed as of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation to presence, rather than as of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of presence construed as of prospective relative ontological-contiguity[67] over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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–[56]meaningfulness-and-teleology[100], the insight about human [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of self-referencing and syncretising-effecting intemporal implications means that the requisite intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] psychoanalytic-unshackling positive-opportunism[76] can crossgenerationally be induced for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] despite the inherent circular distractiveness of temporality[99], and ultimately so as enabled by 'social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[89]⟩'.

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 [56]meaningfulness-and-teleology[100] constructs of knowledge wasn't enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, Rousseaux, Diderots, etc., were not vague actions but informed by an intuition about the nature of human society and how it develops given the inherently untransformable human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor as of human limited-mentation-capacity. Thus in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩'. As it is the latter that induces that social positive-opportunism[76] for deferential-formalisation-transference and institutional percolation-channelling-<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in

destabilising the underlying existential [84]reference-of-thought, transcendental knowledge is of a circular but consistent exercise of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, and so due to the 'existential and emotive commitments' it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> [84]reference-of-thought and introducing the prospective ontological-contiguity[67] [84]reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal'. Consider in this regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of propective ontological-contiguity[67] is more than just a reification[87] gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> but extends to encompass a de-assertion/preconverging-or-dementing[19]–apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of 'traditional classical mechanics axiomatic-construct', at the threshold where it supersedes 'traditional classical mechanics axiomatic-construct', as being of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> when analysed as of 'traditional classical mechanics axiomatic-construct', and so with regards to 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. The ontological veridicality here is that such 'double-gesture reification[87] as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-

measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> together with the prior axiomatic de-assertion/preconverging-or-dementing[19]–apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>' implied as of the [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> induced transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is not to be construed as an [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] of the superseded [80]presencing—absolutising-identitive-constitutedness[13], but is rather a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation in subsuming 'the very same physics [45]<~~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 reification[87] gesturing of axiomatic-constructs as of the very same [45]<~~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 [84]reference-of-thought as of the positivistic/rational-empiricism [56]meaningfulness-and-teleology[100] mindset as well as its distance rather with respect to physical reality, such a transcending reification[87] gesturing as of the grandest axiomatic-constructs having to do with consciousness with regards to the 'very [84]reference-of-thought itself' wherein the prospective ontological-contiguity[67] [84]reference-of-thought as [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought implies a transcending reification[87] gesturing that not only affirms notional~deprocrypticism prospective registry-

worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> as of its ontological-completeness-of-[84]reference-of-thought de-asserts/dements our positivism–procrypticism registry-worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation[59] of notional~deprocrypticism by a mental-complex avoiding such emotional discomfort and sense of existential ego undermining as is the case with all destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> with respect to their prospective institutionalisations. This explains why it is not a fundamental contradiction as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor at uninstitutionalised-threshold[103] that the positivistic/rational-empiricism initiatives of such enlightenment thinkers like Galileo, Descartes, Diderot, etc. were met with counteracting reactionary views, and as it further elicits ontologically-flawed 'uninstitutionalised-threshold[103] by prospective institutionalisation dialogical-equivalence'. This can't be the case because dialogical-equivalence can only arise where there is 'common [84]reference-of-thought' whereas a state of institutionalisation as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold[103] as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, and not such a flawed notion of dialogical-equivalence. We can appreciate even within a same [84]reference-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-contiguity[67] and 'traditional classical mechanics axiomatic-construct' of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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-contiguity[67]—of-the-human-institutionalisation-process[68] associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], wherein uninstitutionalised-threshold[103] mental-reflexes of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in their [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] tend to perpetuate the representation of prospective institutionalisation as nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) in an ontologically-flawed dereification[87] gesturing of neuterisation[59], rather than [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation's deneuterising[16]. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold[103] mental-reflexes of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] which is 'ontologically flawed and wanting' but rather is as of a [55]maximalising-

recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity for prospective institutionalisation relative to such [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] that circularly reinstitute the uninstitutionalised-threshold[103] temporality[99]/shortness as if intemporal in [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. In other words prospective institutionalisation arises as of 'transcendental-reasoning-of-event[37]-as-prospective-ontology-origination' which as of prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought is introducing a 'new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning' that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> the 'prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning'; with the implication that our '[81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought reasoning' is not admissible to prospective '[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought reasoning' and so from the moment of the event[37]-construed-as-the-prospective-ontology-origination of deprocrypticism, just as 'non-positivistic medieval reasoning' is not admissible to prospective 'positivism reasoning' from the moment of the event[37]-construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; and so as of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-

aestheticised~preconverging/dementing[19]–qualia-schema> of the uninstitutionalised-threshold[103] and the prospective institutionalisation. Such a temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] ontologically-flawed predisposition in circularly striving to reassert the 'prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning' over the 'transcendental-reasoning-of-event[37]-as-prospective-ontology-origination' is fundamentally due to the de-mentative/structural/paradigmatic lifetime 'mental and existential investment' in the former, such that by and large it is mostly a crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity that fully brings about the adaptation of the induced 'transcendental-reasoning-of-event[37]-as-prospective-ontology-origination' as the 'new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning'. Such a temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] denaturing[15] 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-opportunism[76] it engenders at best' with little or no cognisance that there is an attitude/mental-disposition/care–and–episteme[5] as of intemporality[52]/longness behind 'knowledge invention' that must be preserved and perpetuated as 'the very core of knowledge' and so to undermine knowledge denaturing[15], so-construed as organic-knowledge. Organic-knowledge requires the articulation of [56]meaningfulness-and-teleology[100] 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–episteme[5] behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In other words, we can't seriously contemplate a profound

positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the appreciation-and-adoption of a positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be reconstrued circularly in animistic or medieval terms–as-of-axiomatic-construct as of the latter teleologically-degraded prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought [56]meaningfulness-and-teleology[100]. Likewise [56]meaningfulness-and-teleology[100] articulated as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought relative to our positivism–procrypticism necessarily requires priorly the requisite apriorising-teleological-elevation-in-ontological-contiguity[67] from positivism–procrypticism's disjointedness-as-of-[84]reference-of-thought mindset into deprocrypticism's preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] as otherwise such knowledge will be teleologically-degraded in circular positivism–procrypticism disjointedness-as-of-[84]reference-of-thought terms–as-of-axiomatic-construct as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought [56]meaningfulness-and-teleology[100], even though in the latter case our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[12]⟩ blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold[103] as nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) as of our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag[33]. The point here is that the [56]meaningfulness-and-teleology[100] so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold[103] 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not temporal extricatory preconverging–de-mentating/structuring/paradigming. Put another way, for instance, Newtonian physics doesn't have any inherent [56]meaningfulness-and-teleology[100] as we can appreciate from a positivism/rational-empiricism perspective/framing/referencing/horizon with an animistic social-setup as of the latter's attitude/mental-disposition/care–and–episteme[5] underlying its [56]meaningfulness-and-teleology[100] thus requiring the latter's prior apriorising-teleological-elevation-in-ontological-contiguity[67] to a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme[5] 'for the notion of the mutual contemplation of Newtonian physics to even arise'. This speaks of the centrality of attitude/mental-disposition/care–and–episteme[5] with respect to human [56]meaningfulness-and-teleology[100], as it is what underlies apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given registry-worldview's/dimension's institutionalisation [84]reference-of-thought. Attitude/mental-disposition/care–and–episteme[5] as such carries a registry-worldview's/dimension's 'underlying sense of end-teleology[100]/end-purposefulness' and thereof its operative-construct and implicative-construct with regards to [56]meaningfulness-and-teleology[100]. 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–[56]meaningfulness-and-teleology[100]; 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–episteme[5] 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–[56]meaningfulness-and-teleology[100]. This 'human toddling potential' is what enables notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> induced psychoanalytic-unshackling for grounding [56]meaningfulness-and-teleology[100] prospectively as of the prospective relative-ontological-completeness[88] of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>. The attitude/mental-disposition/care–and–episteme[5] 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 [84]reference-of-thought, as of its specific [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. Thus an attitude/mental-disposition/care–and–episteme[5] can pertinently be defined as the 'assumed-and-unflinching apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] inducing a given specific [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness[88]-or-incompleteness-of-[84]reference-of-thought as of the

construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of [56]meaningfulness-and-teleology[100] associated with that attitude/mental-disposition/care–and–episteme[5]; and so, whether such a framework is a [84]reference-of-thought as of overall construal-as-existence/existential-possibilities, or within a [84]reference-of-thought like a social projection [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing. For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an 'assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] as of the attitude/mental-disposition/care–and–episteme[5] of positivism's/rational-empiricism's perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given [84]reference-of-thought, say in our positivism/rational-empiricism [84]reference-of-thought we can further have the conception of the physics or biology or law or literature or even just entrepreneur or accountant or technician specific attitude/mental-disposition/care–and–episteme[5], and further at the individual level as of changing attitude/mental-disposition/care–and–episteme[5] with living-as-of-human-personality-developing. Attitude/mental-disposition/care–and–episteme[5] as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with 'attitude/mental-disposition/care–and–episteme[5] as dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-

reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) to be able to achieve transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity', and so as of intemporality[52]. With regards to living-as-of-human-personality-developing, we can appreciate in the case of a child's personality development as of its given attitude/mental-disposition/care–and–episteme[5] that it has a poor dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as of its more direct focus on instant-sensations-and-carefreeness requiring that the child is directed to end at successive stages infantile habits as it grows up with an increasing sense of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] that ultimately involves major stages like schooling, greater social autonomy and responsibility, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-development–as-to-personality-development as dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] is construed as the more profound attitude/mental-disposition/care–and–episteme[5] for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care–and–episteme[5] of living. With regards to the second-level of social aetiologisation/ontological-escalation associated with 'attitude/mental-disposition/care–and–episteme[5] dispensing-with-immediacy-for-relative-

ontological-completeness[88]-by-reification[87]/contemplative-distension[26]', 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-completeness[88]-by-reification[87]/contemplative-distension[26] so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care–and–episteme[5] dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]. The idea being that this provides more existential possibilities by the overall expanded human capabilities available directly or indirectly to fulfil individuals desires and needs. Finally the third-level reflects 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], implying specifically a nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care–and–episteme[5] as dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]-of-[84]reference-of-

thought-by-reification[87]/contemplative-distension thus transcendentally enabling the successive registry-worldview's/dimension's ontological-possibilities construed as of human intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming; with such dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]-of-[84]reference-of-thought-by-reification[87]/contemplative-distension construed as rejection of existential-extrication-as-of-existential-unthought attitude/mental-disposition/care–and–episteme[5] which will imply a stalling in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] at the given registry-worldview/dimension, and so-construed as temporal extricatory preconverging–de-mentating/structuring/paradigming. Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as such implies increasingly more profound-and-complete enabling framework of human emancipation as of technical and existential possibilities arising from prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care–and–episteme[5] contrast as clarified in the preceding example as of the technical and existential emancipatory possibilities that can be contemplated with a positivism/rational-empiricism attitude/mental-disposition/care–and–episteme[5] in an early hunter-gather social-setup inclined to construe of ill-health as bad omen; and appreciate that the human-subpotency is much more than stalling at any prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care–

and–episteme[5] can pertinently be defined as the ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] inducing a given specific [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> outcome with regards to prospective relative-ontological-completeness[88]-or-incompleteness-of-[84]reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of [56]meaningfulness-and-teleology[100] associated with that attitude/mental-disposition/care–and–episteme[5]. It can be construed with regards to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as a de-mentative/structural/paradigmatic adjunctive-metaphoricity[57]-signification inducing-and-upholding a prospective ‘underlying [45]~~<amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct as [45]~~<amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving’. In other words, a registry-worldview’s/dimension’s [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is utterly apprehended decisively by its given attitude/mental-disposition/care–and–episteme[5] as of the ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102]. 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–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] by its given specific [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> outcome; as we simply have to project/anticipate its ‘assumed-and-

unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] implied as of preempting—disjointedness-as-of-[84]reference-of-thought construed as thinking as it remains unintelligible to our positivism–procrypticism’s disjointedness-as-of-[84]reference-of-thought reconstrued as of preconverging-or-dementing[19]–apriorising-psychologism. Attitude/mental-disposition/care–and–episteme[5] ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] 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-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) is the appropriate attitude/mental-disposition/care–and–episteme[5] ‘assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] required for the correspondingly required [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>. Basically, attitude/mental-disposition/care–and–episteme[5] is simply a reflection of level of deneuterising[16]—referentialism as of the notional~conflatedness[12] 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–[56]meaningfulness-and-teleology[100], 'the human toddling potential' or the human potential to develop from a relative-ontologically-flawed to a relative-ontologically-veridical attitude/mental-disposition/care–and–episteme[5], can only arise by notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> induced psychoanalytic-unshackling as of relative-ontologically-veridical attitude/mental-disposition/care–and–episteme[5] 'assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] over relative-ontologically-flawed attitude/mental-disposition/care–and–episteme[5], with the latter necessarily having to ascend to the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme[5] for the former's implied [56]meaningfulness-and-teleology[100] as of its ontological-performance[72]-<including-virtue-as-ontology> to avail, and so in reflecting the 'incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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-'motif-and-apriorising/axiomatising/referencing'[102] has ultimately nothing to do with the deliberate willing of the relative-ontologically-veridical attitude/mental-disposition/care–and–episteme[5]. As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as of a child's living-as-of-human-personality-

developing, the child's poorly developed attitude/mental-disposition/care–and–episteme[5] will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care–and–episteme[5] in detachment from <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as we know that, everything being equal legitimately, it is the professional electrician as of its assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] attitude/mental-disposition/care–and–episteme[5] whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] 'assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of a relative-ontologically-veridical attitude/mental-disposition/care–and–episteme[5] as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care–and–episteme[5] is implied for prospective [84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, as of overall

human existential and technical emancipation. Basically, while attitude/mental-disposition/care–and–episteme[5] 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–episteme[5] specific instigating of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-of-prospective-ontology-origination as of humanity level intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming; inducing thereof social institutionalisation secondnaturing by way of percolation-channelling-<in-deferential-formalisation-transference>. Inherently, the very grounding of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] attitude/mental-disposition/care–and–episteme[5] is beyond [80]presencing—absolutising-identitive-constitutedness[13], and actually lies prospectively in existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The implication here is that as of its very 'nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]' Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] attitude/mental-disposition/care–and–episteme[5] cannot be contemplated as of secondnatured institutionalisation

living-as-of-human-personality-developing and social-projection-institutional-orientations attitude/mental-disposition/care–and–episteme[5] in 'existential-extrication-as-of-existential-unthought' which de-mentatively/structurally/paradigmatically 'do not project beyond [84]reference-of-thought as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought' to grasp prospective existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness[88] of apriorising/axiomatising/referencing. Thus with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], overall it is the underlying intemporality[52]-or-longness-of-register-of–[56]meaningfulness-and-teleology[100] attitude/mental-disposition/care–and–episteme[5] of successive institutionalisations as associated with the intemporal-as-conviction-as-to-profound-supererogation[97] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], rather than temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> denaturing[15] of the same [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], that are responsible for the underlying ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; and so construed as of an abstract notion of perpetual/eternising preservation of Being, and so beyond temporality[99]/shortness existential-extrication-as-of-existential-unthought lack of the projecting attitude/mental-disposition/care–and–episteme[5] for prospective institutionalisations as mainly concerned with the 'human lifespan extricatory punctuality/immediacy of depth-of-thought' as

absolute reference of [56]meaningfulness-and-teleology[100] 'with little sense of coherence as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]', and thus the latter cannot unlike the former be the framework for aetiologisation/ontological-escalation as of [104]universal implications, and particularly so as of the 'naivety of eliciting mutual temporality[99]/shortness as intemporality[52]/longness or eliciting of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩'. This notion of fulfilling a given prospective institutionalisation's requisite attitude/mental-disposition/care–and–episteme[5] underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfils the attitude/mental-disposition/care–and–episteme[5] of a given institutionalisation's [84]reference-of-thought as of prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought and thus its corresponding [56]meaningfulness-and-teleology[100], and the other doesn't as of prior relative-ontological-incompleteness[89]. This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], wherein for instance the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism [56]meaningfulness-and-teleology[100], 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-framework[73] induced positive-opportunism[76] 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 [56]meaningfulness-and-teleology[100] while averting its denaturing[15] by wrongly implying notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> given the latter's flawed preconverging–de-mentating/structuring/paradigming as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. The insight here is that more fundamentally knowledge is not about 'interhuman negotiating or agreeableness' but more critically about a third party validator known as 'intrinsic-reality/ontological-veridicality' which is the transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] exercise in search for the validation of the 'superior party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework[73]', and so beyond institutional-being-and-craft and social-aggregation-enabling <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩. Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] denaturing[15] of the requisite intellectualism required for further Being-development/ontological-framework-

expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming to overlook them and imply intellectual-and-moral-inequivalence/non-correspondence and/or dialogical inequivalence/non-correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-bad-faith/inauthenticity[64] practices do not speak of 'genuine intellectual disagreement' but undermining of intellectualism basically and do not merit to be elevated teleologically to the level of intellectual contention because of their underlying knowledge denaturing[15] predisposition. This is critically the case with registry-worldview/dimension [84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought construes of 'implied grounding of [56]meaningfulness-and-teleology[100]' in terms–as-of-axiomatic-construct of [80]presencing—absolutising-identitive-constitutedness[13] while the new/prospective/superseding as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought construes of 'implied grounding of [56]meaningfulness-and-teleology[100]' in terms–as-of-axiomatic-construct of prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>. This brings home the reality that it is inevitable that all uninstitutionalised-threshold[103] are necessarily 'de-mentatively/structurally/paradigmatically conflicted', with prospective transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-

apriorising/axiomatising/referencing'[102] ontological-primemovers-totalitative-framework[73] 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-threshold[103]; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of 'budding-positivism/rational-empiricism attitude/mental-disposition/care–and–episteme[5]' are de-mentatively/structurally/paradigmatically fundamentally inevitable as of their articulation within a non-positivism/medievalism scholasticism context. This is the case since at a registry-worldview's/dimension's uninstitutionalised-threshold[103], such a framework of logical-congruence of dialogical-equivalence is de-mentatively/structurally/paradigmatically superseded, in the sense that every institutionalisation say for instance scholasticism scholarship has its 'genuine intellectual engagement framework' as of its underlying attitude/mental-disposition/care–and–episteme[5] [84]reference-of-thought ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3], but then at its uninstitutionalised-threshold[103] (as implied from prospective positivism/rational-empiricism attitude/mental-disposition/care–and–episteme[5] [84]reference-of-thought ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]) scholasticism and positivism are rather in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]; as so reflected in their mutually beyond-the-consciousness-awareness-teleology[100]-<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 [80]presencing—absolutising-identitive-constitutedness[13]

attitude/mental-disposition/care–and–episteme[5] as of its social-stake-contention-or-confliction while the very notion of perceiving highly the [56]meaningfulness-and-teleology[100] within a prior institutionalisation framework is one that is necessarily apprehensive and shallow-minded to the notion of a prospectively undermining prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> sublimity/sublimation/~~supererogatory~~de-mentativity episteme transcendence-and-attitude/mental-disposition/care–and–[84]reference-of-thought ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]. In addition, the disruptive uninstitutionalised-threshold[103] 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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity [56]meaningfulness-and-teleology[100] attitude/mental-disposition/care–and–episteme[5]. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional~conflatedness[12] of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought protensive-consciousness? ontological-bad-faith/inauthenticity[64] as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold[103] of the possibility of intellectually induced social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩; for the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Such a beyond-the-consciousness-awareness-teleology[100]-<in-existential-

extrication-as-of-existential-unthought>[6] undermining exercise is geared towards the ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity[67] of social <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and untransvaluated–temporal-intemporality[52] social-chainism, on the conation of upholding ontological-bad-faith/inauthenticity[64] contentions; by its deflating of the conception of ontologically-veridical [56]meaningfulness-and-teleology[100] as of human mortals contentions in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102], wherein the 'superior party' of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent ontological-primemovers-totalitative-framework[73], and thereof 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness' as new reasoning-from-results/afterthought, and so over and above 'interhuman negotiating or agreeableness'. Thus ontological-bad-faith/inauthenticity[64] as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], the articulation of [56]meaningfulness-and-teleology[100] as of prospective [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent ontological-primemovers-totalitative-framework[73] strife to uphold-and-promote the 'superior party' which is the [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faih rather advancing such an [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-

conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such [51]incrementalism-in-relative-ontological-incompleteness[89]—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-framework[73], rather as of its commitment to [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation that in many ways could just as well validate <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and untransvaluated–temporal-intemporality[52] attitude/mental-disposition/care–and–episteme[5] and their social contentions. As in effect, such ontological-bad-faith/inauthenticity[64] 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 [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation, and so as of the naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-veridicality as transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity. This poor scepticism attitude/mental-disposition/care–and–episteme[5] usurping the pre-established 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness', has <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[41] historicity-tracing—in-

presencing–hyperrealisation/hyperreal-transposition⟩ implications as of the forestalling of prospective 'concurrent ontological-primemovers-totalitative-framework[73]' upholding of the primacy of the 'superior party' that is existence/intrinsic-reality/ontological-veridicality, and so over mere 'interhuman negotiating or agreeableness'; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Rather the attitude/mental-disposition/care–and–episteme[5] of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness[88] of human meaningfulness-and-teleolgy, given human limited-mentation-capacity-deepening[53]. Such a genuine intellectual scepticism construes of knowledge by its given [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms–as-of-axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness[88], thus enabling the upholding of the 'superior party' that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation. While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness[88], ontological-bad-faith/inauthenticity[64] scepticism avoids such constraining as it rather emphasises a predisposition for discreet, 'ontologically unconstrained framework as of prospective relative-ontological-completeness[88] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' and non-comprehensiveness, that rather allow for selectivity, incompleteness and perfidy passing for genuine intellectual scepticism. Effectively while genuine intellectual transformation involves dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26], a perfidious ontological-bad-faith/inauthenticity[64]

scepticism involves eliciting a sense of immediacy and temporality[99]/shortness as of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and untransvaluated–temporal-intemporality[52] social-chainism as 'developed thought', thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] intemporal detachment/backstep for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. In this latter respect, and for the possibility of prospective social transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity and emancipation, social practices at any given period as 'becoming constructs' are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness[88] as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26], and by that very implication this is what carries the possibility of 'inventing' as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness[88]. ontological-bad-faith/inauthenticity[64] ad-hoc pretences extolling social practices as of [80]presencing—absolutising-identitive-constitutedness[13] but of a poor conception outside the prospective relative-ontological-completeness[88] 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–[56]meaningfulness-and-teleology[100], are but denaturing[15] and down the line equally undermines prospective relative-ontological-completeness[88] for the further emancipation of human social practices. As such ontological-bad-faith/inauthenticity[64] ad-hoc pretences extolling social practices as of [80]presencing—absolutising-identitive-constitutedness[13] are of the same notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-

aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> kind that bathe in the <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and untransvaluated–temporal-intemporality[52] social-chainism that implied as much about extolling social practices [80]presencing—absolutising-identitive-constitutedness[13] of existential-extrication-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme[5] of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism and today's positivism–procrypticism, with little prospect/opening for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms–as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care–and–episteme[5] that empowers prospective social emancipation however socially unconvenient it may sound; and so beyond habituated [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] denaturing[15] of [84]reference-of-thought–[8]categorical-

imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. As a result of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, the ever present reality of human uninstitutionalised-threshold[103] 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 [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> as of the reasoning-through/messianic-reasoning of base-institutionalisation, [104]universalisation, positivism and [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought together construed as of the notional~conflatedness[12] of notional~deprocrypticism. Reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme[5] implicitation arises as of metaphoricity[57] at uninstitutionalised-threshold[103] where blurry/vague/undeveloped construct of any given '<~~amplituding/~~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–episteme[5] explicitation of ontological-primemovers-totalitative-framework[73] procedure of transversal-contention-for-determination-of-veridical-meaningfulness. Such reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme[5] 'implicitation of ontological-primemovers-totalitative-framework[73]' is as of intemporal solipsistic and intersolipsistic internalisation, construed as more fully articulating the notion of ontological-good-faith/authenticity[69], in reflecting such uninstitutionalised-threshold[103] impracticable reasoning-from-results/afterthought attitude/mental-disposition/care–

and–episteme[5] explicitation of ontological-primemovers-totalitative-framework[73] procedure of transversal-contention-for-determination-of-veridical-meaningfulness. In this regard, reasoning-through/messianic-reasoning is driven as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality intemporal projection, and reflects the fact that however explicited, as of reasoning-from-results/afterthought attitude/mental-disposition/care–and–episteme[5] explicitation of ontological-primemovers-totalitative-framework[73] procedure of transversal-contention-for-determination-of-veridical-meaningfulness, human [56]meaningfulness-and-teleology[100] is always about différance/internal-dialectics/difference-deferral of 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]'; so-implied as of the différance/internal-dialectics/difference-deferral of the very apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument epistemic-totality[36] that is the [84]reference-of-thought (inducing 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]'), and as the [84]reference-of-thought then aposteriorises/intelligises/logicises [56]meaningfulness-and-teleology[100] as of the temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> différance/internal-dialectics/difference-deferral of the [45]<~~amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving, involving existential-instantiation devolved temporal denaturing[15] of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. The implication here is that ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is rather about a 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity', 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as of successive prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, but fail to grasp/capture all the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] about the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> for aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100]

that can fully reflect human-subpotency existential potential/possibilities of ontological-performance[72]-<including-virtue-as-ontology> in correspondence with the full-potency of existence in its coherence/contiguity. But then, ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity' can always be 'reinvigorated as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen' for originary/as-of-event[37] reasoning-through/messianic-reasoning prospective relative-ontological-completeness[88]-of-[84]reference-of-thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought at such uninstitutionalised-threshold[103]; and so, in a renewing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme[5] implicitation for aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100], which is construed as more fully articulating the notion of ontological-good-faith/authenticity[69]. This practical conceptualisation of ontological-good-faith/authenticity[69] as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance[72]-<including-virtue-as-ontology> in practice, and given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, there is always room for human denaturing[15] temporal ontological-performance[72]-<including-virtue-as-

ontology> of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying 'sanctity of knowledge' arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity[69] based intemporal organic-knowledge that is wary of the denaturing[15] that can arise as of temporal mechanical-knowledge that 'dispenses with the originary/as-of-event[37] spirit of reasoning-through/messianic-reasoning' and adopts a mere pedantic relating with the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. Thus human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven reasoning-through/messianic-reasoning holds the prospect for an ever renewal of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, undermining institutional-anchoring and logocentric complexes/denials and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (in [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation) of such prospective transcendental possibilities. Such prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transformation for aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’ retrospectively and prospectively; with relative-emancipation construed as the inherent [56]meaningfulness-and-teleology[100] truth form of existence, wherein truth is as of immanented-teleologically-pertinent-truth over truth-devoid-of-immanented-teleology[100], 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality underlies the conception of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ stranding dialetics crossgenerational as enabling human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, and is reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’ as of

grander dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]. Finally as a further analysis, Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100]' 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 denaturing[15] of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' or 'reactive fear of ideology denaturing[15] of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]'. In both instances what is lost is Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] itself, such that besides temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] interests undermining natural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], natural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] is perceived as a risk that will foster 'ideology denaturing[15] of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' or 'reactive fear of ideology denaturing[15] of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-

and-teleology[100]', with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100]' arise as of the suboptimality of human intemporality[52]/longness which suffers from human apprehensiveness of humans, thus undermining the notion of human intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in [58]neuterising; as such [58]neuterising is the outcrop of human limited-mentation-capacity. In other words [58]neuterising can effectively be 'decomposed-as-from-a-conflatedness[12]-perspective into the ontologically-veridical underlying limited-mentation-capacity manifestation' as of social-stake-contention-or-confliction [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and so-construed from the 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness[12] of notional~deprocrypticism deneuterising[16]—referentialism'. Such an exercise can be conceptualised as an abstract [84]reference-of-thought/epistemic-totalisation level of deneuterising[16]—referentialism, wherein for instance, with regards to 'the very same medical [45]<~~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-contiguity[39]-lowest-level-reification[87] perceptivity-as-of-bad-omen as of its relative [58]neuterising as of its random-as–uncircumscribing/undelineating-as-‘epistemic-totality[36]’ existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100] given its non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (noting that such a poor reification[87] is better than no reification[87] at all in the sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-bad-omen provides a basic knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its trepiditious nature as to ‘a crude predisposition to avoid the forest’); - for the warped-consciousness of an animistic base-institutionalisation society imply existential-contextualising-contiguity[39]-second-level-reification[87] perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative [58]neuterising as of its tendentious–circumscribing-as-‘epistemic-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100] given its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its tendentious nature as to inducing tendentiously crude behaviours and psychological assurances associated with positive experiences over negative

experiences); - for the preclusive-consciousness of a [104]universalisation–non-positivism/medievalism society imply existential-contextualising-contiguity[39]-third-level-reification[87] 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 [58]neuterising as of its qualifying–circumscribing-as-'epistemic-totality[36]'-or-delineating-as-'epistemic-totality[36]' existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100] given its [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (noting that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor provides an even better knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its preclusive nature as to comprehensively-qualified narrative of a non-ad-hoc and weighty/profound existential interpretation inducing the predisposition as of a fateful [104]universal narrative of human behaviour implications); - for an occlusive-consciousness as of our positivism/rational-empiricism implying existential-contextualising-contiguity[39]-fourth-level-reification[87] perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative [58]neuterising as of its categorising–circumscribing-as-'epistemic-totality[36]'-or-delineating-as-'epistemic-totality[36]' existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100] 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 knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency however its occlusive nature as to an existential interpretation as of rational-empiricism/positivism conception of human behaviour implications with direct understanding of immediate cause-and-effect implications); and prospectively - for the protensive-consciousness notional~deprocrypticism existential-contextualising-contiguity[39]-full-level-of-reification[87] notional~deprocrypticism deneuterising[16]—referentialism as of referentialism–circumscribing-as-'epistemic-totality[36]'-or-delineating-as-'epistemic-totality[36]' existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100] given its preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening[53] as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as a projective–totalitative-implications conception and superseding [80]presencing—absolutising-identitive-constitutedness[13] 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as of its ontological-completeness-of-[84]reference-of-thought/ontological-normalcy/postconvergence is the effective basis for evaluating the ontological-veracity of all preceding [84]reference-of-thought as of its deneuterising[16]—referentialism that breaks-down the various [58]neuterising to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their 'successive (uncircumscribing/undelineating-as-'epistemic-totality[36]' with recurrent-utter-uninstitutionalisation) circumscribing-as-'epistemic-totality[36]'-or-delineating-as-'epistemic-totality[36]' existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]' 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 [84]reference-of-thought/epistemic-totalisation level of différance/internal-dialectics/difference-deferral, as it is actually reflecting 'the backdrop construed as human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96]' for the effectively devolving différance/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract [84]reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to 'social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective' construed from notional~deprocrypticism deneuterising[16], to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-

invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–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 [45]<~~amplituding/~~formative–epistemicity>[84]reference-of-thought-[85]devolving—différance/internal-dialectics/difference-deferral' construed as disambiguation its uninstitutionalised-threshold[103]-[56]meaningfulness-and-teleology[100]. Thus this will disambiguate, specifically 'with regards to the ill-health [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality' the recurrent-utter-uninstitutionalisation random-as–uncircumscribing/undelineating-as-'epistemic-totality[36]' 'existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]', 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-threshold[103] as such, as of the [84]reference-of-thought beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], is the basis for determining both intemporal as well as temporal ontological-performance[72]-<including-virtue-as-ontology> specifically as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation[97] ontological-performance[72]-

<including-virtue-as-ontology> and also as the various temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> denaturing[15], all as conjugating variously to the very same implied [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation going by its random-as–uncircumscribing/undelineating-as-‘epistemic-totality[36]’ ‘existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]’; and with this reflecting the metaphoricity[57] 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 [45]<~~amplituding/~~formative–epistemicity>[84]reference-of-thought-[85]devolving—différance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions [84]reference-of-thought but rather as of their own given ‘candid existential expressiveness’ with regards to their own respective specific same [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] conjugations as intemporal-as-conviction-as-to-profound-supererogation[97] ontological-performance[72]-<including-virtue-as-ontology> and as various temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> ontological-performance[72]-<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-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-

medical-delivery respectively as of their base-institutionalisation–ununiversalisation warped-consciousness, [104]universalisation–non-positivism/medievalism preclusive-consciousness, positivism–procrypticism occlusive-consciousness and notional~deprocrypticism protensive-consciousness, inducing their respective tendentious/qualifying/categorising/referentialism–circumscribing-as-‘epistemic-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ ‘existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]’; and so, respectively due to their rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [56]meaningfulness-and-teleology[100] is ‘a metaphoricity[57] of social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective that is fundamentally already an epistemic-totalising[32]/circumscribing/delineating [84]reference-of-thought-[85]devolving—différance/internal-dialectics/difference-deferral as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’ with the shifts in human [56]meaningfulness-and-teleology[100] induced by human limited-mentation-capacity-deepening[53] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought’, such that human [56]meaningfulness-and-teleology[100] is not absolutely identitive but shifting as of

[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving—différance/internal-dialectics/difference-deferral, given that human limited-mentation-capacity-deepening[53] is in a constant [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of [56]meaningfulness-and-teleology[100]; with the implication that the ontological-performance[72]-<including-virtue-as-ontology> of human [56]meaningfulness-and-teleology[100] as to sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96] is fundamentally construable as of the developing scope of 'the respective relative [58]neuterising' towards prospective deneuterising[16]—referentialism. Overall, the emphasis here is as of a Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] that is as of 'various relative mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]' as [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] towards 'mentally-opened limited-mentation-capacity overcoming beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]' [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and so as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>; wherein as for the trepidatious-consciousness [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], 'human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]' induced [58]neuterising can be construed as apriorising/axiomatising/referencing—originariness/origination as of random-as–

uncircumscribing/undelineating-as-‘epistemic-totality[36]’ ‘existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]’ 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-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ ‘existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]’ 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-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ ‘existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]’ 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-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ ‘existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]’ 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–[56]meaningfulness-and-teleology[100] that decomposes-as-of-conflatedness[12] ‘human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]’ induced [58]neuterising into the underlying limited-mentation-capacity manifestation disambiguation basis for their ontologically-veridical construal’, and so-construed from a notional~deprocrypticism ontological-normalcy/postconvergence epistemic/notional~projective-perspective. Thus for the protensive-consciousness as apriorising/axiomatising/referencing—re-originariness/re-origination as of referentialism–circumscribing-as-‘epistemic-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ ‘existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-

teleology[100]' implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery'; as of notional~deprocrypticism is as of deneuterising[16]—referentialism. This analysis conveys the reality of human crossgenerational institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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 [56]meaningfulness-and-teleology[100] as of 'their relative [58]neuterising'. Likewise the ultimate possibility of human crossgenerational institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as enabling the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of notional~deprocrypticism/<~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought is the backdrop for deneuterising[16]—referentialism enabling the full transparent ontologically-veridical elucidation of human [56]meaningfulness-and-teleology[100] construed as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>; as of the possibility of deneuterising[16]. In the bigger scheme of things, as of the notional~conflatedness[12] of notional~deprocrypticism as deneuterising[16]—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 '[84]reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting–as-to-conflatedness[12]-différance/internal-dialectics/difference-deferral' and as implied as-of-the-construal-of-différance/internal-dialectics/difference-deferral-of–[56]meaningfulness-and-teleology[100]; and so with respect to the more ontologically-veridical reality of human conceptualisation of [56]meaningfulness-and-teleology[100] always from a position of limited-mentation-capacity as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, thus in need for its prior deepening so-captured in the 'human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96] as of the notional~conflatedness[12] of notional~deprocrypticism différance/internal-dialectics/difference-deferral' as transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity-enabling, whereas such a human limited-mentation-capacity implication is naively ignored with logicism in its metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩/illusion-of-the-present/present-consciousness/mirage. Such a 'human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96] as of the notional~conflatedness[12] of notional~deprocrypticism différance/internal-dialectics/difference-deferral', by its insight with respect to the implications of human limited-mentation-capacity for ontologically-veridical [56]meaningfulness-and-teleology[100] 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 [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> [84]reference-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-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-of-prospective-ontology-origination moment humankind-as-of-its-integrant-individuals had a profound-and-complete mentation-capacity, then human [56]meaningfulness-and-teleology[100] will be absolutely identitive with no implied-différance/internal-dialectics/difference-deferral-of–[56]meaningfulness-and-teleology[100] requiring as of existential-constraint human limited-mentation-capacity-deepening[53] as the circular driving notion of différance/internal-dialectics/difference-deferral. Différance as internal-dialectics/difference-deferral, beyond just an ontological conception as expressed herein, had already always been existent notionally as a wholly internal process of human self-referencing-syncretism for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought,-as-of-devolving-axiomatic-constructs as-so-reflected in 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' construed-as institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, and with regards to the

successive registry-worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving. The notion of beyond-the-consciousness-awareness-teleology[100]-<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 apriorising/axiomatising/referencing—constitutedness[13] as it naively imply circumscribing-as-'epistemic-totality[36]'/delineating-as-'epistemic-totality[36]' [56]meaningfulness-and-teleology[100] for its essence in presence, rather than the fact that presence [84]reference-of-thought as 'metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ is de-mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of ontological-normalcy/postconvergence, and is representing metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ implications as nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives)' when it comes to presence uninstitutionalised-threshold[103] [84]reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>/relative-ontological-incompleteness[89]-of-[84]reference-of-thought for meaningfulness-and-ontology ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] at its given registry-worldview's/dimension's [84]reference-of-thought without factoring in the phenomenological implications of 'intemporal ontological-faith-notion-or-ontological-

fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as 'Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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~conflatedness[12] of notional~deprocrypticism deneuterising[16]—referentialism' reflected by metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ in the conception of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> which is as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. The further insight here is that, such a most ontologically-complete profoundness/depth of 'phenomenological transcendental-point-of-departure handle in-its-overcoming-of-neuterisation[59]' reflected by metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ for the construal of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue points to a fundamental epistemic-break/epistemic-resetting; with the latter arising as a result of lack of 'axiomatic commonness-in-sharedness of human [56]meaningfulness-and-teleology[100] with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–

epistemicity>totalising~purview-of-construal'' as of the variance of uninstitutionalised-threshold[103] prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought and prospective institutionalisation relative-ontological-completeness[88]-of-[84]reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] necessarily explains the 'mutually transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] unintelligibility' of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism [56]meaningfulness-and-teleology[100] and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of [84]reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the 'superseding party' is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only 'pertinent in delegation' as of their 'kowtowing to existential-reality', with such delegation inherently revoked as of their failed 'kowtowing to existential-reality'. To the extent that human knowledge agents 'achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches' with respect to social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩, an

apparent episteme as of ‘axiomatic commonness-in-sharedness of human [56]meaningfulness-and-teleology[100] with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought point to more profound [84]reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual ontological-bad-faith/inauthenticity[64] between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human [56]meaningfulness-and-teleology[100] 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩; and so more than just as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], but further because as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising’ across the entire social spectrum as of notional~episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger

scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor arise wherein 'the prior shaman is being contested by a new shaman in a hunter-gatherer society' with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein 'two or more traditional priesthoods of an early civilisation foment against one another', wherein 'sophistry and philosophy vie for what passes as valuable and true knowledge', wherein 'medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature', and in our case wherein 'knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], antinihilism and transcendental-enabling/sublimating/~~supererogatory~~de-mentativity knowledge perspectives'. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology's-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold[103] actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology[100]-<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 [56]meaningfulness-and-teleology[100]

ontological-performance[72]-<including-virtue-as-ontology> turning rather towards social-aggregation-enabling implications as [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100] as of ontology's-directedness-as-Being going by the human intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality[99]/shortness or intemporality[52]; such that even the budding-positivists carried elements of scholasticism but were more definitely of a positivistic outlook, and many scholastics articulated notions which could more fruitfully be developed in a positivistic outlook but were stifled by their scholasticism dogmatic intellectual commitments. In effect, human limited-mentation-capacity however the institutionalisation-level as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor implies that it

is impossible for the intemporal projection as longness-of-register-of–[56]meaningfulness-and-teleology[100] that prospectively construes of successive frameworks of '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of implicited-and-explicited [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue' as of the specific institutionalisation, to ensure that human [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> will remain intemporal-as-ontological as of their [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] given 'the impossibility of overcoming the abstract human seed of temporality[99]/shortness dynamically involved, as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], in a formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97] deterministic relation with such [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] by <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ 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–[56]meaningfulness-and-teleology[100] lies rather in undermining the existential possibility of the successive uninstitutionalised-threshold[103]/uninsitutionalisations as of bringing about prospective relative-ontological-completeness[88]-of-[84]reference-of-thought driven by ontological-faith-notion-or-ontoligical-fideism thus inducing social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-

relative-ontological-completeness[88]⟩ which renders untenable temporality[99]/shortness as of the given uninstitutionalised-threshold[103] instigated from the prior institutionalisation's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] denaturing[15]; as implied with base-institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought over recurrent-utter-uninstitutionalisation, [104]universalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought over base-institutionalisation–ununiversalisation, positivism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought over [104]universalisation–non-positivism/medievalism, and prospectively notional~deprocrypticism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought over positivism–procrypticism. Such that we can garner that it is a positivism registry-worldview's/dimension's institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality[99]. Likewise, prospectively it is a notional~deprocrypticism registry-worldview's/dimension's institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ that can render it untenable for procrypticism temporal mental-dispositions to elicit [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought implied temporality[99]. Thus aetiologisation/ontological-escalation is not about transforming the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence>'–existentialism-form-factor as overcoming temporality[99]/shortness inherently, but rather it is about bringing about prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. The reality of human registry-worldview's/dimension's institutionalisation and uninstitutionalised-threshold[103] mental-dispositions imply that at the uninstitutionalised-threshold[103] prospective institutionalisation knowledge as transcendental-enabling/sublimating/~~supererogatory~~de-mentativity is not socially integrated directly as of an dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ exercise engaging with intemporal-as-ontological [56]meaningfulness-and-teleology[100]. Such prospective intemporal-as-ontological [56]meaningfulness-and-teleology[100] is not necessarily perceived at the uninstitutionalised-threshold[103] as any more pertinent for attaining social approbation than other temporal [56]meaningfulness-and-teleology[100] as of the said uninstitutionalised-threshold[103]. This point out that [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation mental-dispositions in their intemporality[52]/longness or longness-of-register-of–[56]meaningfulness-and-teleology[100] are as of a projected-or-anticipated apriorising/axiomatising/referencing—conflatedness[12] of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ for institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference>. That is at the uninstitutionalised-threshold[103] such intemporal-as-ontological [56]meaningfulness-and-teleology[100] is pragmatically expounded socially not in terms of its inherent dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ideal

which is socially-too-abstract but rather as a structuring/paradigmatic secondnatured construct of positive-opportunism[76] as of institutional and formal percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation. It is such a 'conflatedness[12] structuring/paradigmatic secondnatured construct of positive-opportunism[76] of institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference> to attain social approbation' that holds together in social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[89]⟩ temporal-to-intemporal solipsistic mental-dispositions as of a given secondnatured institutionalisation. Out of such a apriorising/axiomatising/referencing—conflatedness[12] structuring/paradigmatic secondnatured construct, intemporal-as-ontological [56]meaningfulness-and-teleology[100] is not necessarily perceived as any more pertinent for attaining social approbation than other temporal [56]meaningfulness-and-teleology[100]. In other words, the ideal articulation of base-institutionalisation [56]meaningfulness-and-teleology[100] in recurrent-utter-uninstitutionalisation, just as that of [104]universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in [104]universalisation–non-positivism/medievalism, and prospectively notional~deprocrypticism in positivism–procrypticism; are only pertinent for attaining social approbation as of their apriorising/axiomatising/referencing—conflatedness[12] structuring/paradigmatic secondnatured construct of positive-opportunism[76] of institutional and formal deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference>. This highlights that from the perspective of immediate-or-short-run social approbation, it is simpler though ontologically flawed as of apriorising/axiomatising/referencing—constitutedness[13] to engage a registry-worldview/dimension at its uninstitutionalised-threshold[103] rather by an [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation

mental-disposition on the basis of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought or its same metaphysical framework of contention rather than adopting at its uninstitutionalised-threshold[103] a more complex but ontologically-veridical [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation mental-disposition on the basis of the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought or superseding metaphysical framework of contention as of apriorising/axiomatising/referencing—conflatedness[12]. That is, engaging a non-positivism registry-worldview/dimension [56]meaningfulness-and-teleology[100] 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 <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension [56]meaningfulness-and-teleology[100] 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>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in the non-positivism social-setup. Ultimately, such a profound phenomenological [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> ontological-performance[72]-<including-virtue-as-ontology> construal faced with the inherent dogmatic and psychological biases of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]

(I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [104]universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/sublimating/~~supererogatory~~de-mentativity ontological-primemovers-totalitative-framework[73] construal as implied with notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought and so be able to keep their head up from drowning in human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist

therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) implies the need for a sound perpetuating construct of [104]universal projection as intemporality[52]-or-longness-of-register-of–[56]meaningfulness-and-teleology[100] as the opportunity for prospective transcendental-enabling/sublimating/~~supererogatory~~de-mentativity. Such a construct is a 'response construal' that inherently enables transformative [104]universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of 'reactionary construal' caught up in presence as it is presence-serving and so whether as of positive or negative reaction; as even as a positive act a reactionary construal is hardly of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] 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 [104]universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/sublimating/~~supererogatory~~de-mentativity beyond normative conventioned constructs bound to hold-up the possibility of prospective 'visions of humankind emancipation'. Such a depth of contemplation will fathom for instance that humankind appeared on earth about 100000 years ago but the pervasive de-mentative/structural/paradigmatic determinism of the nation-state which became common just about 500 years ago has been a source of much of humankind's problems as of 'reactionary construal' and humankind's apriorising/axiomatising/referencing—constitutedness[13] 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 [104]universal human [56]meaningfulness-and-teleology[100] but was caught up in the [45]<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) as spirit failed to [104]universalise and so Heidegger couldn't carry the effective implications of his work to its true [104]universal conclusion as he was caught up in the 'reactionary construal' of them-and-us, as his commitment to the 'us'

overlooked/didn't-come-into-grips with what the 'us' was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a [104]universal 'response construal'. This problem isn't particular to Heidegger but for the fact that the underlying regime of 'us' were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a 'response construal' for humankind overall can construe of emancipation [56]meaningfulness-and-teleology[100] 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 [104]universal application of Derrida's spirit insight as a 'response construal' could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism 'reactionary construal' which simply provides [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] comfort to protagonists by its lack-of or pseudo [104]universal projection. Basically, a phenomenological extended metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ as of notional~deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for 'inventing' a whole new renewal/re-percepting/re-thinking beyond our apparently constricted metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ 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

[84]reference-of-thought/epistemic-totalisation level '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' which is the 'ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' in epistemic-conflatedness[12] as of underlying relative-ontological-incompleteness[89] and relative-ontological-completeness[88] [84]reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity rather as of 'phenomenal-abstractiveness' as the basis/grounding to then construe/conceptualise [56]meaningfulness-and-teleology[100] failing to factor in that 'existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to–[56]meaningfulness-and-teleology[100] all the way to consciousness as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening[53] arising in further apriorising/axiomatising/referencing—conflatedness[12] as of human [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation in an exercise of [45]<~~amplituding/~~formative–

epistemicity>totalising~renewing-realisation/re-perception/re-thought that re-projects-or-re-anticipates the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', and so as of a retrospective to prospective insight. Hence such philosophies failing to grasp that phenomenal-abstractiveness is ultimately as of 'a apriorising/axiomatising/referencing—conflatedness[12] and so construed from the perspective of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' actually ended up inducing apriorising/axiomatising/referencing—constitutedness[13] in striving to construe [56]meaningfulness-and-teleology[100] vaguely from phenomenal-abstractiveness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. Consciousness as the enabling point-of-focus for 'human-subpotency existential [56]meaningfulness-and-teleology[100] ontological-peformance' as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights is actually the apriorising/axiomatising/referencing—conflatedness[12] point-of-focus that registers-as-of–[56]meaningfulness-and-teleology[100] all human phenomenal-abstractiveness whether as derived from sense organs like eyes construed specifically as sight ontological-performance[72]-<including-virtue-as-ontology>, the ear construed specifically as hearing ontological-performance[72]-<including-virtue-as-ontology>, etc., derived from embodied phenomenal-abstractiveness like health/illness ontological-performance[72]-<including-virtue-as-ontology>, vigour/tiredness ontological-performance[72]-

<including-virtue-as-ontology>, etc., and/or derived from mind phenomenal-abstractiveness like thought ontological-performance[72]-<including-virtue-as-ontology>, emotional ontological-performance[72]-<including-virtue-as-ontology>, etc.; and so-referenced/registered/decisioned in apriorising/axiomatising/referencing—conflatedness[12] as of consciousness's point-of-focus [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> ontological-performance[72]-<including-virtue-as-ontology>, so-derived as it solipsistically constructs-and-reconstructs underlying 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing [56]meaningfulness-and-teleology[100] as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the apriorising/axiomatising/referencing—conflatedness[12] of existential-instantiations successions as it construes of existence/existential-possibilities as living-being! Put another way, consciousness as point-of-focus apriorising/axiomatising/referencing—conflatedness[12] of [56]meaningfulness-and-teleology[100] 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 'implicited axiomatic-constructs' construed as

intuitions/insights/foresights, and so correspondingly as of the explicited-focusing and implicited-coherencing/contiguity as of a supposed living-being reflection of existential-instantiations and contextualisations in forming knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue; thus explaining by this 'explicited-focusing and implicited-coherencing/contiguity existential dynamics for producing knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue', the apriorising/axiomatising/referencing—constitutedness[13] of the Kantian understanding of concepts and intuitions as being mutually dependent for [56]meaningfulness-and-teleology[100] articulation. In other words, apriorising/axiomatising/referencing—constitutedness[13] tend to fallaciously imply existence-in-existence or existence-of-things-in-existence whereas apriorising/axiomatising/referencing—conflatedness[12] 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) or 'consciousness's ontological-performance[72]-<including-virtue-as-ontology> construed in amalgamation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal''. This notion of apriorising/axiomatising/referencing—conflatedness[12] construal of existence as of becoming-in-

existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in apriorising/axiomatising/referencing—constitutedness[13] as the said 'transcendental ego cannot invent existence as if preceding existence' thus inducing apriorising/axiomatising/referencing—constitutedness[13]. Rather existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> is by itself construed as 'the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' with nothing else outside or preceding it'; as existence is an implied-axiomatic-construct-construed-as-[84]reference-of-thought as an implied-theory, with the 'implied about existence' arising as of a given/specific apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of a given human limited-mentation-capacity implied registry-worldview/dimension consciousness, such that [56]meaningfulness-and-teleology[100] is as of existence's implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-of-instantiative-context with no [56]meaningfulness-and-teleology[100] construable outside it but for an epistemic-totalising[32]~renewing-realisation/re-perception/re-thought of prospective 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought' as of human limited-mentation-capacity-deepening[53] implied prospective registry-worldview/dimension consciousness and its corresponding existence's the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' implied axiomatic-devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness-as-

of-instantiative-context, with no [56]meaningfulness-and-teleology[100] outside or preceding it. Thus apriorising/axiomatising/referencing—conflatedness[12] 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate construal of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>. The insight here is that we can't be at a posture of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought in relative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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 [56]meaningfulness-and-teleology[100] about the nature of existence as if we are of ontological-completeness-of-[84]reference-of-thought in ontological-contiguity[67] 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-incompleteness[89] perverts that grounding objective and rather points to the need for an notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. What is fundamentally warranted is priorly attaining psychoanalytically,

as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, ontological-completeness-of-[84]reference-of-thought in ontological-contiguity[67] 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 [56]meaningfulness-and-teleology[100], unsuspectedly grounding as of our positivism–procrypticism prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought; as such a role is simply undertaken by apriorising/axiomatising/referencing—conflatedness[12] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and is rather construed then as of such prospective underlying 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for appropriate [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>. Such a apriorising/axiomatising/referencing—conflatedness[12] insight as of notional~deprocrypticism rather points out that soundness-or-ontological-good-faith/authenticity[69] of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> arises as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] involving the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] induced various consciousnesses up to the protensive-consciousness enabling transcendental centered–epistemic-totalisation, as of human limited-mentation-capacity-deepening[53]. Actually, this

author holds that the very fundamental handicapping issue to [56]meaningfulness-and-teleology[100] 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 [45]<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating thought-devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought determination; such [84]reference-of-thought determination being affixed rather in apriorising/axiomatising/referencing—constitutedness[13] as of any of the various registry-worldviews/dimensions specific underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-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 apriorising/axiomatising/referencing—conflatedness[12] possibility of prospective base-institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of base-institutionalisation–ununiversalisation’ not cognisant of the apriorising/axiomatising/referencing—conflatedness[12] possibility of prospective [104]universalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, ‘[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of [104]universalisation–non-positiivism/medievalism’ not cognisant of the apriorising/axiomatising/referencing—conflatedness[12] possibility of prospective positivism prospective relative-ontological-completeness[88]-of-[84]reference-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 apriorising/axiomatising/referencing—conflatedness[12] possibility of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. Such that it thus construes as absolutely reflecting existence/existential-possibilities by operations of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] on the basis of that given determination [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] with the consequence that its apriorising/axiomatising/referencing—constitutedness[13], since it doesn’t allows for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of existence itself’ rather than taking its cue from the apriorising/axiomatising/referencing—conflatedness[12] of existence/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of [84]reference-of-thought; as it then fails to grasp that ‘there is no understanding to be had outside the apriorising/axiomatising/referencing—conflatedness[12] of existence as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought’ with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity[67] and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous apriorising/axiomatising/referencing—constitutedness[13], and this issue is recurrent-beyond-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>-with-the-latter-only-a-bi-manifestation-of-the-reccurence,-as-psychically-recurrent as of human shallow-to-deepening–

limited-mentation-capacity,~as-limited-mentation-capacity-deepening[53] due to inherent human temporality[99]/shortness and intemporality[52]/longness across all registry-worldviews/dimensions, and speaks of a human existential-extrication-as-of-existential-unthought disposition reflected as [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the notional~conflatedness[12] of notional~deprocrypticism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold[103] mental-dispositions. As highlighted before: consciousness is the point-of-focus [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> ontological-performance[72]-<including-virtue-as-ontology>, so-derived as it solipsistically constructs-and-reconstructs underlying 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) and developing [56]meaningfulness-and-teleology[100] as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the apriorising/axiomatising/referencing—conflatedness[12] of existential-instantiations successions as it construes of existence/existential-possibilities as living-being. Such 'focusing construed as consciousness' explains why axiomatic-constructs are explicited and implicited/intuited as of a

living-being [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100]. The implication here is that [56]meaningfulness-and-teleology[100] as of 'existential self-referencing' and 'existential syncretising-effecting' construed as [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] corresponds to language as of its 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct' and its 'metaphoricity[57]'; 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 [56]meaningfulness-and-teleology[100] that is language, is thus a point-of-focusing axiomatic/[84]reference-of-thought devolving-construal disposition for [56]meaningfulness-and-teleology[100] as of the 'human species sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96] as of existential-stakes migration enabled by human limited-mentation-capacity-deepening[53]' that speaks of '[56]meaningfulness-and-teleology[100] accreting-substitutive-subsumption-as-futural-différance-freeplay[2] construed here as the human species consciousness-différance', reflected by notional~deprocrypticism conceptualised [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of the apriorising/axiomatising/referencing—conflatedness[12] of the successive human consciousnesses ‘[84]reference-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–[56]meaningfulness-and-teleology[100] speaks fundamentally of the entire narrative possibilities of the human species as of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96]. Such ‘consciousness apriorising/axiomatising/referencing—conflatedness[12] of [56]meaningfulness-and-teleology[100]’ is reflected by the signifying mirroring of [56]meaningfulness-and-teleology[100] that is language as of its metaphoricity[57]. Metaphoricity[57] can thus be construed as the signification of articulated [56]meaningfulness-and-teleology[100] as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as signification of [84]reference-of-thought, such that metaphoricity[57] is rather an ‘adjunctive incorporation’ to the ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. The ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing [56]meaningfulness-and-teleology[100] is always susceptible to the further deepening of human limited-mentation-capacity as of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought such that prospective [56]meaningfulness-and-teleology[100] arises out of the adjunction to this ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-

construct of language' and is adjoined to it as metaphoricity[57], with metaphoricity[57] construed as the signification implied as of syncretising-effecting [56]meaningfulness-and-teleology[100]. Thus language effectively reflects the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] reality of human [56]meaningfulness-and-teleology[100], as language is always a blending of the 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language' with the apriorising/axiomatising/referencing—conflatedness[12] adjunction of its metaphoricity[57]. It is interesting to grasp here that a signifying-construct as signification of 'the self-referencing of [56]meaningfulness-and-teleology[100]' is always [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating and is effectively signifying a [84]reference-of-thought as of '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness'. Such centered-[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] construed as [84]reference-of-thought, and its signification as implied by an 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language' necessarily has to do with the fact that [56]meaningfulness-and-teleology[100] 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [84]reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’; as we know intuitively that meaning is always about the-one-meaning as well as a perspective/framing/reference/horizon were all the-one-meaning cohere/are-in-ontological-contiguity[67] metaphoricity[57] as of human limited-mentation-capacity-deepening[53] adhocly produces by apriorising/axiomatising/referencing—conflatedness[12] adjunctive significations where these do not fit in with the ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness[89]-of-[84]reference-of-thought when conceptualising about such an ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity[57]-signification so produced as reflected by ‘a transcendental syncretising-effecting [56]meaningfulness-and-teleology[100]’ like the construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-course/crossgenerationally to be of an even greater [56]meaningfulness-and-teleology[100] [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating effect over the prior notion of the ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’; and so as of accreting-substitutive-subsumption-as-futural-différance-freeplay[2], by SUBSUMING some significations of the prior ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’ together with some adjunctive-metaphoricity[57]-significations of the prior ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying

[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language' and so together with some adjunctive-metaphoricity[57]-significations of the prior 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language', and finally LEAVING-OUT some significations of the prior 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language' and so together with some adjunctive-metaphoricity[57]-significations of the prior 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language', as its very own as the prospective 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language' adjunctive-metaphoricity[57]-significations to which other adjunctive-metaphoricity[57]-significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating construct of [56]meaningfulness-and-teleology[100], its adjunctive-metaphoricity[57]-signification can be construed as of the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis [104]universalis metaphoricity[57] as its very own 'underlying [45]<~~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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating construct of [56]meaningfulness-and-

teleology[100]. Existence itself as the absolute a priori underscores such a conception given the human species sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96] 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 [56]meaningfulness-and-teleology[100] as not self-referentially covered by the ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity[57]-significations to that prior ‘underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human [56]meaningfulness-and-teleology[100] and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay[2] construed here as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’ différance’, with regards to ‘human species sublimation-educing—

textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96] 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-contiguity[39]/Derridean-différance/Sartrean-existence-precedes-essence/Heideggerian-essencing-as-of-the-ontological-difference construed as of human limited-mentation-capacity-deepening[53]. Such adjunctive-metaphoricity[57]-significations apriorising/axiomatising/referencing—conflatedness[12] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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-metaphoricity[57]-significations apriorising/axiomatising/referencing—conflatedness[12] induced 'underlying [45]<~~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-metaphoricity[57]-significations in 'significations accreting-substitutive-subsumption-as-futural-différance-freeplay[2] construed here as the phenomenology of human language acquisition différance' that fundamentally mirror the child's developing existential social relationships as an ordered process of social existential overtures constraining-and-cohering the child's adoption-of/integration-with the supposedly 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language' as of a

peculiar, intuitive and dynamic developing metaphoricity[57] where 'both the child and members of the overall social-construct existentially adjust to each other as of spurious meaningful utterances like mutual babbling and baby-talk' while implicitly converging towards the child's adoption/integration at various stages of its existential development of the 'underlying [45]<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language' as it is reflected by the dynamics of social-construct existential situations/instances, stakes, institutions and processes. But then as might be phenomenologically appreciated the notion of language as of its existential import is thus utterly dynamic as an overall signification construct that is never 'absolutely present' but rather 'immensely existentially present' with an 'absolute language signification construct imagery rather implied as of projection/anticipation but not phenomenologically real' explaining the concrete variation of individuals linguistic performance, as the phenomenality of language is rather held together by 'the given social-setup underlying supposedly coherent ontological-commitment[66] for its evolving-and-devolving construct of [56]meaningfulness-and-teleology[100]'! Thus phenomenologically, 'language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] dynamics of individual and collective-social [56]meaningfulness-and-teleology[100]', and this equally explains why language evolves and transforms over time. In effect, 'language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes'. The above insight further points out the pertinence of construing-of and analysing language more completely as of human

existentialism/thrownness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of 'individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes'. This highlights the 'knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay[2] with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood', notwithstanding the fact that the privileged social conceptualisation of language is as of 'language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose'. Metaphoricity[57] is thus rather construed as of its overall apriorising/axiomatising/referencing—conflatedness[12] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of full consciousness development as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] underlying human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96], beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social [56]meaningfulness-and-teleology[100] as of their peculiarity/differentiation to the entire textual/hermeneutic/reprojecting/supererogating/zeroing rhetorical-stylistic-semantic delivery, and as such metaphoricity[57] induces [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay[2], 'underlying

[45]<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language' and together with its associated adjunctive-metaphoricity[57]-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-metaphoricity[57]-significations apriorising/axiomatising/referencing—conflatedness[12] reflecting syncretising-effecting superseding of human self-referencing signifying-constructs as of the need to supersede the limited certitude as of human limited-mentation-capacity, inherently implies that the possibility for 'absolute certitude as of its theoretical possibility' lies with such an adjunctive-metaphoricity[57]-significations apriorising/axiomatising/referencing—conflatedness[12] as of syncretising-effecting as ultimately converging towards a [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of 'accreting-substitutive-subsumption-as-futural-différance-freeplay[2] construed as différance in apriorising/axiomatising/referencing—conflatedness[12]' associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay[2] 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> ontological-construction', instead incompletely portrays the operant reality of humanity's existence as of the cumulation of successive humanity's [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as successive transcendental outcomes, so reflected by the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>; this doesn’t reflect an inherent différance operant phenomenological process reality. Such a reality is actually reflected as of accreting-substitutive-subsumption-as-futural-différance-freeplay[2] as of transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] 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-freeplay[2] 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as transcendental outcomes of such différance, accreting-substitutive-subsumption-as-futural-différance-freeplay[2] is not only about the successive [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as différance transcendental outcomes as of ‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs’’ as of their prospective relative-ontological-completeness[88]/relative-ontological-contiguity[67] as axiomatic-constructs of ‘the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, but will grasp the deeper-level phenomenological insight with regards to all the background efforts and contributions that ultimately brought about these two successive [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] construed as the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of the différance. The implication here resonates with the idea that knowledge is much more than the construal of conceptual sublimation knowledge outcome, but rather its construal as notional~knowledge involving the dynamic understanding of both its temporality[99]/misconstrual/desublimation and intemporality[52]-as-ontological-construal as of accreting-substitutive-subsumption-as-futural-différance-freeplay[2] involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising[16]—referentialism and thus beyond [58]neuterising' reflecting the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] of the uninstitutionalised-threshold[103] and the prospective institutionalisation; as the 'effecting implications of knowledge' are more than just about its conceptualised intemporality[52]-as-ontology but involves grasping this together with the implications of temporality[99], 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 [56]meaningfulness-and-teleology[100] 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 uninsightful 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 apriorising/axiomatising/referencing—constitutedness[13]. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay[2] is the existentially veridical and effective basis for reflecting [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> transcendental outcome as can be implied in a storied-construct/ontologically-

valid-narration as of existentially insightful [56]meaningfulness-and-teleology[100]. Such a perspective should possibly usher in a 'suprastructural postmodernism in everything' including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity[64] 'with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations', granted as of their beyond-the-consciousness-awareness-teleology[100]-<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 intemporality[52]/longness doesn't take its due place, it is occupied by ignorance as of human temporality[99]/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]. Basically, just as the adjunctive-metaphoricity[57]-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–[56]meaningfulness-and-teleology[100], postmodern-thought and as of its underlying phenomenological depth transcendentally carries prospective Being adjunctive-metaphoricity[57]-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–[56]meaningfulness-and-teleology[100]. Such phenomenology as the 'deepest phenomenological transcendental-point-of-departure handle as of the

notional~conflatedness[12] of notional~deprocrypticism deneuterising[16]—referentialism' is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay[2] and is the maximal ontologically veridical articulation of apriorising/axiomatising/referencing—conflatedness[12] that 'undermines the privileging of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of its ubiquitous-protractedness as to de-mentative/structural/paradigmatic 'ontological-contiguity[67] or difference-of-kind' disposition, and so beyond just reflecting such [80]presencing—absolutising-identitive-constitutedness[13] privilege undermining as of transcendental outcomes implied by [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. While the 'Derridean quasi-transcendental-freeplay différance' by its rather quasi-transcendental-freeplay orientation doesn't quite get to such a phenomenological depth of apriorising/axiomatising/referencing—conflatedness[12], 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of 'sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96]' as multifaceted. Ultimately, 'Derridean quasi-transcendental-freeplay différance' unsuspectingly points out that [56]meaningfulness-and-teleology[100] imply by default a given perspective/framing/reference/horizon, such that as of a [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [56]meaningfulness-and-teleology[100] facet it is then already compromising [61]nonpresencing–or–withdrawal–or–metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩–or–transcendental-reasoning-of-event[37]-as-prospective-ontology-origination [56]meaningfulness-and-teleology[100] facet. Thus, this author holds that such a 'Derridean quasi-transcendental-freeplay différance' is fundamentally incomplete as of comparison with the implied apriorising/axiomatising/referencing—conflatedness[12] of accreting-substitutive-subsumption-as-futural-différance-freeplay[2] 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 [56]meaningfulness-and-teleology[100], and so as disambiguating [80]presencing—absolutising-identitive-constitutedness[13] from [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> by their respective ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3], such that unsuspectingly the 'Derridean quasi-transcendental-freeplay différance' not doing that rather represents the [80]presencing—absolutising-identitive-constitutedness[13] as the common perspective/framing/reference/horizon for both, thus falsely pointing to 'difference-in-kind/difference-in-aposteriorising-or-logicising[22] between [80]presencing—absolutising-identitive-constitutedness[13] and [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> (rather than difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23]), and so contradictorily as if both are of the presencing ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]. With the reality that [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> is wrongly-and-

unsuspectingly given as of common [80]presencing—absolutising-identitive-constitutedness[13], thus inducing a relative ontologically-flawed quasi-transcendental freeplay as [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> is rather in notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> when analysed as of [80]presencing—absolutising-identitive-constitutedness[13]. Consider in this regard 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' with the articulation as of prior relative-ontological-incompleteness[89] being 'traditional classical mechanics axiomatic-construct' and the articulation as of prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; now, articulating [56]meaningfulness-and-teleology[100] of 'the very same physics [45]<~~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 [80]presencing—absolutising-identitive-constitutedness[13] makes the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs construed as [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> to wrongly be of notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> with the 'traditional classical mechanics axiomatic-construct' [80]presencing—absolutising-identitive-constitutedness[13]. 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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> between the two as of their distinct ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]. Whereas accreting-substitutive-subsumption-as-futural-différance-freeplay[2] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to [80]presencing—absolutising-identitive-constitutedness[13] since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where [56]meaningfulness-and-teleology[100] is construed as of the prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] which points to a prospective relative-ontological-completeness[88]/ontological-contiguity[67] as of the very same [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; even though it is the first step towards such a futural différance transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. It equally

explains such a Derridean conclusion that human sublimation is an always evasive notion given its failure to recognise the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] as of the transcendental implications of prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> in inducing sublimation, with such a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] arrived at by human limited-mentation-capacity-deepening[53] as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ involving ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven re-projection/re-anticipation as of prospective 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), and validated as of ontological-primemovers-totalitative-framework[73]; as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 [45]<~~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 [80]presencing—absolutising-identitive-constitutedness[13] but is rather divulged-as-of-relative-ontological-contiguity[67] from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression by the fact of 'human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality led projection/anticipation' ultimate validation by ontological-primemovers-totalitative-framework[73]. This [56]meaningfulness-and-teleology[100] centered–epistemic-totalisation-inducing-transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity metaphoricity[57] 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-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> that phenomenological validates transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, and so implying human limited-mentation-capacity-deepening[53]; and thus, this point that enables the Derridean freeplay différance as of tendential-deliberation-of-decidability to achieving transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is the full apriorising/axiomatising/referencing—conflatedness[12] reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> in its [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>, and so beyond just a Derridean freeplay différance which is then in apriorising/axiomatising/referencing—constitutedness[13] as not factoring in the process of a tendential-deliberation-of-decidability towards attaining

transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Insightfully, we can grasp that the Derridean freeplay différance becomes as of apriorising/axiomatising/referencing—constitutedness[13] because 'reasoning itself has become defective' as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>. So because at the point of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity reasoning is still presupposing thought-determination instead of given up to the possibility of existence's divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously become the transcendental-signifier of existence despite the reality of human limited-mentation-capacity which priority at that point should be the need for validation from existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that as 'hunch' restores existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as

validatable by ontological-primemovers-totalitative-framework[73]. Thus behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as 'hunch' is a transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality exhausts-and-supersedes-reasoning as of projection/anticipation/expectancy with no prior certitude, and is more than just imagination which rather comes prior to and is exhausted-and-superseded-by-reasoning. Such a lack of prior certitude explains why transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity 'are not really reasoned-out' but rather discovered-as-divulged by existence, with the human-subpotency concern being one of adopting the right attitude/mental-disposition/care–and–episteme[5] that allows existence-as-full-potency to come up with the divulgation. Ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as such is equally the basis for implying a correspondence theory of human thought and reality, as not really arising as of any instantative absolute correspondence but rather as of the 'promise of prospective human ontological-completeness-of-[84]reference-of-thought' implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> in continually opening-up 'the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal'', and so-reflected in the ontological-contiguity[67]—of-the-human-institutionalisation-

process[68] as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]. It should be noted that reasoning-as-intelligibility rather harkens back to a given 'registry-worldview's/dimension's [84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] established existential–epistemic-totalisation-of–[56]meaningfulness-and-teleology[100]' to which it tends to be engaged with in an [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation reflex as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. 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 [56]meaningfulness-and-teleology[100] 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-supererogation[97]-<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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of [14]de-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-framework[73]/contingency, human intemporal individuation is predisposed to put in question even a 'registry-worldview's/dimension's [84]reference-of-thought [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] established existential–epistemic-totalisation-of–[56]meaningfulness-and-teleology[100]' as of a reconstrual of [84]reference-of-thought and devolving-axiomatic-constructs implications, and so as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. This insight about ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality further reveals that prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> implies prospective renewal of attitude/mental-disposition/care–and–episteme[5], as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ which at once draws out the renewed implications of what qualifies as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> respectively as of prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought and prior relative-ontological-incompleteness[89]. In this regard we can imagine as of 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality', the strange feeling upon physicists wedded to 'traditional classical mechanics axiomatic-construct' with respect the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation articulation of such ideas as space-time, considering the ether as unreal, considering that the laws of physics are different at atomic scale, etc. as the fundamental basis for understanding the new physics as of its prospective relative-ontological-

completeness[88]-of-[84]reference-of-thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same positivism/rational-empiricism registry-worldview, though it might pretty much be argued that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs marks the beginning of a proto-postmodern science as of the fundamental [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] developments in physics since then, even though its [56]meaningfulness-and-teleology[100] remains intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care–and–episteme[5] from that simplistic 'modern conception' cannot be contested. Such an attitude/mental-disposition/care–and–episteme[5] implied shift as articulated above, construed as of an overall registry-worldview/dimension [84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is rather 'massively distressing' when implied 'as of an instant of transitioning' since the reality of such attitude/mental-disposition/care–and–episteme[5] transitioning have tended to take place rather crossgenerationally as of human beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme[5] from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more [104]universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today's societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care–and–episteme[5] renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuations-ontological-performance[72]-<including-virtue-as-ontology>; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care–

and–episteme[5] of dual-language/split-mentality as of [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>). The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care–and–episteme[5] of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of [104]universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmice that in many ways we already carry inklings of postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] as of the dual-language/split-mentality at appropriate contexts and settings extolling our liberality with progressive stakes while in other secluded settings and contexts espouse a damning language regarding such progressive stakes. The idea of requisite attitude/mental-disposition/care–and–episteme[5] renewal as implied for notional ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality induced transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity speaks of a ‘reality as

of underlying human beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]', that reflects a human tacit awareness that the grounding of its [56]meaningfulness-and-teleology[100] is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care–and–episteme[5] for more profound-and-complete [56]meaningfulness-and-teleology[100]. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a [84]reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism [84]reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of [84]reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals 'mental and existential investment' into [56]meaningfulness-and-teleology[100] as grounded on a given 'registry-worldview's/dimension's [84]reference-of-thought [45]~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] established existential–epistemic-totalisation-of–[56]meaningfulness-and-teleology[100]' as well as the 'psychological comfort' habituated at the given [58]neuterising. 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism is exactly the capacity to construe [56]meaningfulness-and-teleology[100] as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn't allow for [56]meaningfulness-and-teleology[100] beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] arising as of human prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. The fact is the ontological-faith-notion-

or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality apriorising/axiomatising/referencing—conflatedness[12] implication with respect to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression is such that in reality we are always tacitly aware of the evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a delusion of the results of prior [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning-from-results/afterthought. But then veridical absolute certainty is ever a promise always held in prospective existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness[88] of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [56]meaningfulness-and-teleology[100] grounding as always prospective as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; and so, as of the successive base-institutionalisation, [104]universalisation, positivism and notional~deprocrypticism registry-worldviews/dimensions [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> respectively as successive [56]meaningfulness-and-teleology[100] grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, and positivism–procrypticism [80]presencing—absolutising-identitive-constitutedness[13]. Interestingly we can appreciate that the attitude/mental-disposition/care–and–episteme[5] as of relevant

existential issues of all the prior registry-worldviews/dimensions [84]reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism–procrypticism as prospective perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100]. However, we are hard-pressed to concede that from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, our positivism–procrypticism is wanting-as-relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to hang on to a delusion of the results-as-afterthought of prior [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> even at its uninstitutionalised-threshold[103] despite its notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> with the prospective registry-worldview/dimension institutionalisation. Thus, induces its specific [58]neuterising as it fails to construe of [56]meaningfulness-and-teleology[100] projectively as of prospective existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness[88] of apriorising/axiomatising/referencing. The implied [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation notion also underscores the postmodern conception of [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] with regards to any [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, as fundamentally driven as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as so validatable by their ontological-primemovers-totalitative-framework[73]. Hence it is ‘more real in

its [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] understood as a double-gesture reification[87] for prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought' by its [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression than any other prior non-constructed [56]meaningfulness-and-teleology[100] simply because of the profoundness of its phenomenological depth of projection/anticipation in the quest for ontological-primemovers-totalitative-framework[73] validation, which ordinary <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ doesn't even bother contemplating about by its [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] as of existence's [80]presencing—absolutising-identitive-constitutedness[13]. This social knowledge [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] insight translate the reality that 'conventioning and tradition grounded critiques' of postmodernism fundamentally misconstrue that they are departing, as of their [84]reference-of-thought, from a less real position to evaluate a more real position; more like the irony of trying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of 'traditional classical mechanics axiomatic-construct'. Here is what fundamentally underlies the naïve misunderstanding of [48]human-subject-emancipatory-relativism-driven-recomposuring-

constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]. For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like 'space', 'time', 'ether' and 'the laws of physics at atomic scale had to be the same as at the macroscale', were all wrong. Thus 'speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity' in a state of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. It is human limited-mentation-capacity-deepening[53] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as subsequently assuming as more real the notion of 'space-time', 'considering the ether as unreal', 'considering that the laws of physics are different at atomic scale from the macroscale', etc. that as of the [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] 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-framework[73] by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-subpotency, the new reality so-espoused 'is never about existence in itself as-existence-is-given-whatever-it-is-that-is-given', but about human limited-mentation-capacity-deepening[53] for human emancipation. Thus implying existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression is 'not really about any variation as of the [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] directed directly to inherent-existence-as-of-existential-reality/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality whatever', as it rather comes down to the [48]human-subject-emancipatory-relativism-driven-

recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] as of human limited-mentation-capacity-deepening[53] 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 [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] has nothing to do with the inherent nature of existence/intrinsic-reality/ontological-veridicality. Rather it has to do with 'enlightening [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]' of human limited-mentation-capacity which needs to be deepened before humankind embarks on the task of 'conceptualising [56]meaningfulness-and-teleology[100] that increasingly reflects existence/intrinsic-reality/ontological-veridical'. Thus this actually lead to 'more and more objective [56]meaningfulness-and-teleology[100]' 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 [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] that led to human limited-mentation-capacity-deepening[53]. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought that brings about greater objectivity, as reflected in the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] behind Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100].

That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], wherein mental-dispositions operate by default without a double-gesturing, on the 'wrong assumption that they already have the most ontologically-developed perspective/framing/reference/horizon for grasping prospective [56]meaningfulness-and-teleology[100]'; 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-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[43]⟩/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical [56]meaningfulness-and-teleology[100]. This paradox for human knowledge, as implied with the postmodern double-gesture reification[87], highlights that the human preconverging/postconverging–de-mentating/structuring/paradigming for construing knowledge is similar to H.G. Well's country of the blind narrative, with the more critical issue being about 'human blindness which needs to be resolved first before proceeding to see', as what is to be seen as of the world is already given-whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] limited-mentation-capacity-deepening[53] to see it. This fundamentally underlies the idea of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/'[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' as underlying a given registry-worldview's/dimension's [84]reference-of-thought for

[56]meaningfulness-and-teleology[100] conceptualisation and ontological-performance[72]-<including-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of 'failing to recognise that human limited-mentation-capacity deepens by [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]' paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation's [84]reference-of-thought as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold[103]'s/uninstitutionalised-threshold[103]'s [84]reference-of-thought as of it prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. The argument traditionally made about postmodern-thought as 'sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning' is a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the 'modern perspective/frame/reference/horizon' which is actually in prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of a shallower limited-mentation-capacity (as to 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing' associated with [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) and thus has to be decentered-as-preconverging-or-dementing[19]–apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness[88]-of-[84]reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking[20]–apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing[19]–apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is

about: the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] as of human-subpotency existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12]', and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[4] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ necessarily subject to ontological-bad-faith/inauthenticity[64] as of the modern's take prospective uninstitutionalised-threshold[103] of procrypticism or disjointedness—as-of-[84]reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective 'relative-ontological-completeness[88] re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] appraisal of human narratives as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' thus implying rather a notional~deprocrypticism institutionalisation

‘unenframed/unbeholdening/bechancing–supererogation[97] 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[5]’ as of its [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]’ which prospectively represents the modern as preconverging-or-dementing[19]–apriorising-psychologism while the postmodern is postconverging-or-dialectical-thinking[20]–apriorising-psychologism; as the point of assertion of postmodern-thought as [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought is actually a point of prospective [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. Of critical insight here is the fact that many postmodern authors like Foucault, Lyotard and Derrida adopted stances as of constructivism, relativism and deconstruction are rather ontologically-veridical observations/remarks/‘constatations’ about the conception of social reality from their authentic analysis ‘without going further out-of-the-scope-of-ontological-veracity to ideologise constructivism, relativism and deconstruction beyond their implied ontologically-veridical observations/remarks/constatations’ as many of their critiques poorly misinterpret them; with the implications that their stances are open-ended and receptive to the elucidative justifications for their non-ideologised ontologically-veridical observations/remarks/‘constatations’ about the constructivism, relativism and deconstruction manifestation/conception of social reality. Thus

the ontologically affirmatory position adopted herein as of the prospective 'postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/'constations' as of human limited-mentation-capacity prospective relative-ontological-completeness[88]-of-[84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]; wherein for instance, for the recurrent-utter-uninstitutionalisation [84]reference-of-thought ill-health is as of an existential-contextualising-contiguity[39]-lowest-level-reification[87] perceptivity-as-of-bad-omen while for the positivism [84]reference-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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ avails as of overall underlying human ontological-commitment[66] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] for relative-ontological-completeness[88], as herein implied originarily/as-of-event[37] with the 'prospective/new postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]', is mostly about dismissing the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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-teleology[100]-<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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of overall underlying human ontological-commitment[66] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] for relative-ontological-completeness[88]; it is inevitably the case that what is most critically warranted is for the 'prospective/new postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' to articulate its full-fledged discourse as of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ 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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor speaking of human shallow-to-deeper limited-mentation-capacity implies that prospective de-mentative/structural/paradigmatic transcendental knowledge by its so-projected intemporality[52], at the uninstitutionalised-threshold[103], is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ 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-framework[73]’ is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold[103] cannot adjudge-and-commit-to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework[73]’. Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-framework[73]’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Corpernicuses, Descartes, Galileo, Diderots, etc. as [56]meaningfulness-and-teleology[100] of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-framework[73]’. Such ‘concurrent ontological-primemovers-totalitative-framework[73]’ 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-threshold[103] 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-framework[73]’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as of its [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving’. However, at its uninstitutionalised-threshold[103] the prospective ‘concurrent ontological-primemovers-totalitative-framework[73]’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of the prospective institutionalisation’s [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving’ will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold[103], and so as of mutually beyond-the-consciousness-awareness-teleology[100]-<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-completeness[88]. Thus while the idea of ‘concurrent ontological-primemovers-totalitative-framework[73]’ as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation’s internal [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-

aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of its [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving', however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold[103] as external/prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of its [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving', which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendental knowledge. Rather human social-stake-contention-or-confliction framework fundamentally subscribes to knowledge, given this paradox, as of 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness' induced as of a de-mentative/structural/paradigmatic transcendental knowledge 'concurrent ontological-primemovers-totalitative-framework[73]' establishing and upholding it. The idea here is that the inherent and direct notions of positivism/rational-empiricism expounded by the Galileos, Descartes, Diderots, Copernicuses, etc. were not the fundamental basis for the ultimate human social-stake-contention-or-confliction framework validation but rather their derived positive-opportunism[76] that brought about the 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness' implied-by-and-deriving-from their notions of [104]universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-of-

prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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[73]' is very much limited and such prospective 'concurrent ontological-primemovers-totalitative-framework[73]' 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-framework[73]' 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 [56]meaningfulness-and-teleology[100] superseding uninstitutionalised-threshold[103] 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-framework[73]' postconverging–de-mentating/structuring/paradigming of '[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]', as of successive prospective relative-ontological-completeness[88]-of-[84]reference-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-framework[73]' implies that just as prospective de-mentative/structural/paradigmatic transcendental knowledge prospective 'concurrent ontological-primemovers-totalitative-framework[73]' could be 'objected to as of human social-stake-contention-or-confliction framework' notwithstanding its inherent prospective relative-ontological-completeness[88]-of-[84]reference-of-thought given its prior lack of 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness'; any such prospective de-mentative/structural/paradigmatic transcendental knowledge must be construed and thought-out strategically as of its ultimate establishment of 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness' that as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought supersedes the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, just as positivism/rational-empricism superseded non-positivism/medievalism scholasticism. Likewise 'concurrent ontological-primemovers-totalitative-framework[73]' 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-performance[72]-<including-virtue-as-ontology> of any '[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]'. 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] in terms–as-of-axiomatic-construct of the 'modern take attitude/mental-disposition/care–and–episteme[5]', need to be translated-as-reconceptualised into its very own 'postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' as of its own truly postmodern organic-knowledge. The fact is that organic-knowledge is fundamentally driven as of attitude/mental-disposition/care–and–episteme[5], wherein for instance Newtonian Physics as of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme[5] 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–episteme[5]. In this regard, attitude/mental-disposition/care–and–episteme[5] is fundamentally the

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument notional~conflatedness[12] as implied by its 'assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving' in reflecting the 'incisive-and-intransigent nature of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>' for the given attitude/mental-disposition/care–and–episteme[5] true [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>. Where beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], the new/prospective attitude/mental-disposition/care–and–episteme[5] given its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, this induces apriorising/axiomatising/referencing—constitutedness[13] 'as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care–and–episteme[5]'; 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5], as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought is rather a notional~conflatedness[12] as of deneuterising[16] protensive-

consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness[88]-of-[84]reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own 'postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' 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 [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] as of human existential-contextualising-contiguity[39]'; and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ necessarily subject to ontological-bad-faith/inauthenticity[64] as of the modern's take prospective uninstitutionalised-threshold[103] of procrypticism or disjointedness—as-of-[84]reference-of-thought in many ways explaining the

difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective 'relative-ontological-completeness[88] re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] appraisal of human narratives as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' thus implying rather a notional~deprocrypticism institutionalisation 'unenframed/unbeholdening/bechancing–supererogation[97] 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' should equally enable the avoidance of the erroneously implication of 'a metaphysical/ideological advocacy' as postmodern-thought as to [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] is so with regards to the inherent ontological sublimating human possibility in existence/intrinsic-reality/ontological-veridicality as to human-subpotency implied human potential, and so as emphasised and reflected with regards to the need for human limited-mentation-capacity-deepening[53]. We can garner insight about how we tend to misconstrue any attitude/mental-

disposition/care–and–episteme[5] that is different from our own 'present attitude/mental-disposition/care–and–episteme[5]', whether it is a 'prior/old/superseded attitude/mental-disposition/care–and–episteme[5]' or a 'prospective/new/superseding attitude/mental-disposition/care–and–episteme[5]'. For instance, in the previous articulation of the existential-contextualising-contiguity[39]-lowest-level-reification[87] perceptivity-as-of-bad-omen with 'recurrent-utter-uninstitutionalisation attitude/mental-disposition/care–and–episteme[5]' 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–episteme[5]' as of its 'perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation', and only 'adhocly-and-scantily identifies' the 'recurrent-utter-uninstitutionalisation attitude/mental-disposition/care–and–episteme[5]' as it is wholly immersed-and-engrossed in its 'positivism/rational-empiricism attitude/mental-disposition/care–and–episteme[5] for the construal of [56]meaningfulness-and-teleology[100]'; 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<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', in defining which [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] is 'relevant as the attitude/mental-disposition/care–and–

episteme[5] of wholly immersed-and-engrossed [56]meaningfulness-and-teleology[100]'. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care–and–episteme[5] by itself but rather in any such exercise always apriorises the 'present attitude/mental-disposition/care–and–episteme[5]' and then reflect the other attitude/mental-disposition/care–and–episteme[5] referred to posteriorly, and hence the latter is adhocly-and-scantily identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the 'present attitude/mental-disposition/care–and–episteme[5]' from the fact that 'originary contacts' between two cultures of prospective relative-ontological-completeness[88]-and-incompleteness-of-[84]reference-of-thought doesn't mean a wholly immersed-and-engrossed [56]meaningfulness-and-teleology[100] between the cultures, since their natural inclination is to both apriorise 'their own present attitude/mental-disposition/care–and–episteme[5]' and respectively posteriorise the other culture attitude/mental-disposition/care–and–episteme[5] as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present attitude/mental-disposition/care–and–episteme[5]; and so, as the framework of any subsequent cultural diffusion metaphoricity[57]. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care–and–episteme[5], beyond the natural inclination, is to understand that attitude/mental-disposition/care–and–episteme[5] as 'assumed-and-unflinching transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] implies a mental-projection exercise 'reflecting-and-contemplating a wholly immersed-and-engrossed [56]meaningfulness-and-teleology[100]' as of their given [58]neuterising-as-of-prior-relative-ontologicl-incompleteness-of-[84]reference-of-thought if a 'prior/old/superseded attitude/mental-disposition/care–and–episteme[5]' or deneuterising[16]-as-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought if a

‘prospective/new/superseding attitude/mental-disposition/care–and–episteme[5]’, whilst the ‘present attitude/mental-disposition/care–and–episteme[5]’ is then rather adhocly-and-scantily identified now as either deneuterising[16] if it in relation to the prior/old/superseded or [58]neuterising if it is in relation to the prospective/new/superseding. In other words, when it comes to registry-worldview/dimension implications, ontologically-veridical representation of attitude/mental-disposition/care–and–episteme[5] means ‘to be or exist as of the given registry-worldview/dimension [84]reference-of-thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care–and–episteme[5]’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination of representation as it overrides the ‘present attitude/mental-disposition/care–and–episteme[5]’. ‘Postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]’ construed as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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–[56]meaningfulness-and-teleology[100]. In reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], 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–[56]meaningfulness-and-teleology[100] 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<~~amplituding/~~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<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal'. Effectively, 'postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' 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-deepening[53] has always encountered its uninstitutionalised-threshold[103] all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] and intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] nature at uninstitutionalised-threshold[103], as of prospective institutionalisation

prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and uninstitutionalised-threshold[103] prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. This departs from the 'modern take attitude/mental-disposition/care–and–episteme[6]', which poorly appreciates the continuity implied by 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] and is rather caught up, beyond-the-consciousness-awareness-teleology[100]-<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-incompleteness[89]-of-[84]reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold[103] which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold[103]. 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[5]' adopts an ontologically-flawed 'conception of human-subpotency existential scope' that is construed essentially as-of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] untransvaluated–temporal-intemporality[52] at its ontologically-veridical uninstitutionalised-threshold[103], as it doesn't even and fails to recognise any such uninstitutionalised-threshold[103] pointing to its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. Thus, the manifestations of temporality[99]/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold[103] are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] posture in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], rather than a recognition of it prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, implying recognising its uninstitutionalised-threshold[103] with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, as knowledge-notionalisation not only factors in conceptual sublimation knowledge dynamics but equally the dynamics of the conceptual ignorances/desublimation to better skew [56]meaningfulness-and-teleology[100] towards intemporality[52]/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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-

disposition/care–and–episteme[5]' grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold[103] is actually 'effectively empowered' to incisively tackle issues arising from human temporality[99]/shortness as of its prospective de-mentative/structural/paradigmatic prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; and so beyond just [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and ad-hoc palliative resolution of a 'modern take attitude/mental-disposition/care–and–episteme[5]' very much inclined to aberrational/oddities conceptioning of such temporality[99]/shortness manifestations thus leading to their endemisation/enculturation from 'ontologically-flawed and inevitability analyses' conception. Thus a 'modern take attitude/mental-disposition/care–and–episteme[5]' is de-mentatively/structurally/paradigmatically disempowered to address issues of its temporality[99]/shortness as of the vices-and-impediments[106] at its uninstitutionalised-threshold[103]. So because its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] is 'existentially invested' in modern social-stake-contention-or-confliction framework of [56]meaningfulness-and-teleology[100] as of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought from where it derives its value-construct and value-reference, as it hardly countenances that prospective transcendental knowledge implied value-construct and value-reference is not meant to be of 'idle' relevance to the modern social-stake-contention-or-confliction framework but rather redeploy an altogether empowering perspective of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought postmodern social-stake-contention-or-confliction framework of [56]meaningfulness-and-teleology[100] of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of attitude/mental-disposition/care–and–episteme[5] can be appreciated

retrospectively with respect to non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] which from our modern take attitude/mental-disposition/care–and–episteme[5] we rather construe as vague scholastic pedantic dogmatism with regards to budding-positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]. Ultimately, a notional~deprocrypticism coherent 'postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' is one that comes into terms–as-of-axiomatic-construct in conceiving of the implied prospective need for deneuterising[16]—referentialism. Put another way in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ with regards to [84]reference-of-thought, dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]-of-[84]reference-of-thought-by-reification[87]/contemplative-distension as from the-most-immediateness/shallowness-of-'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'-for-aposteriorising/logicising/deriving/intelligising/measuring of [56]meaningfulness-and-teleology[100] with recurrent-utter-uninstitutionalisation by its 'non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition' right up to the-most-unimmediateness/profoundness-of-

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’-for-aposteriorising/logicising/deriving/intelligising/measuring of [56]meaningfulness-and-teleology[100] with notional~deprocrypticism by its ‘preempting—disjointedness-as-of-[84]reference-of-thought’ is what, so-construed comprehensively as notional~deprocrypticism as of notional~conflatedness[12], increasingly induces corresponding [56]meaningfulness-and-teleology[100] convergence of human-subpotency with the full-potency that is existence; thus reflecting that dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) is rather the human empowering potential inducing Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. We can appreciate with respect to the ‘ill-health [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that as of ontological-primemovers-totalitative-framework[73], 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, as

implied successively as of: - recurrent-utter-uninstitutionalisation random-as–uncircumscribing/undelineating-as-‘epistemic-totality[36]’ existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100] trepidatious-consciousness ‘omnidimensional’ systemic-recomposuring construal of ill-health, existential-contextualising-contiguity[39]-lowest-level-reification[87] perceptivity-as-of-bad-omen; - base-institutionalisation–ununiversalisation tendentious–circumscribing-as-‘epistemic-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100], warped-consciousness ‘bidimensional’ seclusive-recomposuring systemic construal of ill-health, further existential-contextualising-contiguity[39]-second-level-reification[87] perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period; - [104]universalisation–non-positivism/medievalism qualifying–circumscribing-as-‘epistemic-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100], preclusive-consciousness ‘tridimensional’ circumstantiating-recomposuring seclusive-systemic construal of ill-health, further existential-contextualising-contiguity[39]-third-level-reification[87] 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-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100] 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-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100] protensive-consciousness ‘transdimensional’ referentialism-recomposuring categorising-circumstantiating-seclusive-systemic construal of ill-health, further

existential-contextualising-contiguity[39]-full-reification[87] perceptivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery. And so, as of the intemporal ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care–and–episteme[5] as dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]-of-[84]reference-of-thought-by-reification[87]/contemplative-distension thus transcendentally enabling the successive registry-worldview's/dimension's ontological-possibilities construed as of human intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. This underscores Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] implied notion of responsibility as reflected by the Nietzschean metaphor 'God is dead', castigatory of 'beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] attitude/mental-disposition/care–and–episteme[5]' 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–[56]meaningfulness-and-teleology[100] with the paradox of assuming the pretence of understanding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] on that basis on the naivety that such passing on is teleologically-elevating and exonerating of our mortal-as-temporal manifestations so-construed as a ridiculous untransvaluated–temporal-intemporality[52] notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of

‘notional~deprocrypticism attitude/mental-disposition/care–and–episteme[5] as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’; as much more than just with regards to a resolutory conception of acts and miscuings in temporality[99]/shortness as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of [104]universal import, escalated as of humankind’s temporal ontological-contiguity[67] as beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] attitude/mental-disposition/care–and–episteme[5] with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity[39]–in-reification[87]/dereification[87] cognisant-and-integrative of such acts and miscuings in temporality[99], thus endemising and enculturating the [84]reference-of-thought vices-and-impediments[106]. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality[99]/shortness endemisation and enculturation as of the [104]universal implications of such endemising and enculturating preconverging–de-mentating/structuring/paradigming in ontological-contiguity[67], warrants corresponding aetiologisation/ontological-escalation superseding ethos as of ‘notional~deprocrypticism attitude/mental-disposition/care–and–episteme[5] as of ontological-normalcy/postconvergence epistemic perspective in nonextricatory-existential-preempting-of-existential-unthought’ notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>. The fact is any registry-worldview/dimension as of its ‘present attitude/mental-disposition/care–and–episteme[5]’ is de-mentatively/structurally/paradigmatically oblivious-to and does-not-reflect its very own prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments[106], and is rather palliative as of its selecting, triaging, mutually-concurring-and-accommodating and power-relations driven

palliating virtue constructs. The question can actually be asked, as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of the notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of this 'made-up' normativity supposed ontological-contiguity[67], whether such a prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] is actually as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] at its uninstitutionalised-threshold[103], and in a position, on the basis of such palliation, to address the actual fundamental grounding of its vices-and-impediments[106]; which in reality are actually ontologically addressable/resolvable as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression so-implied as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. What is particular with notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> is this insight that fundamentally the appropriate prospective relative-ontological-completeness[88]-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] precedes-and-is-the-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-to its requisite [56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] that a given [84]reference-of-thought [56]meaningfulness-and-teleology[100] cannot be apriorised as of a prior/old prior relative-ontological-incompleteness[89]-of-[84]reference-of-

thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] to that given [84]reference-of-thought. Insightfully, we can thus grasp that the non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme[5] ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’ is inherently not structured to be transcendentally-enabling and operative of positivism/rational-empiricism aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100] which precedingly needs its very own positivism attitude/mental-disposition/care–and–episteme[5] ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’; 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–episteme[5] ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’ instead of positivism attitude/mental-disposition/care–and–episteme[5] ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’ as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. Thus Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] points out that a [84]reference-of-thought

requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100] 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–episteme[5] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]; as we know that no 'normal person' in our positivism/rational-empiricism [84]reference-of-thought makes reference to the non-appropriate non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme[5] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] that is positivistically intelligible. This insight about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], that a [84]reference-of-thought requisite apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] necessarily precedes-or-apriorises its aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100], equally applies prospectively whereby at our prospective positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalisation, the idea of prospective institutionalisation as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought implies that the latter's apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-

disposition/care–and–episteme[5] as reflected by the prospective ‘postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]’ is the requisite appropriate attitude/mental-disposition/care–and–episteme[5] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] in preempting—disjointedness-as-of-[84]reference-of-thought as so implied by postmodern [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93], for prospective aposteriorising/logicising/deriving/intelligising/measuring postmodern-notional~deprocrypticism [56]meaningfulness-and-teleology[100] referencing. A further naïve misconstrual about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] is one that ignores this bigger picture of attitude/mental-disposition/care–and–episteme[5] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument preceding aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100], and thus strives to articulate [56]meaningfulness-and-teleology[100] while oblivious to its attitude/mental-disposition/care–and–episteme[5] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], and thus naively implying its said given registry-worldview/dimension [84]reference-of-thought is unaffected by any such notion of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought since it doesn’t factor in that it is operating by a corresponding uninstitutionalised-threshold[103] deficient

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]. Consider in this regard, the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] aposteriorising/logicising/deriving/intelligising/measuring certitude mental-states of the of medieval-scholasticism-pedants—ideal-type-or-individuation articulating aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100] as of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care–and–episteme[5] 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]'. Such an orientation is no more different from an interpretation that every registry-worldview/dimension [84]reference-of-thought is the absolute framework of [56]meaningfulness-and-teleology[100] as of its given practices and habits failing to account retrospectively and prospectively for the succession of institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] underscored by [14]de-

mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ behind the succession of transformation of attitude/mental-disposition/care–and–episteme[5] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] bringing about the successively transformed registry-worldviews/dimensions aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100] of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]'. 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 [56]meaningfulness-and-teleology[100] need to be rethought as of the prospective institutionalisation attitude/mental-disposition/care–and–episteme[5] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], and so superseding that of the uninstitutionalised-threshold[103]. 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–[56]meaningfulness-and-teleology[100] led to the opportunistic undermining of human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-disposition/care–and–episteme[5] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] but retrograde non-positivism attitude/mental-disposition/care–and–episteme[5] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. It is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care–and–episteme[5] aposteriorising/logicising/deriving/intelligising/measuring for [56]meaningfulness-and-teleology[100] while seemingly counterintuitive, simply speaks of the implications of the notion of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought/prior relative-ontological-incompleteness[89]-of-axiomatic-construct as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', in that our appropriate-or-inappropriate-at-various-successive-levels conception as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' has nothing to do with inherent existential reality

but with us adjusting our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought as we appreciate that by reflex these are just beholden to their very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate that prospectively we are equally in such a beheld positivism–procrypticism attitude/mental-disposition/care–and–episteme[5] ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’ for our positivism–procrypticism aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100], which when shown to be of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought implies necessarily the need for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought attitude/mental-disposition/care–and–episteme[5] ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-

thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' as so implied by postmodern [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] for prospective postmodern-notional~deprocrypticism aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100]. But then with respect to the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, the question arises as to how it is possible for human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to occur given its 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] metaphoricity[57] instigation' in the face of any registry-worldview/dimension <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ natural inclination rather for construing [56]meaningfulness-and-teleology[100] as 'wholly of its cloistered-consciousness living experience only' whether as of recurrent-utter-uninstitutionalisation only, base-institutionalisation–ununiversalisation only, [104]universalisation–non-positivism/medievalism only or in our case positivism–procrypticism only, with a rather poor inkling for appreciating [56]meaningfulness-and-teleology[100] as of a protracted-consciousness associated with grasping Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]. This brings home the fact that however the human intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming implied as of a protracted-consciousness, and specifically the prospective protensive-consciousness of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] is practically inevitably constrained-and-potentially-jeopardised as of the framework of the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] cloistered-consciousness of any of the successive registry-worldviews/dimensions in their respective reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing—constitutedness[13]; as the 'reasoning <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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–[56]meaningfulness-and-teleology[100] as of the prospective institutionalisation. A registry-worldview/dimension as of its <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ is de-mentatively/structurally/paradigmatically bound to existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective at its uninstitutionalised-threshold[103] 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–[56]meaningfulness-and-teleology[100] as of

prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is beyond its reasoningness as of its 'reasoning-from-reasults'/afterthought logocentric apriorising/axiomatising/referencing—constitutedness[13] conceptualisation of meaningfulness-and-telelogy. Inevitably thus this conundrum points out that the instigating of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] is as of intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/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>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩; given that no secondnatured institutionalisation grounding of [56]meaningfulness-and-teleology[100] exists for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. The ontological-veracity of such an dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ individuation reasoning-through as of Derridian messianic reasoning can be grasp when we contemplate that in a secondnatured institutionalisation framework of deferential-formalisation-transference we give pre-eminence to say a professional or technician for resolving a technical problem, and as non-technicians we don't get involve in <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ exercise to resolve the technical problem. This outlook is actually 'seeded' within dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/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–[56]meaningfulness-and-teleology[100]. Thereof, what is critical for enabling human successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is 'appropriate prospective institutionalisation secondnaturing metaphoricity[57]'. Consider in this regard, that the instigative matesis [104]universalis metaphoricity[57] 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>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing—constitutedness[13]. Such altogether new metaphoricity[57] as of its instigating 'out of thin air' the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] further inspired its subsequent radicalisation by latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism development of 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—

purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' was undertaken by Newton and Leibniz, extending the metaphoricity[57] further even when we contemplate that in many ways these metaphoricity[57] relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This 'out of thin air' metaphoricity[57] 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 [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>; as the very notion of 'human-subpotency-as-human-knowledge grasp of the full-potency of existence' given human limited-mentation-capacity implies that such a grasp only opens up a 'limited framework of the full-potency of existence' for new human existential and knowledge possibilities as of new/prospective habits-and-tradition. But then this 'limited framework of the full-potency of existence' as of new habits-and-tradition construed as 'reason-from-results/afterthought framework, 'doesn't induce a commitment upon the absolute transcendental possibility in the full-potency of existence'. Such that by dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[6] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) with respect to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], the further insight of 'out of thin air' metaphoricity[57] as of human limited-mentation-capacity-deepening[53] comes with the possibility of its ontological-primemovers-totalitative-framework[73] validation

by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In this regard, the ontologically-veridical 'postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' with respect to our modern take <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing—constitutedness[13] is rather as of 'reasoning-through or Derridian messianic reasoning' over our positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, and so as of a postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the 'modern take rigmarole language', just as we can appreciate how budding-positivism obviate non-positivism/medievalism pedantic dogmatism language to affirm [56]meaningfulness-and-teleology[100] weeding out ornate pedantic detours, to articulate blunt reality as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. Insightfully, and as is the case with all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity implied [56]meaningfulness-and-teleology[100], 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 '[80]presencing—absolutising-identitive-constitutedness[13] consummated/forfeiting posture' with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity[57] 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–[56]meaningfulness-and-teleology[100]. Likewise, the prospective 'postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' 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 '[80]presencing—absolutising-identitive-constitutedness[13] consummated/forfeiting posture', in inducing budding-postmodern metaphoricity[57] 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–[56]meaningfulness-and-teleology[100]. In both cases, the prospective institutionalisation attitude/mental-disposition/care–and–episteme[5] is ontologically validated as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, divulging the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] vagueness and futility of the pretences and judgments of the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 metaphoricity[57] for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework[73] and not simply a mechanical knowledge conception possibly tolerated as of a stale a posteriori adjunctiveness as with the Copernican heliocentric idea initially, needing a latter

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument metaphoricity[57] reinvigoration as of the overall renewal of 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. It should be noted that such metaphoricity[57] rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification[87] organic-knowledge nature of such prospective institutionalisation transcendental [56]meaningfulness-and-teleology[100], which in its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is 'a dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ inventing' of the prospective notion of 'thinking/postconverging-or-dialectical-thinking[20]–apriorising-psychologism' as positivism/rational-empiricism thinking or notional~deprocrypticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity[57] as of its reasoning-through/messianic-reasoning cannot be construed as grounded-as-intelligible on the superseded/transcended registry-worldview's/dimension's attitude/mental-disposition/care–and–episteme[5] of medievalism–non-positivism or positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, but rather as of its very own transcendental-enabling/sublimating/~~supererogatory~~de-mentativity prospective institutionalisation attitude/mental-disposition/care–and–episteme[5] of positivism or deprocryticism respectively. Thus such metaphoricity[57] is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework[73] in establishing its prospective 'detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness'. Thus such metaphoricity[57] as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-

immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extricatory/temporal preconverging–de-mentating/structuring/paradigming of social-stake-contention-or-confliction, as it actively strives as of its prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] to supersede such <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ and their associated institutional-anchoring and mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation temporally induced denaturing[15] of [56]meaningfulness-and-teleology[100], and so as of human intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Reasoning-through/messianic-reasoning metaphoricity[57] brings about the prospectively renewed reasoning-from-results/afterthought instigating the secondnaturing of prospective institutionalisation, and so as of implied [84]reference-of-thought/axiomatic-constructs reflection of the pre-eminence of the

full-potency of existence as of prospective ontological-primemovers-totalitative-framework[73] over human-subpotency with the latter adjusting to existence as-of-[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ enabling its prospective relative-ontological-completeness[88]. Dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ contemplation that can surpass/overcome temporal nihilistic <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of a protracted-consciousness cognisant of the prospective ontological-performance[72]-<including-virtue-as-ontology> and human emancipation implications of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]. It should be noted here that the notion of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of its nihilism rather speaks to social apathy towards veridical prospective ontological possibilities of emancipation as of aetiologisation/ontological-escalation implications going by the very implications of knowledge-reification[87] as being as of the relative-ontological-completeness[88] perspective, and is not to be confused with naïve and literal interpretations in 'untransvaluated–temporal-intemporality[52] non-ontological terms of social-stake-contention-or-confliction conceptualisations' that wrongly seem to imply that knowledge-reification[87] can be contemplated paradoxically as being as of the relative-ontological-incompleteness[89] perspective as may be reflected by mere conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> in [80]presencing—absolutising-identitive-constitutedness[13] without contemplating that the underlying knowledge-reification[87] process/gesturing implications is definitely as of the relative-ontological-completeness[88] perspective since a untransvaluated–temporal-intemporality[52] non-ontological interpretation will rather imply knowledge dereification[87] and endemising/enculturating of temporal-dispositions as of vices-and-impediments[106] for the simple reason that the latter 'cannot be ignored and then by magic become virtue' as the overall for knowledge-reification[87] is to understand human destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> and then bring about prospective constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-thinking[30]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] up-to-date knowledge-reification[87] process/gesturing of the specific knowledge area as of inherent existence/ontological implications' subject to validation and falsifiability[41] 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-contiguity[67]'>. It is herein contended that the critical notion underlying <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩, ressentiment and leveling specifically with reference to Heideggerian and Nietzschean thought can actually be interpreted critically as relating rather to 'originariness-parrhesia,–as–spontaneity-of-aestheticisation over the human atrophying tendency for prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' with regards to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. But then Heidegger failed to realise that the induced transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of the Socratic-philosophers [104]universalising-idealisation as well as that of Descartes and other budding-

positivists rational-empiricism/positivism were both originariness-parrhesia,–as–spontaneity-of-aestheticisation disseminative events[37] induced as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression involving transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] is aporetically the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates's [104]universalising-idealisation in then secondarily inducing their respective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' and thus in many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation perspective whereas Descartes and Plato–and–Plato's Socrates are more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively. These induced transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity later on became prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their mere 'atrophying mechanical practice' with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere 'atrophying mechanical practice' of succeeding Christian generations as for instance with ascetic practices becoming more of symbolism/aura and losing their inceptive emancipatory

inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,–as–spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] and so as of prospective projection as implied with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], but instead Heidegger will elicit a naïve turn to the pre-Socratics while Nietzsche will express admiration of Buddhism as both being of grander originariness and ontological-good-faith/authenticity[69]. However going beyond a 'relic-or-orthodoxy knowledge' disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> 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[3]' failing to conceive of the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [84]reference-of-thought' (as the true reality of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is rather one of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ involving 'human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-worldviews/dimensions [84]reference-of-thought, inducing human limited-mentation-capacity-deepening[53] as of the very ontologically same existence/existential-reality' so-reflected as the 'difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] of successive registry-worldviews/dimensions as of their successive [84]reference-of-thought imbued apriorising/axiomatising/referencing–psychologism' construed 'as the successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for aposteriorising/logicising/deriving/intelligising/measuring of [56]meaningfulness-and-teleology[100] 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-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] in reflecting

holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [104]universalising-idealisation' speaking rather more of revaluation than transvaluation. It is this underlying misconception that induces subsequent philosophical misinterpretations of notions like <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩, ressentiment and leveling failing to appreciate that these are ontologically-driven as of underlying relative-ontological-completeness[88] knowledge-reification[87] 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-deepening[53]. Thus <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ is herein rather construed as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ or ontological-bad-faith/inauthenticity[64] with respect to 'mechanical practice' of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation.

In this regards, we can appreciate that all human [56]meaningfulness-and-teleology[100] arises as of aestheticisation before converging towards ontologisation, just as rightfully implied by Nietzsche's genealogy of morals, but this doesn't imply valuelessness (as is often naively implied with Nietzschean thought) since aestheticisation convergence towards ontologisation leads to grander ontological-performance[72]-<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 [104]universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of 'deficient ontologisation' as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and

leveling (as to <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩); pointing to the centrality of originariness-parrhesia,–as–spontaneity-of-aestheticisation as more critically about inducing the necessary human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation transformation towards prospective ontologisation rather than the mere critique of any given human aestheticisation as of its inherence, as the fact is all human aestheticisations including religion (which is often a target in modern times, however rightly so on many an occasion) are sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating–nascence> and the more salient point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology as of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. Such a possibility recurrently arises mainly as of human value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness[88] human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence>. Transvaluation notionally refers to the de-mentative/structural/paradigmatic referencing basis of human value structure as of social-stake-

contention-or-confliction, and is what critically defines the variation of human ontological-performance[72]-<including-virtue-as-ontology> as from '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] temporal inclination for human-subpotency as of the underpinning–suprasocial-construct [56]meaningfulness-and-teleology[100] or its <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ determination' to 'ascetic intemporal inclination for existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression determination'; and so as to the fact that prospective sublimation-over-desublimation of human [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] involves prospective 'originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–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–[56]meaningfulness-and-teleology[100]-so-construed-as-metaphoricity[57],-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[102]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩⟩ as limiting or of prospective human-subpotency aporeticism' and so-captured by the notion of prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-

conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ for prospective human limited-mentation-capacity-deepening[53] as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Transvaluation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implies the ontological-veracity of all values is derived from their 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] (that doesn't allow for any nondescript/ignorable–void[60] to allow for notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>) while the value proposition as of human-subpotency is one that is based on absolutising the present [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as of [80]presencing—absolutising-identitive-constitutedness[13]/identitive-constitutedness[13]-as-'epistemic-totality[36]'-

dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] (allowing for nondescript/ignorable–void[60] inducing notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>); and this basic human value dichotomy explains the re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] and epistemic-ricochetting/transepistemicity nature of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity instigation as of prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ originariness-parrhesia,–as–spontaneity-of-aestheticisation and subsequent prospective secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In this regards, it is important to grasp that human secondnaturing capacity is just as critical as human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ capacity for the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] to be able to materially/substantively arise, notwithstanding the contradiction that secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is 'bound to be reflected as teleologically-degraded' prospectively as a destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as

of mere ‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In this regards, we can appreciate that when base-institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ apriorising/axiomatising/referencing/intelligibilitysetup/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-reification[87]/ontological-primemovers-totalitative-framework[73] 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-consiousness so-implied with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] induced prior to prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human [56]meaningfulness-and-teleology[100] as of ontological-primemovers-totalitative-framework[73]’. Transvaluation thus speaks to human value-construct [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-

reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ on the reference basis of the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] anamnesis as of difference-conflatedness[13]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21], as undermining the successive registry-worldview’s/dimension’s implied temporal/sycophantic-sophistic [80]presencing—absolutising-identitive-constitutedness[13] ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’> 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 [56]meaningfulness-and-teleology[100] 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-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) associated with the successive registry-

worldview's/dimension's self-conscious [56]meaningfulness-and-teleology[100] 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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ induced self-consciousness [56]meaningfulness-and-teleology[100] infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of value-construct tend to be related to by the suprasocial-contruct and <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ dispositions as being beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] (as to when the inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of prospective relative-ontological-completeness[88] as of human limited-mentation-capacity-deepening[53] is blanked out as nondescript/ignorable–void[60]), and rather tends to come at 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ induced self-consciousness [56]meaningfulness-and-teleology[100] infrastructure' in a secondnatured positive-opportunism[76] disposition and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-

human-institutionalisation-process[68]; explaining the inclination of all successive registry-worldviews/dimensions to be engrossed in a <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] difficultly recognising the idea of prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, and wary of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity implications that can be instigated as of prospective 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ induced self-consciousness [56]meaningfulness-and-teleology[100] infrastructure'. It is thus not odd that as of human emotional-involvement implications, Socratic-philosophers [104]universalising-idealisation and budding-positivists projected [56]meaningfulness-and-teleology[100] infrastructure rather met initially with the antipathy of their underpinning–suprasocial-construct and <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and specifically had to face up respectively with the value-construct conception of their temporal/sycophantic-sophistic [80]presencing—absolutising-identitive-constitutedness[13] ontologically-flawed disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the

[104]universalising-idealisation [56]meaningfulness-and-teleology[100] infrastructure of the Socratic-philosophers and their successors as providing the appropriate [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] 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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] anamnesis as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] underlying the human construction-of-the-Self' and on the other hand 'the effective ontological-impertinence/dereification[87] arising in the conceptualising of human value-construction as of a <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag[33] as construing of value-construction within any given registry-worldview's/dimension's [80]presencing—absolutising-identitive-constitutedness[13]-of–[56]meaningfulness-and-teleology[100] and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation), preclusive ([104]universalisation–non-positivism/medievalism) or occlusive (positivism–procrypticism) implications'. This discrepancy (between the human capacity to achieve transvaluation and effective social–value-construction narrative as of any given registry-worldview/dimension) is reflected in the underlying reality that effectively practised human value-construction is the 'outcome of privileged institutional end-purpose perspective/framing/reference/horizon'; wherein social–value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment[66] and so in order to elicit stable social-functioning-and-accordance for social-stake-contention-or-confliction, whether such social–value-construction is ontologically-pertinent or not. In this respect, the reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], 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 [80]presencing—absolutising-identitive-constitutedness[13] 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> notwithstanding any disadvantaged 'priorly implied-and-justified inequity' for social–value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its supposedly coherent ontological-commitment[66] to induce the transformation of the social-setup value-construction; such that at various critical times the more salient 'priorly implied-and-justified inequity' for social–value-construction had thus been basically intellectual-pertinence-as-of-ontological-veracity such that all other 'priorly implied-and-justified inequity' for social–value-construction have tended critically to ultimately be grounded on intellectual-pertinence-as-of-ontological-veracity whether of genuine or surreptitious justification. The more salient issue then for the knowledge-reification[87] of social–value-construction thus lies with its 'priorly implied-and-justified inequity' narrative(s) with respect to underlying knowledge-reifying transvaluation implications projection as being of most profound intellectual-pertinence-as-of-ontological-veracity. In this regards, our present rational-empiricism/positivism occlusivity warrants prospective [56]meaningfulness-and-teleology[100] infrastructure transvaluation so-implied as of notional~deprocrypticism or <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought appropriate [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩; and so as the disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-

‘immanent-ontological-contiguity[67]’> of our rational-empiricism/positivism occlusivity in its <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ tend to rather reflect our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. The occlusivity of our positivism/rational-empiricism social–value-construction as such from the prospective perspective of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought can be analysed-and-construed as imbued with occlusive collateral aspects of rather nondescript/ignorable–void[60] falsely implying ‘the appropriate exhaustiveness of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern-thought. Such occlusive-collateral aspects take the form of economic dysfunction and inequities as occlusively-collateral to economic ideologism, social dysfunction and discriminations as occlusively-collateral to domineering and secluding social narratives, sophistic/pedantic and vested interest undermining genuine sovereignty paradoxically as of obscured-and-deluding knowledge and misinformation that undermines individuals sovereign competence and choice with regards to increasingly skewed-contrived-and-limited stakes of the democratic process thus eliciting protest voting, and in the bigger global framework of competing politico-cultural values with individuals and societies rather construed occlusively as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness[89] as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments[106] (as so-reflecting the grandest deeds of ontological-performance[72]-<including-virtue-as-

ontology>/morality/ethics/etc. of any given registry-worldview's/dimension's with regards to its 'destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> dynamics of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'). But then while such an abstract transvaluation perspective for the construal of social–value-construction is cogently obvious, however the fact remains that the human subject as of its limited-mentation-capacity exists in circumstances of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation inducing its deficient ontological-performance[72]-<including-virtue-as-ontology> thus explaining its given registry-worldview/dimension vices-and-impediments[106]. Thus the transvaluation of the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is critically of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) as of 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of supposedly coherent ontological-commitment[66] 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ is muted and where such [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ is unmuted rather infused with ‘expected equity of all individuals for social–value-construction’ narrative(s). Basically, thus the reality of prospective social–value-construction critically arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,–as–spontaneity-of-aestheticisation with respect to the prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which when naively construed in [80]presencing—absolutising-identitive-constitutedness[13] as of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation simply reflects the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ lies with the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression required prospective rational-empiricism/positivism registry-worldview/dimension construction-of-the-Self in deflating the non-positivistic social-setup value-construction dilemmas as impression-driven/good-naturedness/wishfulness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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 [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ with the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-

prospective-epistemic-digression required prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension construction-of-the-Self (as of notional~deprocrypticism protensive–self-consciousness over our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought occlusive–self-consciousness social–value-construction induced dilemmas). Basically, as highlighted above such a transvaluation knowledge-reification[87] of social–value-construction reflects the prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness[89] registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance as of its ontologically-flawed implied supposedly coherent ontological-commitment[66]; pointing to the ontological-veracity of a 'direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness[88 56]meaningfulness-and-teleology[100]'. 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 apriorising/axiomatising/referencing—constitutedness[13] ontologically-flawed preconverging–de-mentating/structuring/paradigming' as to imply human sovereignty and free-will supersede-and-override existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> so-reflected as of [45]<~~amplituding/~~formative–epistemicity>totalisingly~preceding-and-redefining-existential-contextualising-contiguity[39]. 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 [84]reference-of-thought-[85]devolving-level manifestation of the primacy of existence equally extends to [84]reference-of-thought-level wherein overall existence 'as transcendental-enabling' for a rational-empiricism/positivism registry-worldview/dimension as of its ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] 'is more effective' with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior [104]universalisation registry-worldview/dimension 'is more effective' as of its ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, so-construed as 'human-subpotency ontological-performance[72]-<including-virtue-as-ontology> within the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity'; and specifically speaks as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-reification[87] and empowerment from the knowledge-reification[87] 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 [84]reference-of-thought-level to rational-empiricism/positivism is de-mentatively/structurally/paradigmatically conducive/preparatory for the possibility of such a positivistic disease theory of bacteria and biological causation to be construed by such humans). This then speaks to the fact that 'human sovereignty and free-will is deflated going by the ontological-veracity of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]' as of 'the specific human-subpotency implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-reification[87] and empowerment from such knowledge-reification[87] within existence as this defines human ontological-performance[72]-<including-virtue-as-ontology> reflected as of constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] 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–[56]meaningfulness-and-teleology[100] within which the notion of human sovereignty and free-will then arises in the very first place; such that in many ways human sovereignty and free-will is collectively predicated to the social-setup social-functioning-and-accordance as of its implied supposedly coherent ontological-commitment[66]. Thus, on this basis, the reality of human ontological-performance[72]-<including-virtue-as-ontology> (reflected as of constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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-reification[87] and empowerment from such knowledge-reification[87] 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–[56]meaningfulness-and-teleology[100]' and then 'the individual dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> reflected in [45]<~~amplituding/~~formative–

epistemicity>totalisingly~preceding-and-redefining-existential-contextualising-contiguity[39] 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>, and as these institutions and institutional practices undergo metaphoricity[57] all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] successiveness of registry-worldviews/dimensions. The point here is that, 'the individual dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-

conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ mental-disposition and expression' driving the deferential-formalisation-transference knowledge-reification[87] and empowerment from the knowledge-reification[87] as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, even as of poor ontological-performance[72]-<including-virtue-as-ontology> of social–value-construction so-construed as destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent ontological-commitment[66], 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-commitment[66] that gives the teleological orientation of human [56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], as it then exposes human [56]meaningfulness-and-teleology[100] as of human limited-mentation-capacity-deepening[53] to the prospective constraint to be as supposedly coherent ontological-commitment[66] thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity when its any given [56]meaningfulness-and-teleology[100] is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening[53]. Thus the bigger picture here with regards to social–value-construction for social-functioning-and-accordance as of human sovereignty and free-will implications speaks to relative-ontological-completeness[88] as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in reflecting both destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as of prior relative-ontological-incompleteness[89] implied preconverging/dementing[19]–qualia-schema and constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> as of prospective relative-ontological-completeness[88] implied postconverging/dialectical-thinking[20]–qualia-schema as elucidation of ontological-primemovers-totalitative-framework[73]. 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-reification[87] 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/s^2 rather than the existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression manifestation of 9.8 m/s^2 and our human sovereignty and free-will is then enabled reflexively with the latter and not the former where we develop and operate technology on that basis for instance, the same equally applies with respect to the social domain in other to avoid mere disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'>. 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-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩' basically underlies all human knowledge-reification[87] whether with regards to philosophy as first-level ontology pertaining to 'overall existence phenomenal appraisal of [56]meaningfulness-and-teleology[100]' as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' or with regards to second-level ontologies 'specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness[12]) appraisal of [56]meaningfulness-and-teleology[100]' as of [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; differentiated by the fact that 'overall existence phenomenal appraisal of [56]meaningfulness-and-teleology[100]' across human generations as of 'cumulative [84]reference-of-thought 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] is surprisingly of high ontological-contiguity[67] explaining the crossgenerational relative intelligibility of philosophical [56]meaningfulness-and-teleology[100] (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-conflatedness[12]) appraisal of

[56]meaningfulness-and-teleology[100]' as of '[84]reference-of-thought-[85]devolving 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] is of high notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and perceptivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery). Insightfully, the very essence of 'overall existence phenomenal appraisal of [56]meaningfulness-and-teleology[100]' as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is 'a directly

comprehensive and fulsome framework amenable to interpretation' whereas 'specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness[12]) appraisal of [56]meaningfulness-and-teleology[100]' especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as 'specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification[87]'). It is important to grasp here that mere experimentations, as often practised in many domains, that do not arise because of the veridical need to effectively accentuate epiphenomenal manifestations as of unordinary human-framework-of-experiential-existence but rather 'on the vagueness and naivety that experimentations by themselves demonstrate profoundness' are ontologically-impertinent (in the sense that the ordinary human-framework-of-experiential-existence as 'a directly comprehensive and fulsome framework amenable to interpretation' is the more critical basis for a profound knowledge-reification[87] interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-experiential-existence as 'a directly comprehensive and fulsome framework amenable to interpretation'. However, as of underlying human-subpotency sovereignty and free-will, what is definitely central to knowledge-reification[87] is that it is grounded on human empowering reflexivity from

prospective knowledge as of 'ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition'. This reflects the ontological-veracity that human sovereignty and free-will can only be construed in apriorising/axiomatising/referencing—conflatedness[12] as of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] revealing the epistemic-impertinence of dispositions for '[80]presencing—absolutising-identitive-constitutedness[13] as wrongly implying human sovereignty and free-will supersedes existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression rather than the epistemic-veracity of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of human [56]meaningfulness-and-teleology[100]. We can garner for instance that there is and has never been any truly '[80]presencing—absolutising-identitive-constitutedness[13]' of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to manifest itself in determining ontological-primemovers-totalitative-framework[73]; and so, as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of science, with all fundamentally driven not by any 'purported science-ideology' but rather the practicality of results as of the constraint of the subject-domains of scientific study together with human limited-mentation-capacity-deepening[53] implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their existential-

contextualising-contiguity[39] knowledge-reification[87] rather than 'any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>'. A further twist to such a poor conception of human sovereignty and free-will in the social arises as of an improper appraisal of the 'implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will'. The fact is human sovereignty and free-will is more critically about its 'fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment' rather than 'mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment'. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in a convincing manner (as of 'mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment') as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the 'fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment') but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of 'implications of deferential-formalisation-transference as being de-

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

the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall 'expected equity of all individuals for social–value-construction' in relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; going by the phronesis/practicality as of our positivism–procrypticism occlusivity, the assessment of institutionally implied 'equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation', as advancing human sovereignty and free-will as of deferential-formalisation-transference implications, can be rather straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern-day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public

policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are preconvergingly–de-mentated/structured/paradigmed to default/revert into the interests of powerful groups and corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in many ways foil the possibility for credible and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics and policies narratives) poorly reflecting the sophistication of the electorate that 'doesn't live in left and right worlds but a realistic world in want for solutions'! Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all proportion with the social and/or relevant expertising academic/professional resonance of such ideas, and so as of the underlying pretence of freedom-of-speech; as the notion of freedom-of-speech is increasingly being portrayed rather as the rationalising foundation for all sorts of discreetly, whimsically/fancifully and strategically prejudiced influences on media orientation. In this regards, the notion of freedom-of-speech as of such consequentially biased and disproportionate representation undermining 'equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation' (as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-transference implications), is increasingly becoming the unbecoming/undoing of the modern-day democratic political process. Direct media surreptitious drumming-up of specific policy stances and political movements have often interfered with political governance as with the tea-

party movement for instance; when considering how political orientations are 'strategically advanced/framed' in the media at critical moments for upholding favourable political policies or foiling unfavourable political policies while undermining sound analytic public debate. It is no small wonder that a public opinion increasingly exposed to such media-driven 'subterfuges', overlooking the age-old party politics narrative entrapment, has been turning to protest voting as an expression of political disdain. Furthermore, the idea of human sovereignty and free-will across all times is intimately tied down to human limited-mentation-capacity-deepening[53] as to the 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] for knowledge-reification[87] underlying sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-contiguity[67]—of-the-human-institutionalisation-process[68] as from the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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, [104]universalisation–non-positivism/medievalism, our positivism–procrypticism and will equally vary with prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as of human limited-mentation-capacity-deepening[53]. This effectively brings up the centrality of causality, as implied with ontological-primemovers-totalitative-framework[73] 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-completeness[88] in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness[89]', reflecting a human-causative-construction conception in apriorising/axiomatising/referencing—conflatedness[12]/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 apriorising/axiomatising/referencing—constitutedness[13] as of any given [80]presencing—absolutising-identitive-constitutedness[13] apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness[89]. This insight about human sovereignty and free-will effectively points to the ontological-flaw of [80]presencing—absolutising-identitive-constitutedness[13] conceptions whether as of the past, present or future, inherently as of failing to account for 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–

and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] that effectively and empirically underline sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>; 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-contiguity[39] as to the underlying supposedly coherent ontological-commitment[66] 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-contiguity[39] implications of relative-ontological-incompleteness[89] to relative-ontological-completeness[88]. But then such pretence of [80]presencing—absolutising-identitive-constitutedness[13] veracity of 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification[87] 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 [56]meaningfulness-and-teleology[100] 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-contiguity[39] implications of relative-ontological-incompleteness[89] to relative-ontological-completeness[88]' is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness[89] and relative-ontological-completeness[88] but rather more critically 'is in effect about defaulting to specifically unavowedly/surreptitiously implied convenient/advantageous interpretations about existential-contextualising-contiguity[39] which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness[89] and relative-ontological-completeness[88] and so on the basis of merely projecting the term 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' and thereof implying logical-dueness and articulating logic on the so-narrowed and uncontested framework'. The reason why such a 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' supposedly pertinent argumentation about human sovereignty and free-will cannot hold is that all [56]meaningfulness-and-teleology[100] (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-contiguity[39] thus subject to analysis as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—

metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as to their existential-reality veracity, such that fundamentally such 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' argumentation about human sovereignty and free-will are rather 'internally inconsistent' and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness[88]. Consider in this regards for instance as of the [80]presencing—absolutising-identitive-constitutedness[13] notion of 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' underlying slavery, such an implied 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' is inherently making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' argumentation can arise from the perspective of relative-ontological-completeness[88] as what is then implied from the relative-ontological-completeness[88] perspective is the ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of any such implied slavery 'human social-vestedness/normativity-<discretely-

implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction'). The proof that this is priorly 'a power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing and not of veridical logical-dueness' lies in the fact that for instance the Haitian slave revolters wouldn't countenance the logical-dueness of any such implied logic of 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' underlying their enslavement but merely as of their relative-ontological-completeness[88] perspective of apriorising/axiomatising/referencing undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of any such implied slavery 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction'. This points to the reality that 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' argumentation do not truly escape the ontological prism as of existence being the absolute a priori, and rather speak of epistemic situations in epistemic-abnormalcy/preconvergence[30] with the possibility for true causality implications to be drawn in relative-ontological-completeness[88] as of ontological-primemovers-totalitative-framework[73] construable 'de-mentative/structural/paradigmatic implications of relative-ontological-completeness[88] in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness[89]'. 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 [80]presencing—absolutising-identitive-constitutedness[13] false sense of logical-dueness as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] may seem to arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' is rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications is met not with logical-dueness and logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is rather meted with relative-ontological-completeness[88] perspective ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>. In fact, besides the more starkly demonstrable case with respect to say slavery this equally applies with less starkly obvious situations having to do with human social

differentiation as well as any other situations requiring prospective knowledge-reification[87] as the possibility for all human progress arises effectively as a result of the transcending of all such human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint power-grabbing/appropriating/usurpatory/arrogating implications construed as 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' as well as their socially attendant situations in need for prospective knowledge-reification[87]; and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness[89] apriorising/axiomatising/referencing of 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' as being of existential-reality in relative-ontological-completeness[88], but rather as of the relative-ontological-completeness[88] perspective ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–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 ascendency of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening[53] possibilities of relative-ontological-completeness[88] 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 [80]presencing—absolutising-identitive-constitutedness[13] and not subject to prospective 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] with regards to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-deepening[53] (and thus paradoxically in want of its very own 'prospective[31] <~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced

originariness-parrhesia,–as–spontaneity-of-aestheticisation' as to cohere with ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is effectively bound not to be able to address the very central/critical implications to prospective knowledge-reification[87] of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor (with the latter involving 'direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100]' as implied prospectively in 'construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination[27] and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination[27]'). Even with the modern-day polity and law, the reality of human sovereignty and free-will implied in human rights takes precedence over any 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' practicalities and is the basis for continual social and governmental reforms; and as so-implied by the 'de-mentative/structural/paradigmatic implications of relative-ontological-completeness[88] in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness[89]' and this is the very legitimation for any intellectualism purporting knowledge-reification[87]. Ultimately, the very possibility for prospective knowledge-reification[87] as providing the illumination for prospective human sovereignty and free-will conceptualisation is itself bound to be undermined, and so as of human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, in the interplay of human [80]presencing—absolutising-identitive-constitutedness[13] inclinations for vested postures and interests poorly appreciating ‘relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’[90] in contrast to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ inclinations very much appreciative of ‘relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’[90] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. In this regards, one can appreciate the human sovereignty and free-will expansion drive of the

prospective knowledge-reification[87] associated with the Socratic [104]universalising philosophers, budding-positivists/rational-empiricists and today's postmodern critical thinkers emancipatory [56]meaningfulness-and-teleology[100] infrastructure while on the other hand the prospective dereification[87] as reflected in '<~~amplituding/~~formative>[5] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of non-universalising sophists', non-positivising/non-rational-empiricist medieval scholasticism pedants and todays manifestations of institutional-being-and-craft muddlement as providing the [56]meaningfulness-and-teleology[100] infrastructure for their respective present-day vested postures and interests. The paradox here is that the lack of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of such [80]presencing—absolutising-identitive-constitutedness[13] '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-contiguity[39] 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] construes such 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity' as teleologically-degraded, even as it is the previous same dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ originariness-parrhesia,–as–spontaneity-of-aestheticisation [56]meaningfulness-and-teleology[100] that [80]presencing—absolutising-identitive-constitutedness[13] formulaic interpretation adopt as the <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩; and so equating such 'prospective[31] <~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness magnanimity induced originariness-parrhesia,–as–spontaneity-of-aestheticisation' with teleologically-degraded [56]meaningfulness-and-teleology[100] as of blatant two-facedness/falseness that would hardly contemplate that 'the [80]presencing—absolutising-identitive-constitutedness[13] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]'. 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-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-framework[73] is basically tied to the resolving/elucidating of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor as of the full potential for human knowledge-reification[87]. Such a human-causative-construction as of the underlying notion of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] is construed as 'more than just about direct re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting in [45]<~~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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation⟩ implications and secondnatured institutionalisation implications. That is, the all-pervasiveness of the reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (as to temporal-to-intemporal individuations) regarding ontological-performance[72]-<including-virtue-as-ontology> (as so-reflected as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor) interjects-and-invalidates the possibility of merely such intemporal-as-ontological dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ construal of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity; thus implying 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (and not 'absolute-ontological-completeness implications') given human limited-mentation-capacity at all moments, as so-reflected in the prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> of any specific registry-worldview's/dimension's existential desublimation manifestation underlined by <~~amplituding/~~formative>[8] wooden-language-

⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ or <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩. This more effectively speaks to the fact that 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as originariness-parrhesia,–as–spontaneity-of-aestheticisation', instigative of the 'inventing'/'creating' of the possibility for 'prospective secondnatured institutionalisation as prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation', gets lost effectively in the prospective secondnatured institutionalisation induced [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as human temporality[99]/shortness encounters it (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) and so rather as of the 'secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' beyond which its implied dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-

reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) is construed as relatively vague-and-irrelevant as human temporality[99]/shortness now re-construes in apriorising/axiomatising/referencing—constitutedness[13] such ‘secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ in such a way that is obviating and becomes homeless as to the apriorising/axiomatising/referencing—conflatedness[12] of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ reflected in perpetuating/preserving the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; and this ‘secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100]

as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' fundamentally underlies the very idea of human notional~procrypticism/notional~disjointedness-as-of-[84]reference-of-thought (so-manifested as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought), such that none of any such 'secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' de-mentatively/structurally/paradigmatically carries the possibility (as of its apriorising/axiomatising/referencing—constitutedness[13] epistemic stance in [80]presencing—absolutising-identitive-constitutedness[13]) for 'prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation', instigative of the 'inventing'/'creating' of the possibility for 'prospective secondnatured institutionalisation as prospective renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' so-reflected in their existential desublimation manifestation of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ or <~~amplituding/~~formative>[8] wooden-language-

⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. Hence the need for prospective rede-mentating/restructuring/reparadigming apriorising/axiomatising/referencing as of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as from the instigation of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression depth/profoundness of conception of human-subpotency causality as of ontological-primemovers-totalitative-framework[73] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] perpetuating/preservation. Basically, any such 'secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' assumes a [80]presencing—absolutising-identitive-constitutedness[13] inclination in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag[33] that cannot cohere to the ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Thus this notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (as to temporal to intemporal individuations) interjection invalidating the possibility of merely intemporal-as-ontological dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ construal of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, speaking of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (and not 'absolute-ontological-completeness implications'), fundamentally validates 'conflatedness[12]-of-construal as potentiating the superseding of the de-mentative/structural/paradigmatic apriorising/axiomatising/referencing implications of human temporal-dispositions for the prospective conception of knowledge-reification[87] as so-reflected in the transepistemicity/conflating-nature of notional~deprocrypticism or <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as from recurrent-utter-uninstitutionalisation, base-institutionalisation, [104]universalisation, positivism/rational-empiricism and prospectively

[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. It is this epistemic-conflatedness[12] veracity (construed as transepistemicity) over epistemic apriorising/axiomatising/referencing—constitutedness[13] (construed as [80]presencing—absolutising-identitive-constitutedness[13]), of human knowledge that underlies knowledge-notionalisation as to 'notional conceptualisations' like conception / misconception, intellectualism / sophistry, leveling / deleveling, human-subpotency / existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] / dialogical-equivalence, organicalism / mechanicalism, postconverging/dialectical-thinking[20]–qualia-schem / apreconverging/dementing[19]–qualia-schema, etc., respectively as to 'dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[5]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) and 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-contiguity[67]—of-the-human-institutionalisation-process[68] opened-construct-of–[56]meaningfulness-and-teleology[100]. What is critical with respect to prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought is effectively

the fact that its prospective institutionalisation is much more than just any such ‘secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-completeness[88]-by-reification[87]/contemplative-distension[26] into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional~deprocrypticism [56]meaningfulness-and-teleology[100] with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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 of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. The fact is the elucidation/resolving of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor 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-completeness[88]-by-reification[87]/contemplative-distension[26] as intemporal-disposition as intemporal-disposition', wherein the former (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) is mainly responsive to 'secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-completeness[88]-by-reification[87]/contemplative-distension[26] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, such dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to

supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) with regards to prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity 'effectively implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence[30] of all [80]presencing—absolutising-identitive-constitutedness[13]', wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence[30] of recurrent-utter-uninstitutionalisation, and the same applies to our positivism–procrypticism as prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence[30] of our positivism–procrypticism, even as no registry-worldview/dimension is preconvergingly–de-mentated/structured/paradigmed to construe of itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence[30] where it is prospectively of preconverging/dementing[19]–qualia-schema at its destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>; and this explains why the very essence of such metaphoricity[57] of [56]meaningfulness-and-teleology[100] is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩

‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ induced originariness-parrhesia,–as–spontaneity-of-aestheticisation required for any such prospective institutionalisation can be contemplated of on the reasoning-from-results/afterthought basis of the priorly ‘secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’. The ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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–[56]meaningfulness-and-teleology[100] has ever always been driven as of the instigative human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, but so in a mismatch with ‘secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-

conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩'; such that de-mentatively/structurally/paradigmatically the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], underlying the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of successive registry-worldviews/dimensions in relative-ontological-completeness[88], has always developed more or less accidentedly as to wrongly imply the requisite selfless projection of human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (as of prospective 'secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩') in 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-completeness[88]-by-reification[87]/contemplative-distension[26] across all the registry-worldviews/dimensions reflected in the repetitive succession of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ assuming a [80]presencing—absolutising-identitive-constitutedness[13] 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–[56]meaningfulness-and-teleology[100] devoid of the homeliness of the apriorising/axiomatising/referencing—re-originariness/re-origination as reflected by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], as the latter attends to existence-potency[38]~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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ as of its temporal social-vestedness/normativity-<discretely-implied-functionalism> goes on recurrently (in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] to undermine prospectively the very dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (from which it obtained its prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation) that carries possibilities for prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation for human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity; paradoxically, recurrently elevating the human mortal beyond existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implications as to the uninstitutionalised-threshold[103] attendant framework of lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩-or-understanding-of-ontological-primemovers-totalitative-framework[73]-of-underlying-phenomena and institutional ascendancy as to flawed [80]presencing—absolutising-identitive-constitutedness[13], against which dimensionality-of-

sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ has to recurrently prospectively re-enable the relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ for prospective 'secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' (resolving the prior destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and so for the latter to paradoxically prospectively become homeless as reflected with the successive registry-worldviews/dimensions <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩. This protensive-consciousness analysis (as from the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of prospective [17]deprocrypticism–or–

preempting—disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension) in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought of base-institutionalisation, [104]universalisation and our positivism/rational-empiricism, the prospective possibility for notional~deprocrypticism registry-worldview/dimension [84]reference-of-thought is only imaginable/conceivable with the resolution of this specific underlying 'conundrum of human registry-worldview's/dimension's institutionalisation formation discrepancy/sundering' as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. As human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor is herein construed as 'the fundamental preconverging/postconverging–de-mentating/structuring/paradigming/frame of human causative determination (underlying causality as to ontological-primemovers-totalitative-framework[73])', as so reflected in the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor is the underlying form-factor recurrently preconvergingly/postconvergingly–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–[56]meaningfulness-and-teleology[100] as ultimately reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] of successive registry-worldviews/dimensions [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100], 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression with regards to human ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The latter is construed as ‘the-human-threshold-of-<~~amplituding/~~formative>[8]wooden-language-

⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of 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–[56]meaningfulness-and-teleology[100]'; with this more profound ontologisation elucidation (of prior philosophers aestheticisation-towards-ontology elucidation of the notions of averaging, <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and leveling) speaking more precisely rather of (from an individuations basis of conception) <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' (and so with regards to human living-development–as-to-personality-development or institutional-development–as-to-social-function-development or Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-

human-institutionalisation-process[68] successive registry-worldviews/dimensions). Such a threshold construal of human ontological-performance[72]-<including-virtue-as-ontology> as to constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor'), underlies the (ontological-normalcy/postconvergence as to [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]) perspective of analysis herein of such ontological-performance[72]-<including-virtue-as-ontology> (construed as of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) 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-reification[87] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ implies the prior human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression is massively already secondnatured in generalised human behaviour as of the prior living-development–as-to-personality-development or institutional-development–as-to-social-function-development or Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]), such ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’ speak to the ‘more and more profound dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-

sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) as 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/measuringinstrument[3] of successive registry-worldviews/dimensions underlying the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; as recurrently implied all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with the circular conflicting paradox of human opened-construct-of–[56]meaningfulness-and-teleology[100] with regards to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation and closed-construct-of–[56]meaningfulness-and-teleology[100]-as-of-'nondescript/ignorable–void[60]'-with-regards-to-prospective-apriorising-implications in-dimensionality-of-desublimating-lack-of[28]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-completeness[88]-by-reification[87]/contemplative-distension[26] as to human self-consciousness capacity for construction-of-the-Self to induce the required ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for prospective

[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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–[56]meaningfulness-and-teleology[100]; as effectively such dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] is susceptible to sophistic/pedantic dispositions [80]presencing—absolutising-identitive-constitutedness[13] eliciting of human temporality[99]/shortness as to <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩. This insight speaks of a more profound notion of human psychology as to a veridical ontology-driven ‘postconverging-or-dialectical-thinking[20]–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-performance[72]-<including-virtue-as-ontology> and shiftiness-of-the-Self[92] as to human destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> in addressing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor is effectively

of more profound ontological-veracity than naïve [80]presencing—absolutising-identitive-constitutedness[13] conception of psychology in many ways rather in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 'as the latter in its epistemic-abnormalcy/preconvergence[30] naively and wrongly goes on to define the very human-in-its-temporality[99]/shortness/mortality in want for its prospective development paradoxically as the determining agent (as in its very [80]presencing—absolutising-identitive-constitutedness[13]) of such prospective development'; such that there is an underlying transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] between such [80]presencing—absolutising-identitive-constitutedness[13] and prospective originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation that is fundamentally irreconcilable, as to the former's in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (as so-validated by the fact that we'll effectively recognised that 'supposedly constructing psychology' on the effective [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of any of the successive registry-worldviews/dimensions [80]presencing—absolutising-identitive-constitutedness[13] of either recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation and [104]universalisation–non-positivism/medievalism is effectively sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating–nascence> but then go on to falsely

imply the profoundness of thought as of the [80]presencing—absolutising-identitive-constitutedness[13] of our positivism–procrypticism in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]; as insightfully, as herein implied, such a most profound notion of psychological science is one of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of ontology-driven 'postconverging-or-dialectical-thinking[20]–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-contiguity[67]—of-the-human-institutionalisation-process[68] with regards to the prospective relative-ontological-completeness[88] possibilities of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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–[56]meaningfulness-and-teleology[100]), is underlied by 'human formative discrepancy/sundering of the relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ from dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩; and is

elucidated as from the ‘formative preconverging–de-mentating/structuring/paradigming of ontologically-flawed [80]presencing—absolutising-identitive-constitutedness[13] that fails re-originariness/re-origination as to human limited-mentation-capacity-deepening[53] so-elucidated as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] construal of causality as ontological-primemovers-totalitative-framework[73], as can be so reflected in the ‘[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of the contrasting postconverging/dialectical-thinking[20]–qualia-schema and preconverging/dementing[19]–qualia-schema’ of any specific registry-worldview/dimension as to its ‘relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’[90] (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]); and effectively, <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ is operantly construed as the constrasted postconverging/dialectical-thinking[20]–qualia-schema and preconverging/dementing[19]–qualia-schema, as from the perspective of relative-ontological-completeness[88] over relative-ontological-incompleteness[89] (as to

[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100]). In the bigger picture (of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology), the overcoming of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ (as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]) 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 [40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> records of successive human civilisations shows that nothing is inherently given (particularly so as the cultural diffusion possibilities are already limited as to the already globalised world warranting our very own prospective reinvention/recreation) but for effective

human effectuation. Humanity is thus intimately tied to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor ‘relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’[90] of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity⟩anamnestic-residuality/spirit-drivenness–equalisation⟩ as to the fact that the ultimate attainment of humanity as from Hegelian proto-humanity has ever always been as of originariness-parrhesia,–as–spontaneity-of-aestheticisation as reflected by the fact that our mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is rather ‘a positive-opportunism[76] 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-incompleteness[89] to then aspire for prospective relative-ontological-completeness[88]’ and all the prospective humanity that can arise is ever always as of originariness-parrhesia,–as–spontaneity-of-aestheticisation that goes after that relative-ontological-completeness[88], as to the fact that the possibility for humanity to arise is ever always tied down with the possibility for the human to address human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to

dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩); as 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-[84]reference-of-thought, thus overriding/overcoming the hitherto ever present 'human relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩', underlying prior successive registry-worldviews/dimensions destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>. In more explicit terms, this 'conundrum of discrepancy/sundering in ontologisation/ontological-veracity/aestheticisation-towards-ontology along human registry-worldview's/dimension's institutionalisation formation' speaks to the 'social-and-institutional-dissipative-integration of any human originariness/reifying/intellectualising—idealising/transcending/sublimating–

meaningfulness-and-its-institutionalisation as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’; as so-reflected with the susceptibility to variedly teleologically-degraded ontological-performance[72]-<including-virtue-as-ontology> in a ‘dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance[72]-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 implicited stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation’ failing to

factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation as to a 'dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance[72]-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>'. Ultimately, with respect to social-stake-contention-or-confliction the effectively practised meaningfulness-and-its-institutionalisation while guided/constraint/structured by such originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation theoretical-and-practicable-projected-outcome elicited positive-opportunism[76], generalised human behaviour to various extends actually becomes operatively and anticipatively aware by itself (as reflected by its covertly uttered <~~amplituding~~/formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩ that varyingly betray/reconstrues-of the originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation) of this possibility of discrepancy/sundering from originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation (not only as to undermining the former conceptual completeness but evolving with the contextual immediacy perceived underlying aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) with respect to social-stake-contention-or-confliction, and as generalised human behaviour varyingly assume existentially constraint pragmatic inclinations and notional~firstnaturedness—temporal-to-intemporal-dispositions-

<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as of varying thresholds of constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> in relating with such originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation. This points to the need to assume a notional construal cognisant and integrating the de-mentative/structural/paradigmatic implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, as the 'dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance[72]-<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>' speaks to the susceptibility of the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> (addressed as of originariness-parrhesia,–as–spontaneity-of-aestheticisation) to teleologically-degraded ontological-performance[72]-<including-virtue-as-ontology> and more profoundly so specifically with enculturated/endemised postlogism[78] and conjugated-postlogism[78] social and institutional manifestations, and with regards to many social-stake-contention-or-confliction circumstances of poor social and institutional accountability. Basically, the bigger point here is that however the socially transformative implications as of prior originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-

and-its-institutionalisation and beyond the elicited positive-opportunism[76] underlying deferential-formalisation-transference, there is much more involved in overall social and institutional [56]meaningfulness-and-teleology[100] as to the 'dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance[72]-<including-virtue-as-ontology> at destructuring-threshold-⟨uninstitutionalised-threshold[102]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>'. This may be overlooked in critical ways as to the critical fact that prior 'secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' idealising/transcending/sublimating doesn't necessarily speak of an outright/absolute prospective inclination for human dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) for the possibility of renewed originariness-parrhesia,–

as–spontaneity-of-aestheticisation to induced prospective ‘secondnatured-institutionalisation existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ idealising/transcending/sublimating; as a naïve and [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] registry-worldview/dimension [84]reference-of-thought including our positivism–procrypticism may falsely project of itself (beyond-the-consciousness-awareness-teleology[100]-<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>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩’ 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>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩’ (as to shiftiness-of-the-Self[92] and corresponding [56]meaningfulness-and-teleology[100] 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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩, and as further surreptitiously enabled with sophistic/pedantic dispositions predisposed to articulate [56]meaningfulness-and-teleology[100] in terms eliciting human temporality[99]/shortness but then of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-completeness[88] [56]meaningfulness-and-teleology[100]’ as required for

prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100] as of relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩'); as what marks out prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, and this 'notionally protracted dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] conception' as of notional~deprocrypticism is what underlies the homeliness in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], 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/measuringinstrument[1]' as enabling 'corresponding possibilities of [56]meaningfulness-and-teleology[100] transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' with regards to the successive registry-worldview's/dimension's [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100]. 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] conception of value-construction and overall [56]meaningfulness-and-teleology[100] 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 [80]presencing—absolutising-identitive-constitutedness[13] conception of value-construction and overall [56]meaningfulness-and-teleology[100]' (as to its destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> induced <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩) for the possibility of prospective transvaluation as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (so underlied as of the parrhesiastic seeding-promise-of-human-subpotency-ontological-performance[72]-<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity), and this is effectively instigated/originated by the human capacity for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] 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 [56]meaningfulness-and-teleology[100] but rather as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-contiguity[67]—of-the-human-institutionalisation-process[68], 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–[56]meaningfulness-and-teleology[100]. The implication here is that all human knowledge is necessarily for-human-studies/for-human-constructs whether with regards to the social or the natural sciences; as to the fact that all such knowledge is ever only referenced/registered/decisioned in the human consciousness (individual consciousness and

collective consciousness respectively as to direct knowledge and indirect knowledge as of deferential-formalisation-transference implications) and functions to broaden-the-latitude-of-human-collective-consciousness with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in existence. The very possibility for prospective human knowledge generation thus calls for human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ given the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, with such human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ speaking of true humanity projection for prospective secondnaturing institutionalisation (that goes on to broaden-the-latitude-of-human-collective-consciousness), and so over the wrongfully elicited self-satisfaction of sophistic/pedantic [80]presencing—absolutising-identitive-constitutedness[13] in existential-extrication-as-of-existential-unthought failing to address the [104]universal implications of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. This underlying human knowledge-notionalisation is what speaks of the distinction between the physician and quack-doctor, the technician/engineer and the scammer, the intellectual and the sophist, etc. Critically, the former as involved in prospective originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation bluntly profess that 'human temporality[99]/shortness

<~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩' is in want for secondnatured knowledge and institutionalisation, and so as to the former human limited-mentation-capacity-deepening[53] (as to the specifically cultivated arts/skills and time investment, and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment[66]). In the bigger picture, this speaks to a human socially expanded framework of deferential-formalisation-transference as to various cultivated skills/arts and time investment with their knowledge deferential-formalisation-transference validation as of the supposedly coherent ontological-commitment[66]; and implying a greatly expanded human collective consciousness as of differing for-human-studies/for-human-constructs of originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation. On the other hand, what is typical about quack-doctors, scammers, sophists, etc. with regards to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint is a predilection for eliciting the idea that 'human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩' is basically of competent judgment (notwithstanding the latter's underlying banal framework as to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-

deepening[53]). It is on the basis of 'so-prepping the human ego' in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in the very first place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual disenfranchisement/swindling/corruption/dispossession; as in effect, overall sophistry as to its underlying social-vestedness/normativity-<discretely-implied-functionalism> undermining of human dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] is effectively about discouraging the possibility for prospective humanity to manifest. But then this intellectualism and sophistry conundrum underlying knowledge-notionalisation (as of prospective human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology), de-mentatively/structurally/paradigmatically marks all human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to 'the uninstitutionalised-threshold[103] attendant framework of lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩-or-understanding-of-ontological-primemovers-totalitative-framework[73]-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-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, as to the possibility for genuine human reification[87] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) 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 [56]meaningfulness-and-teleology[100] capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such ‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) is predicated upon and drags along the

shiftiness-of-the-Self[92] as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in [80]presencing—absolutising-identitive-constitutedness[13] as [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)', and so towards humankind's supposed future (as of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology); and in many ways this [47]historicity-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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> relevant to [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. Such [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition override prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation possibilities, and the prospect for the future is ever so tied down to the psychological entrapment of prior human stake-contention-or-confliction framework that nullifies the possibility for renewal of humanity. Institutionalised [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition thus foregoes the construal of human [56]meaningfulness-and-teleology[100] as a construct of re-originariness/re-origination of [56]meaningfulness-and-teleology[100] as to human limited-mentation-capacity-deepening[53] so-implied from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective as to [55]maximalising-recomposuring-for-relative-

ontological-completeness[88]—unenframed-conceptualisation and rather adopts the temporality[99]/shortness comfort as of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation hanging on to [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition [80]presencing—absolutising-identitive-constitutedness[13] notional framework of human stake-contention-or-confliction. [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition thus involves a [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating conception of social-vestedness/normativity-<discretely-implied-functionalism> as to an underlying human psychological entrapment (as of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) that is incapable to re-stake/put-back-at-stake [56]meaningfulness-and-teleology[100] out of its [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition social-vestedness/normativity-<discretely-implied-functionalism> in order to reflect the true prospective overall aestheticisation–and–aestheticisation-towards-ontology as to the unbridled ontological-normalcy/postconvergence epistemic/notional~projective-perspective re-originariness/re-origination of human limited-mentation-capacity-deepening[53]. 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is bound to 'make its own weather' rather as from human-subpotency temporality[99]/shortness; wherein 'invested' institutional and theoretical/conceptual postures take on an essence all of their own, and so independently and overlooking the precedence of existential-reality for the possibility for prospective sublimation and knowledge-reification[87] and failing to 'effectively re-stake/put-back-at-stake in re-

originariness/re-origination the capacity of human ontological-performance[72]-<including-virtue-as-ontology> in a renewing originariness-parrhesia,–as–spontaneity-of-aestheticisation' over already set/established/determining prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, and so failing to be responsive to the fact that human limited-mentation-capacity-deepening[53] rather invokes prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ for re-originariness/re-origination (and as ever always such destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as speaking to its own exceptionalism in a naïve [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] posture instead of the true instigative exceptionalism of the underlying ontological-contiguity[67]—of-the-human-institutionalisation-process[68]). This temporal/shortness disposition to fail re-originariness/re-origination is of overall social recurrence as to human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-

subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’; and so in all situations particularly those poorly constrained to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Such that such ontologically-flawed [80]presencing—absolutising-identitive-constitutedness[13] becomes a psychological entrapment of an overwhelming presence hardly capable of profound re-originariness/re-origination but for its thresholding to the accrued [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition perception of temporal/shortness human stakes-contention-or-confliction framework; with the consequence that this mitigates the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of [47]historicity-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– meaningfulness-and-teleology) 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/aloofness 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 ‘[80]presencing—absolutising-identitive-constitutedness[13]-of–

[56]meaningfulness-and-teleology[100] given [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition'. Thus, the possibility for the generalised human subject capacity for consciousness sublimation is seized up and constrained in such socially and institutionally bureaucratising and deterministic frameworks that now de-mentatively/structurally/paradigmatically determine the possibilities of human consciousness sublimation as to their abstracted defining conception of human stake-contention-or-confliction (as of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. Today, many agile initiatives allowing more or less for the expression of the human subject imaginary and so specifically with start-up entrepreneurship increasingly highlight that in many ways traditional social-and-institutional-frameworks-of—referencing/registering/decisioning are suboptimal conceptualisations of human consciousness sublimation possibilities as to their thoroughgoing beholdenness to '[80]presencing—absolutising-identitive-constitutedness[13]-of–[56]meaningfulness-and-teleology[100] given [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition' bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the 'direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100]' the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the

comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation–and–aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100] with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events[37] like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of 'a [80]presencing—absolutising-identitive-constitutedness[13]-of–[56]meaningfulness-and-teleology[100] given [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition' that passivises and blanks thus undermining/stifling the possibility for prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. While a traditional conception of human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—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'

[80]presencing—absolutising-identitive-constitutedness[13]/constitutedness[13] apriorising/axiomatising/referencing–conceptualisation perspective thus supposedly rendering irrelevant their analysis as of inherent ontological-veracity (as to supposedly coherent ontological-commitment[66] with regards to the 'full-conflatedness[12] of apriorising/axiomatising/referencing–conceptualisation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), 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-completeness[88] perspective is actually unfounded and rather speaks to prior relative-ontological-incompleteness[89] manifestation of human [80]presencing—absolutising-identitive-constitutedness[13]/constitutedness[13] (as to [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications of human limited-mentation-capacity). The reality of the dynamic relation between human apriorising/axiomatising/referencing—constitutedness[13] and apriorising/axiomatising/referencing—conflatedness[12] of apriorising/axiomatising/referencing–conceptualisation (as to the successive relative-ontological-completeness[88] registry-worldviews/dimensions adopted human [84]reference-of-thought ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for [56]meaningfulness-and-teleology[100] with respect to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), as reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with: base-constitutedness[13] at recurrent-utter-uninstitutionalisation, first-level [80]presencing—absolutising-identitive-constitutedness[13] at base-institutionalisation–ununiversalisation, second-level [80]presencing—absolutising-identitive-constitutedness[13] at [104]universalisation–non-positivism/medievalism, third-level [80]presencing—

absolutising-identitive-constitutedness[13] at our positivism–procrypticism, and prospectively full-conflatedness[12] at prospective deprocrypticism; rather speaks to a more fundamental driver as to underlying ontological-veracity (as to supposedly coherent ontological-commitment[66] with regards to the 'full-conflatedness[12] of apriorising/axiomatising/referencing–conceptualisation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) but that such a reality is oblivious to the traditional construal in [80]presencing—absolutising-identitive-constitutedness[13]/constitutedness[13] 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 [80]presencing—absolutising-identitive-constitutedness[13]. This is so inherently because of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [80]presencing—absolutising-identitive-constitutedness[13]/constitutedness[13] in relative-ontological-incompleteness[89] (that is, in epistemic-abnormalcy/preconvergence[30] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) will rather imply its corresponding apriorising/axiomatising/referencing–conceptualisation of 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction' (and this is no more correspondingly different from the relative-ontological-

incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ human-subpotency reflexivity of existence as to say the 'health epiphenomenon of existence' in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with 'various registry-worldviews/dimensions shallow [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [80]presencing—absolutising-identitive-constitutedness[13]/constitutedness[13] apriorising/axiomatising/referencing–conceptualisation of healthcare' as to their successive relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩). In both cases it is rather from the full [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as to ontological-primemovers-totalitative-framework[73] that the ontological-veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment[66] with regards to the 'full-conflatedness[12] of apriorising/axiomatising/referencing–conceptualisation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) truly reflects the deterministic epistemic causality of existential sublimation manifestation, and so over any such conceptualisation of 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-

discrete-social–value-construction', rather in shallow [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [80]presencing—absolutising-identitive-constitutedness[13]/constitutedness[13] of apriorising/axiomatising/referencing–conceptualisation (and not full-conflatedness[12] of apriorising/axiomatising/referencing–conceptualisation with existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Such prospective ontological-normalcy/postconvergence epistemic/notional~projective-perspective of re-originariness/re-origination is of the most profound [45]<~~amplituding/~~formative–epistemicity>causality conceptualisation of human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring as to human limited-mentation-capacity-deepening[53], that is, as driven as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity'. This reality speaks to human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-

faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ', as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; 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–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor') successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] so-construed as 'generating varying human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as to their pre-eminence as of their 'prospectively projected relative-ontological-completeness[88] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩'. It is rather such an ontological-normalcy/postconvergence conceptualisation as reflected by the

ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as to ontological-primemovers-totalitative-framework[73] in full-conflatedness[12] of apriorising/axiomatising/referencing–conceptualisation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression imbued ontological-veracity (reflected in supposedly coherent ontological-commitment[66]) that actually reflects the underlying notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> of existence/existential-reality speaking of ontological-contiguity[67], whereas the [80]presencing—absolutising-identitive-constitutedness[13]/constitutedness[13] 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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] speaking of their discreteness as not reflecting ontological-contiguity[67] as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective (since there are not in full-conflatedness[12] of apriorising/axiomatising/referencing–conceptualisation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression imbued ontological-veracity). This human-subpotency 'fatedness-of-

sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ' (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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) can be observed with the traditional first peoples like the pygmies. As for instance the very basic initiation of trading/exchange itself with the 'other person' as to the possibility of developing community is as of human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-

faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ', wherein an item of trade/exchange is placed at a neutral location/spot in the hope that the other will take it and reciprocate out of ontological-good-faith/authenticity[69] with a satisfactory trade/exchange item (and so with the very real possibility that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity[64]), and so as to their underlying correspondingly 'instigatable/promptable ontological-good-faith/authenticity[69] or ontological-bad-faith/inauthenticity[64] apriorising/axiomatising/referencing–conceptualisation', with 'mutually-and-completementarily instigated/prompted ontological-good-faith/authenticity[69] apriorising/axiomatising/referencing–conceptualisation' inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—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/authenticity[69] or ontological-bad-faith/inauthenticity[64] apriorising/axiomatising/referencing–conceptualisation' ontologically precede and define the possibility for the creative dynamics of human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—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-reification[87] and human registry-worldview's/dimension's institutionalisation in a [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ dynamics of the human [84]reference-of-thought, as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism, base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-rules—[104]universalisation–non-positivism/medievalism [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, positivism–procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and prospectively notional~deprocrypticism preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-contiguity[67]'>). It can be appreciated that without perceived reciprocity out of ontological-good-faith/authenticity[69], as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70],–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65], an ontologically natural and mutually consenting underlying framework of human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring is not sustainable but for where any such party is of 'overall-survival constrained to the perceived ontological-bad-faith/inauthenticity[64] 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–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring lies with the 'totalitative implications as to the pre-eminence of ontological-good-faith/authenticity[69] in the dynamics of ontological-good-faith/authenticity[69] by ontological-bad-faith/inauthenticity[64] perception by all parties involved' as so-perceived by the parties rather as of 'prospectively projected relative-ontological-completeness[88] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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 (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ' is the instigative driver of human social relationships for clanic formations and breakups associated with early human migratory dynamics together with their institutional formations and breakups/diversification as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, 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 [80]presencing—absolutising-identitive-constitutedness[13]/constitutedness[13] of apriorising/axiomatising/referencing–conceptualisation) as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring is actually of shallow [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in relative-ontological-incompleteness[89], as human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ' rather inherently implies that the true underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring lies with 'prospectively projected relative-ontological-completeness[88] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-completeness[88]-by-reification[87]/contemplative-distension[26] (and this effectively explains everything in ontological-

contiguity[67] and notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> and so in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as from relative-ontological-incompleteness[89] to prospective relative-ontological-completeness[88] as there is nothing left to be explained about the human-subpotency phenomena, unlike the notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'

[45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [80]presencing—absolutising-identitive-constitutedness[13]/constitutedness[13] of apriorising/axiomatising/referencing–conceptualisation perspective in relative-ontological-incompleteness[89] as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring (as it rather becomes prospectively from the relative-ontological-completeness[88] perspective a <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩, beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]). This point out that just as prior registry-worldviews/dimensions

specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-performance[72]-<including-virtue-as-ontology> transcendental-enabling/sublimating/~~supererogatory~~de-mentativity reflexivity in ecstatic-existence, this ontological-normalcy/postconvergence [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of its prospective relative-ontological-completeness[88] equally implies its correspondingly more profound human-subpotency ontological-performance[72]-<including-virtue-as-ontology> transcendental-enabling/sublimating/~~supererogatory~~de-mentativity reflexivity in ecstatic-existence with regards to the prospective ontological-veracity of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought re-originariness/re-origination construction-of-the-Self [56]meaningfulness-and-teleology[100] as to its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring projection of prospective postconverging/dialectical-thinking[20]–qualia-schema (over our [80]presencing—absolutising-identitive-constitutedness[13] as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought preconverging/dementing[19]–qualia-schema). Critically, from the notional~deprocrypticism/<~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought epistemic/notional~projective-perspective ontological-normalcy/postconvergence (beyond any relative-ontological-incompleteness[89] given registry-worldview/dimension [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], which basically 'projects a unified

referencing construal of [56]meaningfulness-and-teleology[100] as of postconverging/dialectical-thinking[20]–qualia-schema' wrongly implying 'an absolute-coherent-rationalising-framework of [56]meaningfulness-and-teleology[100]' that fails to reflect from the prospective relative-ontological-completeness[88] perspective its preconverging/dementing[19]–qualia-schema), the projection of 'an absolute-coherent-rationalising-framework of [56]meaningfulness-and-teleology[100]' is actually of unreal ontological-veracity as to the effective temporal ontological-performance[72]-<including-virtue-as-ontology> at any given registry-worldview's/dimension's uninstitutionalised-threshold[103]. The reality at any such uninstitutionalised-threshold[103] is rather one of 'dynamically-convergent-rationalising-frameworks of [56]meaningfulness-and-teleology[100] of differing ontological-performance[72]-<including-virtue-as-ontology> implications' hence defining both the given institutionalisation/constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and its destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>. This effectively 'dynamically-convergent-rationalising-frameworks of [56]meaningfulness-and-teleology[100] of differing ontological-performance[72]-<including-virtue-as-ontology> implications' reflects the fact that human [56]meaningfulness-and-teleology[100] operate along criss-crossing rationalising-frameworks: as of 'social-rationalisation–as–reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation construed as of token/emblematic absolute (and thus equally giving rise to the possibility of its temporality[99]/shortness articulation as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩' as of its uninstitutionalised-threshold[103]) as defining the given registry-worldview/dimension [56]meaningfulness-and-teleology[100], and secondly 'the ordering-of-values within the scope of the social-rationalisation–as–

reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation construed as of token/emblematic absolute', and thirdly 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of the social-rationalisation–as–reproducibility—mathesis/motif/thrownness-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–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor'. This theoretical elucidation is critical from the notional~deprocrypticism/<~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought ontological-normalcy/postconvergence epistemic/notional~projective-perspective of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26], 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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ reasoning-through/messianic-reasoning; to further broaden-the-latitude-of-human-collective-consciousness; beyond the [81]procrypticism–or–disjointedness-as-

of-[84]reference-of-thought 'gimmickiness of consciousness' (as to the blanking and passivity associated with its <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩) to the requisite prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought 'sublimation of consciousness', as the latter's protensive–self-consciousness prospectively overcome human relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. This disambiguation of ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'dynamically-convergent-rationalising-frameworks of [56]meaningfulness-and-teleology[100] of differing ontological-performance[72]-<including-virtue-as-ontology> implications' speaks to the fact that, as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective, the ontological-performance[72]-<including-virtue-as-ontology> of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (rather operantly construable as temporal-to-intemporal individuations) reflect a 'formative underlying human decoherencing-structure—of–[56]meaningfulness-and-teleology[100]-for-institutionalisation' in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. The 'imaginary of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought' is a projection towards the prospective sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> bound to overcome our

positivism–procrypticism desublimating [47]historicity-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–[56]meaningfulness-and-teleology[100]-for-institutionalisation' as to its hitherto recurrent instigation of human relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. Desublimating [47]historicity-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-deepening[53] as of its decoherencing-structure—of–[56]meaningfulness-and-teleology[100]-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–[56]meaningfulness-and-teleology[100]-for-institutionalisation stifling/stalling of the full possibility of prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. Desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition aestheticisation–and–aestheticisation-towards-ontology decoherencing-structure—of–[56]meaningfulness-and-teleology[100]-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–[56]meaningfulness-and-teleology[100]-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 [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment that ultimately denatures the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of–[56]meaningfulness-and-teleology[100]-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 [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment with respect to the overall prospective sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> (which de-mentatively/structurally/paradigmatically seems to be entrapped/stifled in human taxingness-of-originariness). Effectively, human decoherencing-structure—of–[56]meaningfulness-and-teleology[100]-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–[56]meaningfulness-and-teleology[100]-for-institutionalisation (as to 'abstractly projected finality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]') for prospective sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>, patently makes obvious what the true implications of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought project with respect to its dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] re-originariness/re-origination conceptualisation in relation to our present positivism–procrypticism aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100]. This is reflected in the projected underlying ontological-performance[72]-<including-virtue-as-ontology> divergent relation between [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (as constrained to human taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) and prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as implied at all uninstitutionalised-threshold[103] is what underlies the notionally-collateralising inclination of human [56]meaningfulness-and-teleology[100] as of any given registry-worldview/dimension in relative-ontological-incompleteness[89]; speaking in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as ‘an overall human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect’ for corresponding human consciousness sublimation. But then the implication of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as supposedly superseding human relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-(<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-contiguity[67]—of-the-human-institutionalisation-process[68] as to the obviating of its decoherencing-structure—of–[56]meaningfulness-and-teleology[100]-for-institutionalisation induced [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (beyond the implications of taxingness-of-originariness as to: what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)'; such that the notional~deprocrypticism potential is 'a wholly other of [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition' as to the implications of its re-originariness/re-origination for prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> beyond foregone aestheticisation–and–aestheticisation-towards-ontology in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (in truly reflecting the 'full human-subpotency potentiation' as to the most profound human capacity for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]). Its defining question is whether and how can the human reconstrue [56]meaningfulness-and-teleology[100] in re-originariness/re-origination beyond its trailing/dragging foregone aestheticised [56]meaningfulness-and-teleology[100] construal? This limitativeness of [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment 'defining naiveties and complexes' as to human shiftiness-of-the-Self[92] as of its [80]presencing—absolutising-identitive-constitutedness[13] (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 [80]presencing—absolutising-identitive-constitutedness[13] as the very seeding disposition for [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation–and–aestheticisation-towards-ontology framework; such that the propensity for human [56]meaningfulness-and-teleology[100] to be instigated (as to human limited-mentation-capacity-deepening[53] before any construable human panoramic-sublimating-criticality outcome of [56]meaningfulness-and-teleology[100]) has ever always been bound to take 'a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology' (as of the defining 'originariness-by-reproducibility-laddering effect of human ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' (with regards to human living-development–as-to-personality-development or institutional-development–as-to-social-function-development or Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-contiguity[67]) by its [80]presencing—

absolutising-identitive-constitutedness[13] that undermines the '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>' (inducing notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>). Thus as of ultimate human [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought ideality/imaginary–as-to-its-sublimation-beyond-prior-aestheticisation paradox: 'human originariness-by-reproducibility-laddering effect' underlying [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition speaks to the 'succession of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of registry-worldviews/dimensions [56]meaningfulness-and-teleology[100]' (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 [56]meaningfulness-and-teleology[100]' towards the ultimately reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> and ontological-contiguity[67] as of ontological-normalcy/postconvergence; however, prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought

[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> is about human re-orginariness/re-origination as of ontological-normalcy/postconvergence exclusively, as to its obviating of prior desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition for prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as unbeholdening to the 'successive notional~discontiguities/epistemic-discontiguities—as-preconverging/dementing[19]–qualia-schema failing to achieve notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as to ontological-contiguity[67]' in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (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–[56]meaningfulness-and-teleology[100]). Such that, prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought (with respect to obviating of prior desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition imbued ontological-performance[72]-<including-virtue-as-ontology>) implies the superseding of the ontological-veracity of such [80]presencing—absolutising-identitive-constitutedness[13] human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—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–[56]meaningfulness-and-teleology[100]), 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-commitment[66] 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-completeness[88]-by-reification[87]/contemplative-distension[26] and thus marring prospective historicality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. 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-contiguity[67]—of-the-human-institutionalisation-process[68] as to [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications with regards to 'prospective taxingness-of-originariness'. [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications rather speaks of human limited-mentation-capacity 'paradoxical prior epistemic reinfusion (as of prior notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) into the supposed construal of prospective ontological-veracity–as-to-inherent-ontological-contiguity[67] in the face of 'manifest existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing—conflation ' rather veridically construable in the prospective apriorising/axiomatising/referencing transepistemicity (as of prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>)'. [47]historicity-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-contiguity[67] at its prospective uninstitutionalised-threshold[103]; speaking of a state of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in relative-ontological-incompleteness[89] in relation to the now prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> of the relative-ontological-completeness[88], as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective. Effectively, [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing–psychologism of (relative-ontological-incompleteness[89] of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) and apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness[88] in prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>), can be reflected historially 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–episteme[5] implied by Galileo and further conceptually articulated by Descartes' thinking proposition as to its mathesis [104]universalis implications, such that it is as of a crossgenerational transformation/~~supererogatory~~de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full

de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100]. Likewise, this insight can be extended in reflecting the [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of 'an engrained traditional non-universalising conceptualisation of the world' incapable/could-not-bring-itself to mentally process the implications of the nascent [104]universalising-idealisation attitude/mental-disposition/care–and–episteme[5] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing—conflation ', thus inducing its notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as to the fact that notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> is now implied prospectively as of prospective relative-ontological-completeness[88] 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–procrypticism [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100]; reflected as the epistemic insufficiency of our 'gimmickiness of consciousness' with regards to the potential for re-originariness/re-origination beyond [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition inclination now reflected as prior notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>, as so-construed projectively from the prospective ontological-normalcy/postconvergence epistemic/notional~projective-perspective of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought in prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>. Human limited-mentation-capacity-deepening[53] as to its prospective apriorising/axiomatising/referencing–psychologism recovery of notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> with regards to 'manifest existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing—conflation ' (overcoming the prior apriorising/axiomatising/referencing–psychologism 'loss of notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>' now of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) is rendered possible by human metaphoricity[57]-of-aestheticisation—as-of-'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-

conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)-totalising-entailing-instigation,-process,-and-outcome-of-re-originariness-of-aestheticisation'-in-preserving-notional-contiguity/epistemic-contiguity[62]-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity[67]. 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/measuringinstrument[3] [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition enters into at its uninstitutionalised-threshold[103] in its epistemic construal of prospective base-institutionalisation–ununiversalisation, likewise the latter in its epistemic construal of prospective [104]universalisation–non-positivism/medievalism, and likewise the latter in its epistemic construal of prospective positivism–procrypticism, and the latter as well in its epistemic construal of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought; as so-reflected from the relative-ontological-completeness[88] implied notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–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–[56]meaningfulness-and-teleology[100]) [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is associated with uninstitutionalised-threshold[103] as so-reflected by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'recurrently renewed [84]reference-of-thought-level and [84]reference-of-thought-[85]devolving-level apriorising/axiomatising/referencing–psychologism for

conceptualisation of [56]meaningfulness-and-teleology[100]' so-underlined by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor; and [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition speaks of the successive registry-worldviews/dimensions states of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>, so-construed in their given [80]presencing—absolutising-identitive-constitutedness[13] eliciting an underlying sense of 'drift/homelessness/destitution of [56]meaningfulness-and-teleology[100]' in dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of any given registry-worldview/dimension and eliciting the prospect for 'renewed [84]reference-of-thought-level and [84]reference-of-thought-[85]devolving-level apriorising/axiomatising/referencing–psychologism of conceptualisation of [56]meaningfulness-and-teleology[100]' as of 'prospectively projected relative-ontological-completeness[88] in dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩'. Hence [47]historicity-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-performance[72]-<including-virtue-as-ontology>' with respect to prospective relative-ontological-completeness[88] existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression at

its uninstitutionalised-threshold[103] (where it induces the notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology relative to the 'requisite prospective apriorising/axiomatising/referencing–conceptualisation implied notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–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-performance[72]-<including-virtue-as-ontology> as to prospective relative-ontological-completeness[88] existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is so-reflected with the mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–and–aestheticisation-towards-ontology of any such registry-worldview's/dimension's underlying intellection induced [56]meaningfulness-and-teleology[100] infrastructure (whether positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, [104]universalisation–non-positivism/medievalism, base-institutionalisation–ununiversalisation or recurrent-utter-uninstitutionalisation) and its corresponding hegemonising institutional and social narratives, as to their notionally-collateralising framework of [56]meaningfulness-and-teleology[100] increasingly construing their defining prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor (reflecting their uninstitutionalised-threshold[103]) rather as

imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable as to their given [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment (in notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology) induced lack of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] and its relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. Dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-contiguity[67]—of-the-human-institutionalisation-process[68]; and it is this dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> (over the 'saturation of ontological-performance[72]-<including-virtue-as-ontology>' of prior aestheticisation–and–aestheticisation-towards-ontology apriorising/axiomatising/referencing–conceptualisation in notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) for the prospective sublimation of aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100] apriorising/axiomatising/referencing–psychologism of conceptualisation as of 'renewed notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>' (so-construed as human limited-mentation-capacity-deepening[53] as of 'prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ recovery of notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100] apriorising/axiomatising/referencing–psychologism conceptualisation') that is entailed in the very notion of human [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as reflected with renewed apriorising/axiomatising/referencing–psychologism as to prospective postconverging/dialectical-thinking[20]–qualia-schema over prior preconverging/dementing[19]–qualia-schema. The implication here is that the overcoming of any [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is intimately tied to human limited-mentation-capacity-deepening[53] as to psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring so-implied as its prospective construction-of-the-Self as of its dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]. Insightfully, while with prior registry-worldviews/dimensions human consciousness sublimation ontological-performance[72]-<including-virtue-as-ontology> had rather assumed 'an overall human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect' (involving 'a notionally-collateralising inclination detour of aestheticisation–and–aestheticisation-towards-ontology' as to the underlying 'notionally–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor'), the requisite protensive–self-consciousness of prospective notional~deprocrypticism is one that as to its full grasp/understanding/[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ of the rede-mentating/restructuring/reparadigming possibilities of prospective human aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100] should be amenable to a self-consciousness projection that should be able to engage with its corresponding level of taxingness-of-originariness (as to its own 'humanity-sublimation homework' at its given supposed growth/maturity at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) in adopting a re-originariness/re-origination consciousness sublimation over [47]historicity-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-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-

susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-

(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)). Thus (as it projects beyond human 'social-stake-contention-or-confliction [80]presencing—absolutising-identitive-constitutedness[13] psychological entrapment' imbued notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology), prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as the 'wholly other' of [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition speaks to the succession of human edgy/incisive/astute renewed aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100]. Thus the prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of notional~deprocrypticism 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, given that prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> is more than just the prospective reproducibility potential of aestheticisation–and–aestheticisation-towards-ontology but is actually the 'equalisation of all [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> aestheticisation–and–aestheticisation-towards-ontology': as to imply that 'dimensionality-of-sublimating[24]-

⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of recurrent-utter-uninstitutionalisation' = 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of base-institutionalisation–ununiversalisation' = 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of [104]universalisation–non-positivism/medievalism' = 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of positivism–procrypticism', (even as their mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–and–aestheticisation-towards-ontology do not equate 'as of their differing positive-opportunism[76] preconverging/postconverging–de-mentating/structuring/paradigming of underlying [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as to prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint'); and so-construed as 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ for notional~deprocrypticism/deprocypticism dimensionality' as of a prospective imaginary/ideality of human consciousness sublimation beyond just mere secondnaturing reproducibility aestheticisation–and–aestheticisation-towards-ontology. Thus

this underlying dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (as 'equalisation of all [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension as to its prospective superseding of human relatively-shallow-frame-of-elicited-positive-opportunism[76]-of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩.

Critically, dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ underlying the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (with regards to the overall manifest ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'human aestheticisation–and–aestheticisation-towards-ontology originariness-by-reproducibility-laddering effect') contrastively speaks of a dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/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-contiguity[67]—of-the-human-institutionalisation-process[68] (as to the implications of the lack of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]), 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/inauthenticity[64] (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]), so-reflected in its <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[12]–narratives—of-the-[84]reference-of-thought–[7]categorical-imperatives/axioms/registry-teleology[100]⟩; further speaking of the differentiation of these two dimensionalities as of originariness/mere-reproducibility, driveness/mere-function, sublimation/mere-gimmickiness, reification[87]/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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. This highlights that the the epistemic-instigation of prospective notional~deprocrypticism contemplation is necessarily as of disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70],–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity[64]~preconverging–de-

mentating/structuring/paradigming[65] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, 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-'motif-and-apriorising/axiomatising/referencing'[102] of human-subpotencies ontological-performance[72]-<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so over the purported inherent human-subpotency/mortal perspective pre-eminence over the sublimating-over-desublimating implications of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Thus more than just about 'prospective succession' as to the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ beyond mere reproducibility. Prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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-completeness[88]-by-reification[87]/contemplative-distension[26] projection reflexivity in ecstatic-existence'. Ultimately, the very conception of human limited-mentation-capacity-deepening[53] underlying metaphoricity[57]-of-aestheticisation—as-of-'dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)-totalising-entailing-instigation,-process,-and-outcome-of-re-originariness-of-aestheticisation'-in-preserving-notional-contiguity/epistemic-contiguity[62]-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity[67] is tied to human ontological-performance[72]-<including-virtue-as-ontology>; as to the possibility for 'prospectively recovering notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100]' faced with the 'saturation of ontological-performance[72]-<including-virtue-as-ontology>' at the uninstitutionalised-threshold[103] of the relative-ontological-incompleteness[89] (inducing its notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100]) with respect to prospective relative-ontological-completeness[88] existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; even as any specific human [80]presencing—absolutising-identitive-constitutedness[13] (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 [47]historicity-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– meaningfulness-and-teleology) obviate human appreciation and cultivation of its prospective consciousness sublimation as of the prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of deprocrypticism. Metaphoricity[57]-of-aestheticisation—as-of-'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩-totalising-entailing-instigation,-process,-and-outcome-of-re-originariness-of-aestheticisation'-in-preserving-notional-contiguity/epistemic-contiguity[62]-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity[67] very much explains the diversification as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence, cultural practices, etc., as 'manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human [56]meaningfulness-and-teleology[100]'. In this regards and more fundamentally (and as it is reflected in the aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100] of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology), [47]historicity-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-[47]historicity-tracing~inhibited-mental-aestheticising as from human-subpotency epistemic/notional~projective-perspective of ontological-performance[72]-<including-virtue-as-ontology> (in contrast to the ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness of bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising, as from ontological-normalcy/postconvergence epistemic/notional~projective-perspective of ontological-performance[72]-<including-virtue-as-ontology> as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Insightfully, ecstatic-existence (existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is not beholden to human [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] with regards to human mental-aestheticisation—architectonically-consigning–aestheticised-perceptibility-and-disposition as of human-subpotency beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising. While it is human mental-aestheticisation—architectonically-consigning–aestheticised-perceptibility-and-disposition that underlies '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of [56]meaningfulness-and-teleology[100]' as to postconverging/dialectical-thinking[20]–qualia-schema—mental-aestheticisation-attribution and preconverging/dementing[19]–qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-'<~~amplituding/~~formative–epistemicity>totalising~pseudoconflation/conflation -of-human-

limited-mentation-capacity'-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor'), 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–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring' out of the very same process of '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of [56]meaningfulness-and-teleology[100]'; 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising (as from any priorly given 'reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reference-point of beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-

aestheticising)', such that prospective notional~deprocrypticism mental-aestheticisation as predicated upon its dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ is rather skewed towards bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising (beyond reproducibility-of-aestheticisation) as of increasingly unbeholdening-becoming to reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually, all prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising with respect to their ontological-performance[72]-<including-virtue-as-ontology> are priorly of bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising is the full-depth of the potential to aesthetically reflect the implications of the full-potency of ecstatic-existence). The [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-

totalising-entailing,-as-to-entailing-[45] <~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of institutional-being-and-craft in our positivism–procrypticism age is one 'that in many ways implies an abandonment of even the reality of prior human thoughtfulness that led to its present as its present is construed as of decisively absolutised capacity of thought', thus falsely rendering/construing of human capacity in its present 'the exceptional capacity of excogitation' unwary of its own ontological-impertinence as to the need to projectively integrate the preconverging/postconverging–de-mentating/structuring/paradigming implications (as to 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]) of excogitation in its own present and the prospective projection implications (as so-reflected herein with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] conception). This occlusivity of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation-as-to-existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]' even as notable natural scientists as to their candid knowledge-reification[87] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ projects as truly science and knowledge; and so, as its disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> and desublimation/gimmickiness is poorly inclined as to its blurriness[7] to be critically exposed to the validative/invalidative sublimating-over-desublimating implications of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (as it hardly recognises the epistemic pre-eminence of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> and the consequential 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]), as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification[87] and elucidation of true thought for justifying its deferential-formalisation-transference beyond its mere institutional pre-eminence, and 'an alien exercise of supposed intellectualism' that fails to truly engage with critiques as it is surreptitiously involved in extra-intellectualism rather than reify and argue/prove/disprove speaking of a political development that can only undermine true human knowledge-reification[87] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as so-effectively pointed out by Baudrillard), and as eventually the tool of the sophist is wielded as to a supposedly intellectual approach that increasingly overlooks true knowledge-reification[87] work rather turning to the surreptitious eliciting of the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as it hardly portrays the requisite dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, in a stance that is oblivious to the recurrent need for metaphoricity[57]-of-

aestheticisation—as-of-'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩-totalising-entailing-instigation,-process,-and-outcome-of-re-originariness-of-aestheticisation'-in-preserving-notional-contiguity/epistemic-contiguity[62]-by-the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-contiguity[67] underlying the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with regards to the fact that as of 'their totalising-entailing instigating/process/outcome conception' defining/critical notions like democracy, independent press, human sovereignty, social emancipation, etc. are increasingly losing their sparkle in want for their prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ over the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ now increasingly inducing sovereign disenfranchisement/swindling/corruption/dispossession. But then the requisite human intellection sublimation from our positivism–procrypticism [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (as from prospective ontological-normalcy/postconvergence notional~deprocrypticism perspective) is reflected in the fact that the true prospect of the notional~deprocrypticism imaginary/ideality as prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> will effectively have to be as of a variedly sublimating-humanity that humankind could generate crossgenerationally by its

dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity' towards its potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 metaphoricitically generate the comprehensive imaginary/ideality for the human possibility of base-institutionalisation–ununiversalisation, and likewise for prospective [104]universalisation–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-contiguity[67]—of-the-human-institutionalisation-process[68] [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of aestheticisation–and–aesthetheticisation-towards-ontology (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to

supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩), as so reflected contrastively with dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-contiguity[67]—of-the-human-institutionalisation-process[68] up to the prospective consciousness of notional~deprocrypticism (as to our human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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–[56]meaningfulness-and-teleology[100]

of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’). This is very much in line with the idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of progress but such a conceptualisation is naively grounded on its [80]presencing—absolutising-identitive-constitutedness[13] (as it engages in the complexification of [56]meaningfulness-and-teleology[100] on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question its ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] as of the apriorising/axiomatising/referencing–psychologism that it then aligns to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; and so because the initiation by human limited-mentation-capacity of the ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] to reflect ecstatic-existence is of limited ontological-performance[72]-<including-virtue-as-ontology> such that inherently the human should be able to anticipate the need for its limited-mentation-capacity-deepening[53] as of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting so-explaining dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, as if the human had absolute-mentation-capacity as falsely implied by [80]presencing—absolutising-identitive-constitutedness[13] inclinations the very first humans will

not apriorise/axiomatise/reference [56]meaningfulness-and-teleology[100] as of recurrent-utter-uninstitutionalisation but will directly attain prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. In this regards, dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ are intimately related respectively to ontological-good-faith/authenticity[69] (enabling the possibility of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity) and ontological-bad-faith/inauthenticity[64] (assuming a desublimation/gimmickiness as to its perceived presencing social-stake-contention-or-confliction), and so beyond-the-consciousness-awareness-teleology[100]-<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/measuringinstrument[3]', but a fundamental grasp of the underlying dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (for

prospective critical/decisive skewing towards dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩); as enabling 'organic attainment' of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought (rather than a 'mechanical conception' which will unbeknownst still be subject to the same dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought). This is critical to broaden-the-latitude-of-human-collective-consciousness so-implied as of the sublimation possibilities enabled by dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ over the desublimation/gimmickiness of dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. Interestingly, human rememoration/historical-recording is highly skewed towards the rememorising/recording of 'transvaluative sublimating-outcomes-of-institutionalisation' while overlooking the underlying 'recurrent mental-orientations involved contendingly as non-transvaluative/temporal and transvaluative/intemporal dispositons' in eventually producing the 'transvaluative sublimating-outcomes-of-institutionalisation'. 'Fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-

and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ', as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (with regards to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression); inherently implies that at any given registry-worldview/dimension, its 'transvaluative sublimating-outcomes-of-institutionalisation' tend to be construed as instigated as of the prior underlying 'disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] mental-orientation' inducing the institutionalisation while ultimately ignoring/blanking-out the prior 'disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] mental-orientation'. The consequence of ignoring/blanking-out the prior 'disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] mental-orientation' is that with regards to prospective transcendental-enabling/sublimating/~~supererogatory~~de-mentativity sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring, dimensionality-of-sublimating[24]-

⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ reflected in the 'disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] mental-orientation' is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ reflected in the 'disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩), such that human ontological-bad-faith/inauthenticity[64] (as to its lack of prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) is again prospectively manifestable (beyond-the-consciousness-awareness-teleology[100]-<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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor). Basically, dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ reflected in the ‘disseminative—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] mental-orientation’ is more than just a question of ad-hocness and speaks to the recurrence in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] successive registry-worldviews/dimensions uninstitutionalised-threshold[103] implied notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema (as rather failing to attain prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>), in reflecting prospective ontological-contiguity[67]: as to imply that ‘the dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of recurrent-utter-uninstitutionalisation’ = ‘the the dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of base-institutionalisation–ununiversalisation’ = ‘the the dimensionality-of-desublimating-lack-of[25]-

⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of positivism–procrypticism'; so-construed as 'the the dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of notional~procrypticism/notional~disjointedness-as-of-[84]reference-of-thought dimensionality'. The bigger point in contrasting the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]s's dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>) and dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) with regards to upholding/failing ontological-contiguity[67] (as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), is effectively to reflect the idea that there is a more fundamental dimensionality issue involved in all human social-stake-contention-or-confliction in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—

of-the-human-institutionalisation-process[68] (and particularly as it bears upon prospective notional~deprocrypticism as the ultimate de-mentative/structural/paradigmatic issue with regards to addressing prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint). This dimensionality issue in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] can be reflected in the recurrent variance of 'dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩'; as implied contrastively say with the-sophists/medieval-scholastics lack-of-dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and Socratic-philosophers/budding-positivists dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as reflected say in an ordinary non-universalising/non-positivism–medievalism world inclined to construe of its 'normality' (notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>) as given even in the face of its prospectively implied 'abnormality' (notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) from the projected [104]universalising-idealisation/rational-empiricism implications. This reality is equally applicable

to our state of positivism–procrypticism as to a disinclination to perceive its prospectively implied 'abnormality' (notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) as projected from prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. In many ways, as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, this paradox is inevitable as the very state of recurrent-utter-uninstitutionalisation do not have the directly operant means as to its apriorising/axiomatising/referencing–psychologism to project of the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective [104]universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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-

[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ ends up in gimmickiness-of-thought (poorly-constrained or unconstrained to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) skewing towards an exercise of eliciting human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ with respect to social-stake-contention-or-confliction rather than true knowledge-reification[87] 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-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩). In this regards, this author construes such gimmicky pretences of intellection in our modern-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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) 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 temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ warrants that the prospective projection of any human [56]meaningfulness-and-teleology[100] as transcendental-enabling/sublimating/~~supererogatory~~de-mentativity should be articulated in such a way as to imply that all human [56]meaningfulness-and-teleology[100] should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-

institutionalisation-process[68]; such that 'supposed reifying' [56]meaningfulness-and-teleology[100] in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity[64], 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-contiguity[67]—of-the-human-institutionalisation-process[68]) but rather existential-extrication-as-of-existential-unthought (undermining the possibility for the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) in recurrent-utter-uninstitutionalisation, in base-institutionalisation–ununiversalisation, in [104]universalisation–non-positivism/medievalism and prospectively in our positivism–procrypticism, then the de-mentative/structural/paradigmatic possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] wouldn't be possibile. Such [56]meaningfulness-and-teleology[100] in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-completeness[88]-by-reification[87]/contemplative-distension[26] should arise, for that sublimation to be then parasitised with gimmickiness-of-thought as to social-stake-contention-or-confliction eliciting of human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩. In many ways, this dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ explains a poor inclination-or-capacity to effectively interpret the projected [56]meaningfulness-and-teleology[100] of many a past thinker as to [80]presencing—absolutising-identitive-constitutedness[13] institutional and social-vestedness/normativity-<discretely-implied-functionalism> [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] that naively think that being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification[87] (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-reification[87] (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-reification[87] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), 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-contiguity[67]'> 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-reification[87] sublimating-over-desublimating implications of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) 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-commitment[60]⟩ induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications undermining human-subpotency totalisingly-disentailing—discretion/whim-of-thought), many a blurry domain-of-study tend to be inclined to conceptualise supposed knowledge-reification[87] as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] without the defining '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39]

[44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>' as to the lack or poor predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[60]⟩ induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications leading to a social-vestedness/normativity-<discretely-implied-functionalism> reflex rather than ontological elucidation reflex. Such an approach is often projected contradictorily as methodologically emulating the natural sciences on the one hand but on the other hand implying that the knowledge-reification[87] 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-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-conflatedness[12]. Furthermore, the 'social and cultural is rather priorly constrained to the ontological' with regards to the fact that 'scientific and technical capabilities and their implicited socio-organisational and value-referencing construct' as to their inherent human reifying and empowering reflexivity implications, speaking of the ontological, are not necessarily ontologically-tied-to and/or ontologically-exclusive-of any social and cultural

framework or peoples (in the sense that scientific and technical phenomena like electricity, machines, modern medicine, etc., their enabling social utilities/utilisations, and the value/moral outlook of the underlying positivism/rational-empiricism conceptualisations like provision of modern public services, associated freedoms, prospective knowledge-reification[87] and empowering implications, etc. are not strictly meant for given specific social and cultural frameworks, and are rather amenable to all human social and cultural frameworks with regards to 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as to 'enlightening [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]'); as the ontological inherently permeates all social and cultural frameworks so-reflected as of their underlying supposedly coherent ontological-commitment[66] thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity when any of its given [56]meaningfulness-and-teleology[100] is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening[53]. Such that all human social or cultural frameworks are construable as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—

metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as to 'enlightening [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]'; and the idea of such 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] is not about the subjugation of the state of relative-ontological-incompleteness[89] but quite the contrary as the state of relative-ontological-completeness[88] (as to its true human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[5]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) implies an 'emancipating attitude/mental-disposition/care–and–episteme[7]' in relation to 'the other' that is in the state of relative-ontological-incompleteness[89]. Interpreting the historical failures associated with colonising or slaving or otherwise-exploitative-or-exterminating societies (as in the specific case of positivism/rational-empiricism technical and scientific development it inevitably implied the coming-together/encountering/meeting of societies worldwide), to then imply such a notion of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] is irrelevant is rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with 'the appropriate emancipating attitude/mental-disposition/care–and–episteme[5]' as effectively and paradoxically such a lack of nuancing can then lead to the interpretation that such historical failures should equally be the unavoidable expectation prospectively in analogous circumstances of socio-cultural disparity of societies, rather than interpreted to mean the prospective need for the requisite human knowledge-reifying and empowering reflexivity of appropriate human emancipating attitude/mental-disposition/care–and–episteme[5] in the relationship between the state of relative-ontological-completeness[88] and the state of relative-ontological-incompleteness[89]. Such a wrong interpretation arises as to lack-of—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness (reflecting mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation) that fails to make a nuance between on the one hand [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications as to the 'human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction [80]presencing—absolutising-identitive-constitutedness[13] identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]' explaining the historical failures and on the other hand [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications as to ‘existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression given difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] as to enlightening [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] reflected [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as to ontological-primemovers-totalitative-framework[73]’ that speaks to the ontologically-veridical and appropriate human emancipating attitude/mental-disposition/care–and–episteme[5]. Such a wrong interpretation actually falls back into prospectively disenfranchising and undermining the emancipation of the state of relative-ontological-incompleteness[89] 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-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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 [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition distortive-originariness/distortive-origination, rather

than being fully assumed as marking positivism/rational-empiricism progress implied [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> originariness. Besides such an approach (that claims to mirror the sciences while at the same time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences are actually in ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’ and so as of the ‘internally implicited epistemic reflection of natural sciences sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ in the sense that ‘scientists never-and-have-never really started scientific knowledge-reification[87] apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-⟨wrongly-implying-no-human-limited-mentation-capacity-deepening[53]-implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩,-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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-

relativism'> 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>), and so as overall and defining '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'. It is critical to grasp here that this 'internally implicited epistemic reflection of natural sciences sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' (as overall and defining '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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 (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-

or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ’; as reflecting successive sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> contributions of cohorts of scientists (not to be contemplated/construed as to a relic/artifactual traditional conception of history as of [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition ontologically-impertinent implications of re-originariness distorting) which are ‘historially alive/living’ (as of the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> selectivity/deselectivity of human posited underdetermined natural sciences constructs, conceptualisations and theories as to existence constrained transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as knowledge-reification[87] in a [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ dynamics leading to the natural sciences state-of-the-art outcomes while excluding disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’>) reflected as part and parcel of the present state-of-the-art elucidative notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-

of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>, as to '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'. This insight (as of present state-of-the-art elucidative notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> and the prospective state-of-the-art elucidative notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as to '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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 blurriness[7] (unlike in the natural sciences where the constraint of predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ 'naturally/intuitively' guides the scientist in its directly operational purpose without overly needing to epistemically explicit the underlying successive projections of its past, present and prospective sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as so-required in the social

domain, and as herein explicited with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] elucidative notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> successive registry-worldviews/dimensions difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ implications, and as reflected with the specific dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ insights about [104]universalising-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-deepening[53]-implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced [80]presencing—absolutising-identitive-constitutedness[13]) makes the critical flaw of ignoring that such 'a reference of conceptualisation/conception' manifests its very own 'apriorising/axiomatising/referencing defect of ontological-performance[72]-<including-virtue-as-ontology>' as to its [80]presencing—absolutising-identitive-constitutedness[13], that then fails to

reflect the true social sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> (as overall and defining ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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-supererogation[97]-<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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) to epistemically enlighten the social sublimation process (as it is existence that enables without ever giving any reasons as existence is the effective reason and the human that epistemically adjust to it for sublimation) as to the social [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> transcendental-enabling/sublimation insights of prior, present and prospective ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-

notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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 (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming '. Actually human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 secondnatured and subsequent reasoning-from-results/afterthought (as to reproducibility—mathesis/motif/thrownness-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 [80]presencing—absolutising-identitive-constitutedness[13]) when 'logically' conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-⟨wrongly-implying-no-human-limited-mentation-capacity-deepening[53]-implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-[42]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced [80]presencing—absolutising-identitive-constitutedness[13]). Such a critical epistemic and true knowledge-reification[87] implications flaw arises because of the failure in grasping the ‘projective implications’ of human limited-mentation-capacity (as to ‘human limited-mentation-capacity-deepening[53]) when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-⟨wrongly-implying-no-human-limited-mentation-capacity-deepening[53]-implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced [80]presencing—absolutising-identitive-constitutedness[13]); as human limited-mentation-capacity-deepening[53] (reflected in its re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting of conceptualisation as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>, going by the

[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> transcendental-enabling/sublimation insights of prior, present and prospective ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’. This critical epistemic and true knowledge-reification[87] implications flaw (as when ‘logically’ conceptualising the social apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero-⟨wrongly-implying-no-human-limited-mentation-capacity-deepening[53]-implications-of–re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-as-so-reflecting-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩,-as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes), is effectively a reflection of dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/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 of [47]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>[83] in

a poor ontological-good-faith/authenticity[69] or outright ontological-bad-faith/inauthenticity[64] relation to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to profound knowledge-reification[87] beyond [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]'. Insightfully, it is actually 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–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-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>' that precedes-and-defines the pertinence of 'methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation'. This inevitably means that a naïve and traditional conception of methods/methodologies/approaches as 'mere deterministic alibis of profoundness of studies' is uncalled for as to the fact that 'this doesn't

inherently commits existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (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/measuringinstrument[3]–for–conceptualisation'), such that it is the precedence of the 'ontological-good-faith/authenticity[69] drivenness of contemplation/analysis' of the researcher/investigator that is vital as to cultivating 'an internalised reappropriating of the existential-contextualising-contiguity[39] implications of methods/methodologies/approaches as of existential-contextualising-contiguity[39]'. The requisite 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation' reflect the ontological-veracity that 'the human knowledge-reification[87] project' is rather a 'commitment to origination/reorigination underlying originariness-parrhesia,–as–spontaneity-of-aestheticisation as to human limited-mentation-capacity-deepening[53]' so-implied by its subjection to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression inducing of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as reflecting dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (as the postconverging-or-dialectical-thinking[20]–apriorising-psychologism contiguity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]); and so well beyond mere methods/methodologies/approaches as to 'the [47]historicity-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-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, explaining why the successive institutionalisations occur 'by subverting their prior registry-worldview/dimension perceived methods/methodologies/approaches for prospective knowledge-reification[87]'. 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-contiguity[39][44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>' as to predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ and genuine-and-profound knowledge-reification[87]; with science-ideology rather becoming an enterprise that rides-the-wave/exploits-without-corresponding-sublimation-as-to-existence-potency[38]~sublimating–nascence-implications of achieved science prestige so effectively constrained, to then imply the 'blinded epistemic-veracity of mere supposedly scientific methods/methodologies/approaches with little-or-poor heeding to the implications of the '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-

contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[87]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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/measuringinstrument[3]–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-contiguity[67]’> and as it fails to represent ontological-contiguity[67] 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>[83] in a poor ontological-good-faith/authenticity[69] or outright ontological-bad-faith/inauthenticity[64] relation to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to profound knowledge-reification[87] beyond [80]presencing—absolutising-identitive-constitutedness[13] [45]~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]’. The latter is so-criticised as to the fact that methods/methodologies/approaches, as

reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, are actually the mechanical-knowledge outcrop of the 'successive reasoning-through/messianic-reasoning prospective idiosyncratic-framing of existential-reality as to the organic-knowledge of the Socrates, Platos, Aristotles, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Darwins, Rousseaus, etc. as to their induced prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82]' (which never existed before as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation), with regards to enabling 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–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/authenticity[69] 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>[83] in a poor ontological-good-faith/authenticity[69] or outright ontological-bad-faith/inauthenticity[64] relation to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to the requisite prospectively-profound-and-recreative insight implications about prospective appropriateness of methods/methodologies/approaches with regards to existential-contextualisation-contiguity. Critically 'human corresponding-sublimation-inducing,-profound-and-creative

~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] –for–conceptualisation' (which is actually constrained to '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'), precedes-and-defines the pertinence of 'methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation'; and so as to the implications of human limited-mentation-capacity-deepening[53] with regards to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. More than just about abstract knowledge-reification[87] the implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social [56]meaningfulness-and-teleology[100], and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn't critically about the 'technicalities of the budding natural science they advanced' like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social [56]meaningfulness-and-teleology[100] in those scientific terms and the future elaboration and development of the natural sciences could only be rendered

possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient [80]presencing—absolutising-identitive-constitutedness[13] analyses that fail to factor in that the very notion of 'positivistic science experimental framework [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' 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-reification[87] exercise that doesn't factor in human limited-mentation-capacity-deepening[53] as of relative-ontological-incompleteness[89] to 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as to [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. Thus in many ways 'the possibility for science to prospectively arise' involved its very own dispensing-with-

immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] that projected of an underlying enculturated/constructed 'scientific—apriorising/axiomatising/referencing–psychologism social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[61]⟩' 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) 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/measuringinstrument[3]–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>[82] (as so-reflected along the entire [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of science and knowledge-reification[87] in rather adapting to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), and so much more than just an exercise of mere

methods/methodologies/approaches reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83]. Thus it is such an ideological conception of science and knowledge-reification[87] on the latter basis (as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83]) that ultimately translates into the 'methodological, epistemic, institutional and social sagging of human knowledge-reification[87]' reflected abstractly in crises of methodology, epistemicity and scholarship as well as derived human institutional and social crises as to underlying [56]meaningfulness-and-teleology[100] infrastructure; and critically so with regards to our own positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought relevant-level of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor that has to be addressed. In another respect, given the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] involved in true human consciousness sublimation, dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-opportunism[76], as 'the very abstract value-reference commitment for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' that brings about sublimation needs to be construed as to imply 'it is the underlying organic framing of the induced sublimation', and so in order to avoid 'sublimation value-reference usurpation'

wherein the temporal induced positive-opportunism[76] elicits parallel competing [56]meaningfulness-and-teleology[100] (in existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective of dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) and come to foreclose/undermine the instigative intemporal/longness dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] inducing sublimation as of the secondnaturing institutionalisation exercise. In many ways the underpinning–suprasocial-construct itself as to 'a rather acerbic and direct positive-opportunism[76] inclination', while of abstractive apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and is functionally-speaking rather positive-opportunism[76] beholden as to [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning–suprasocial-construct in its projection of social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [104]universalising-idealisation thought respectively, nor is our modern-day [80]presencing—absolutising-identitive-constitutedness[13] politically clouded [47]historicity-

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/thrownness-disposition,–as–reproducibility-of-aestheticisation frameworks of [47]historicity-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-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩). Ultimately, the notional~deprocrypticism registry-worldview/dimension construed as the nascent prospect for overcoming dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [56]meaningfulness-and-teleology[100], as in many ways the reality of our past and present aestheticisation–and–aestheticisation-towards-ontology as [56]meaningfulness-and-teleology[100] has 'paradoxically hugely been burdened with desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition induced preemptive anticipation/anxiety

about the human' rather than the summoning of the full possibilities of the human; as by a soothing mental-reflex just as with all registry-worldviews/dimensions we tend to take comfort in our 'beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' rather than contemplate about prospective possibilities of 'bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising as of originariness-parrhesia,–as–spontaneity-of-aestheticisation'. Interestingly, in this regards in many ways the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] possibility is hardly just about human 'mere technical capacity potential' but it is rather more critically a psychological issue as of desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition psychological entrapment implications that limit/stifle the human imaginary/ideality as to its dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ capacity 'to project in disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70],–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65]' (as to the underlying human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-

its-coherence/contiguity). It is important to grasp here that such a construal of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought highlighting the prospective implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ (as to underlying human construction-of-the-Self) is not 'a metaphysical/ideological advocacy', no more than say the [104]universalising-idealisation philosophers nor the budding-positivists were involved in any 'metaphysical/ideological advocacy', but rather just as modern-day science such a conception speaks to 'the inherent ontological implications as to human knowledge-reification[87] 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-invalidation, and say a Hegelian dialectics and its derived-dialectics like Marxism wherein aspiration/ideology takes-a-leap-above/parts-with and is not utterly submitted to inherent existence ontological implications). Such a notional~deprocrypticism conceptualisation of 'boundless human aestheticisation–and–aestheticisation-towards-ontology' speaks in itself of the 'potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' (as the underlying potentiative-

paradox of human paradoxes). Critically, at any given moment, potentiatively humankind is ever always inclined-and-amenable to face up to certain aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint while rather disinclined with respect to other aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint; and this very much explains the 'potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' (as the underlying potentiative-paradox of human paradoxes). It speaks to a metaphoricity[57] potentiation imbued in humankind defined by 'human lack-of-capacity/capacity for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' 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–[56]meaningfulness-and-teleology[100]) is ever always about 'human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal'. Insightfully, the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] for <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ as to prospective social-stake-contention-or-confliction) and ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (reflecting its <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩), 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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ by lack-of-dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ form-factor, sublimating-thoughtfulness / desublimating-or-gimmickiness-unthoughtfulness form-factor, [46]historiality-or-ontological-eventfulness[37]-or-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> / [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor, and ideality / positive-opportunism[76]-disposition form-factor. This contrast is very much aligned with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and

dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [80]presencing—absolutising-identitive-constitutedness[13] (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-rationalisng / sublimating-thoughtfulness / [46]historiality-or-ontological-eventfulness[37]-or-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation) but rather directly proceed as of the 'perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to' (reflecting its threshold as to dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ / desublimating-or-gimmickiness-unthoughtfulness / [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism[76]-disposition), but then the latter is improvisably/uncontrollably potentiatively-transformed into the former as to the former existentially constraining implications of ontological-veracity. Thus the reality of prospective human emancipation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-

human-institutionalisation-process[68] rather as of such a 'human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment[66]' (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 [80]presencing—absolutising-identitive-constitutedness[13] human [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] social-stake-contention-or-confliction state inducing human psychological entrapment in want for prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. But then such apparently defining limitation to 'boundless human aestheticisation–and–aestheticisation-towards-ontology' when analysed as to the reality of human transformation across the time scale in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (wherein the successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, [104]universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago) show 'a time-accelerated metaphoricity[57] 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-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-commitment[66]' 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–[56]meaningfulness-and-teleology[100]-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 temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as to [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and so over the requisite [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. The very forward-facedness of

human consciousness as it defines human social-stake-contention-or-confliction is in many ways architectonically determinative and defining (as it projects postconverging/dialectical-thinking[20]–qualia-schema over preconverging/dementing[19]–qualia-schema), with regards to the de-mentative/structural/paradigmatic circular recurrence of 'potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' (as the underlying potentiative-paradox of human paradoxes); as to the 'human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment[66]' (as of 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'), and so with regards to the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] induced construction-of-the-Self. Effectively the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] possibility of successive transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is a reflection of the 'human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment[66]' as to its 'transitorily implied successive notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as from successive human

consciousness forward-facedness postures in [80]presencing—absolutising-identitive-constitutedness[13]', but which from the ontological-normalcy/postconvergence epistemic perspective in ontological-contiguity[67] rather speaks of their successive notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>. This ontological-normalcy/postconvergence epistemic perspective as to its ontological-contiguity[67] points out that the ontological-veracity of the registry-worldviews/dimensions successive 'prior secondnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> reflecting dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩)' contrasted with the successive 'prospective firstnatureness reasoning-through/messianic-reasoning originariness-parrhesia,–as–spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> reflecting dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩)', is actually the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment[66]' (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–

frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor'). This very much explains transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of 'prior secondnatured reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation (as projected notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>)' and 'prospective firstnatureness reasoning-through/messianic-reasoning originariness-parrhesia,–as–spontaneity-of-aestheticisation (as projected notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>)'; explaining why knowledge-reification[87] 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 [80]presencing—absolutising-identitive-constitutedness[13] apriorising/axiomatising/referencing–psychologism, and further explains human consciousness discontinuity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as to the successive registry-worldviews/dimensions notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> with each other (assuming paradoxically the form of 'iterative-looping-narrations though in successive registry-worldviews/dimensions deeper knowledge-reification[87]s where the prior is

preconverging-or-dementing[19]–apriorising-psychologism and the prospective is postconverging-or-dialectical-thinking[20]–apriorising-psychologism' with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal'). Such a 'human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment[66]' reflects the 'potentiative-paradox of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' (as the underlying potentiative-paradox of human paradoxes) as to the fact that base-institutionalisation is instigated in recurrent-utter-uninstitutionalisation, [104]universalisation is instigated in base-institutionalisation–ununiversalisation, positivism/rational-empiricism is instigated in [104]universalisation–non-positivism/medievalism and prospectively notional~deprocrypticism is instigated in our positivism–procrypticism (and in all the above the given 'uninstitutionalised-threshold[103] prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83]' is overriden with the 'succeeding institutionalisation prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82]'); and so as to human limited-mentation-capacity-deepening[53] '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of [56]meaningfulness-and-teleology[100]' as to postconverging/dialectical-thinking[20]–qualia-schema—mental-aestheticisation-attribution and preconverging/dementing[19]–qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-

‘<~~amplituding/~~formative–epistemicity>totalising~pseudoconflation/conflation -of-human-limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’). 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-Self[92]/construction-of-the-Self’ instigating of notional~procrypticism [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as-of-the-subsequent-reflection/translation-of-human-consciousness-seeding-disposition-into-‘induced-human-social-construction-of–[56]meaningfulness-and-teleology[100]’) is thus critically about human ‘notional~deprocrypticism/notional~deprocrypticism requisitely cultivated originariness in deneuterising[16] exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ as to enable human attending-to/dealing-with its ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluation / sublimating-thoughtfulness / [46]historiality-or-ontological-eventfulness[37]-or-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation) and so over ‘notional~procrypticism distortive-originariness in

[58]neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-re-originariness' in merely drifting to its 'perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to' (reflecting its threshold as to its dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ / desublimating-or-gimmickiness-unthoughtfulness / [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism[76]-disposition): thusly construed as 'human self-consciousness de-mentative/structural/paradigmatic seeding-disposition as to epistemic/notional shiftiness-of-the-Self[92]/construction-of-the-Self' instigating of prospective notional~deprocrypticism/notional~deprocrypticism furtherance (as human limited-mentation-capacity-deepening[53]) so-reflected as of 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–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 '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of [56]meaningfulness-and-teleology[100]' as to postconverging/dialectical-thinking[20]–qualia-schema—mental-

aestheticisation-attribution and preconverging/dementing[19]–qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-‘<~~amplituding/~~formative–epistemicity>totalising~pseudoconflation/conflation -of-human-limited-mentation-capacity’-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’), and so as enabling the notional~deprocrypticism protensive–self-consciousness-seeding-disposition-subsequent-reflection/translation-into-‘deprocrypticism-induced-human-social-construction-of–[56]meaningfulness-and-teleology[100]’. As a summary reconceptualisation of the possibility for such a notional~deprocrypticism implied boundless human aestheticisation–and–aestheticisation-towards-ontology as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] can be construed as human aestheticisation–and–aestheticisation-towards-ontology in prospective notional~deprocrypticism/notional~deprocrypticism furtherance (as human limited-mentation-capacity-deepening[53]) so-reflected as of ‘human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–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 '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness of apriorising/axiomatising/referencing for mental-aestheticisation of [56]meaningfulness-and-teleology[100]' as to postconverging/dialectical-thinking[20]–qualia-schema—mental-aestheticisation-attribution and preconverging/dementing[19]–qualia-schema—mental-aestheticisation-attribution and then their mutually-reinfusing-attributive-possibilities,-for-'<~~amplituding/~~formative–epistemicity>totalising~pseudoconflation/conflation -of-human-limited-mentation-capacity'-as-to-correspondingly-ensuing—desublimating-or-sublimating-mental-aestheticisation-representation (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor'). This speaks to human limited-mentation-capacity-deepening[53] enabled by the 'conceptivity/epistemic-reflexivity as of both reproducibility—mathesis/motif/thrownness-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 [45]~~<amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–aestheticisation-towards-ontology as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] just as for instance the notion of length is already caught up in the notion of width in the 'sublimating [45]<~~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 [56]meaningfulness-and-teleology[100] is ever always about 'idealised-typification in epistemic-conflatedness[12] sublimation or epistemic apriorising/axiomatising/referencing—constitutedness[13]/pseudoconflation desublimation/gimmickiness' for eliciting sublimation/desublimation from the 'full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective'); as to the drivenness of originariness-parrhesia,–as–spontaneity-of-aestheticisation for re-originariness/reorigination of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Originariness-parrhesia,–as–spontaneity-of-aestheticisation effectively reflects 'human projective-capacity for re-originariness/reorigination in [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating

apriorising/axiomatising/referencing—conflation ' while reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflects 'human derivational-disposition': and so as to originariness-parrhesia,–as–spontaneity-of-aestheticisation driven re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting for the requisite 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–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 [80]presencing—absolutising-identitive-constitutedness[13] induced [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition for prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> with regards to the successive construction-of-the-Self, and reflection/translation into human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring underlying the successive registry-worldviews/dimensions [56]meaningfulness-and-teleology[100]. Critically thus the very possibility for human aestheticisation–and–aestheticisation-towards-ontology as to the 'conflating [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating re-originariness/reorigination of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to

aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100]' (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor') is fundamentally underlined by human conceptivity/epistemic-reflexivity-⟨[45]<~~amplituding/~~formative–epistemicity>totalising-<so-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-as-from–'(~~supererogatory~~de-mentative–amplituding/mental-aestheticising-attuning)-interlay/organicalism/aestheticising-handle';-imbued-~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation>⟩ (driving [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ dynamics) as-so eliciting transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity or desublimation/gimmickiness; as of the specific human-subpotency registry-worldview/dimension as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩. This conceptivity/epistemic-reflexivity-⟨[45]<~~amplituding/~~formative–epistemicity>totalising-<so-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-as-from–

‘(~~supererogatory~~de-mentative–amplituding/mental-aestheticising-attuning)-interlay/organicalism/aestheticising-handle’;-imbued-~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-‘aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)’—educed-sublimation>⟩ (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-[47]historicity-tracing~inhibited-mental-aestheticising desublimation/gimmickiness or bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> over desublimating-capacity-as-of-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ induced from human conceptivity/epistemic-reflexivity-⟨[45]<~~amplituding/~~formative–epistemicity>totalising-<so-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from–‘(~~supererogatory~~de-mentative–amplituding/mental-aestheticising-attuning)-interlay/organicalism/aestheticising-handle’;-imbued-~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-

conjugation/perspectivation/depthing—inducing-‘aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)’—educed-sublimation>⟩ (mental-aestheticising-becoming-manifestation as consciousness) driving [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ dynamics. Conceptivity/epistemic-reflexivity-⟨[45]<~~amplituding/~~formative–epistemicity>totalising-<so-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-as-from–‘(~~supererogatory~~de-mentative–amplituding/mental-aestheticising-attuning)-interlay/organicalism/aestheticising-handle’;-imbued-~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-‘aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)’—educed-sublimation>⟩ further reflects the fact that [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing—conflatedness[12] is associated with human sublimating-capacity,-as-of-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> whereas [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating pseudoconflation/constitutedness[13] is associated with human desublimating-capacity,-as-of-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition; as to the de-mentative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] with respect to social-stake-contention-or-confliction, epistemically/notionally involving respectively ‘ontological-normalcy/postconvergence bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-

aestheticising epistemic/notional~projective-perspective' and 'human-subpotency beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising epistemic/notional~projective-perspective'. Conceptivity/epistemic-reflexivity-⟨[45]<~~amplituding/~~formative–epistemicity>totalising-<so-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-as-from–'(~~supererogatory~~de-mentative–amplituding/mental-aestheticising-attuning)-interlay/organicalism/aestheticising-handle';-imbued-~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation>⟩ as of human sublimating/desublimating reflection of existential possibilities as from the 'full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective' rather underscores 'a human exercise of epistemicity/notionality in circular re-originariness/reorigination and distorted-originariness/distorted-origination reflexivity with its sublimation and desublimation' so-construed as 'generating [56]meaningfulness-and-teleology[100] and metaphoricity[57]'. Critically, the possibility for notional~deprocrypticism or <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought implied boundless human aestheticisation–and–aestheticisation-towards-ontology as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, effectively requires human conceptivity/epistemic-reflexivity-⟨[45]<~~amplituding/~~formative–epistemicity>totalising-<so-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-as-from–'(~~supererogatory~~de-mentative–amplituding/mental-aestheticising-attuning)-

interlay/organicalism/aestheticising-handle';-imbued-~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation>⟩ converging towards 'ontological-normalcy/postconvergence bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising epistemic/notional~projective-perspective as of deneuterising[16] exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness' and so over 'human-subpotency beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising epistemic/notional~projective-perspective as of [58]neuterising interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-re-originariness' (as to the de-mentative/structural/paradigmatic implications of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] with respect to social-stake-contention-or-confliction). This effectively comes down to human inclination for dealing directly with 'prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to' rather than just with 'perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to', and fundamentally so out of spontaneous ontological-good-faith/authenticity[69] induced prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] organic-knowledge rather than just mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83] mechanical-knowledge in poor ontological-good-faith/authenticity[69] or ontological-

bad-faith/inauthenticity[64]; and critically so as 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-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] nature are effectively what explain the possibility for the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] on the basis of eliciting the social-construct supposedly coherent ontological-commitment[66]. Critically, the 'formative underlying human decoherencing-structure—of–[56]meaningfulness-and-teleology[100]-for-institutionalisation' can be construed from the 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness[12] of notional~deprocrypticism deneuterising[16]—referentialism': as its enabling knowledge-reifying-and-empowering apprehension of both 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation' (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] organic-knowledge in ontological-good-faith/authenticity[69] so-constrained by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and 'the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83] mechanical-knowledge in poor ontological-good-faith/authenticity[69] or ontological-bad-faith/inauthenticity[64] overlooking existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. This 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness[12] of notional~deprocrypticism

deneuterising[16]—referentialism' is critically cognisant of the reality of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities' (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[98] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩); as to the fact that the 'firstnatureness of human intemporality[52] as of its inducing of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity for secondnaturedness' in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] has ever always been a re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] 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>[83] mechanical-knowledge prospectively in poor ontological-good-faith/authenticity[69] or outright ontological-bad-faith/inauthenticity[64] overlooking existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity; even as prospectively the reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature sets in again as such transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is further related to at its own implied uninstitutionalised-threshold[103] in terms of the registry-worldview’s/dimension’s least common denominator as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold[103] that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity ontological-primemovers-totalitative-framework[73], and rather is oriented towards sovereign extrication over knowledge-reification[87] at this uninstitutionalised-threshold[103] as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] are only ‘mechanistically’ constraining, lacking the organic-spirit or ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality.

Correspondingly (despite the otherwise sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession inclination in eliciting human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩), prospective human knowledge-reification[87] (as herein articulated-and-implied) has to factor in the reality of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities', in order to articulate and construct prospective knowledge taking account of the de-mentative/structural/paradigmatic implications of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities' for prospective

knowledge-reification[87]; and so as to 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation' (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] organic-knowledge in ontological-good-faith/authenticity[69] so-constrained by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). The de-mentative/structural/paradigmatic implications of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities' for prospective knowledge-reification[87], 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>[82] thinkers in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) 'are not engaged in an exercise of convincing the whole of humankind-as-to-human-mortal-subpotency but rather aligning to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity implications'; and what is critical at the intemporal firstnatureness reasoning-

through/messianic-reasoning level is the inducing of 'the requisite intemporal accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ dynamics of such reasoning-through/messianic-reasoning for prospective deferential-formalisation-transference as to the social-construct underlying supposedly coherent ontological-commitment[66] 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 [56]meaningfulness-and-teleology[100] 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-contiguity[39] epistemic-situations of relative-ontological-incompleteness[89] associated with vices-and-impediments[106]). Thus the point in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] has never been a direct convincing process (as to the shallowness of contemplation projected by sophistic/pedantic thought in eliciting human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-

teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩), 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–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’ (with regards to human living-development–as-to-personality-development or institutional-development–as-to-social-function-development or Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 [80]presencing—absolutising-identitive-constitutedness[13] human [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [56]meaningfulness-and-

teleology[100] is ever always caught up in 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities', speaks rather of the opportunity for the social-construct intellectual–function/posture to induce human elevation as of prospective secondnatured institutionalisation (as herein implied as to prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought with regards to its underlying intellectual exposition to falsifiability[41] and validity/invalidity sublimating-over-desublimating implications of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and not adopt sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession eliciting of human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ (passed for intellection out of poor ontological-good-faith/authenticity[69] or outright ontological-bad-faith/inauthenticity[64]). In this regards, as to the 'requisite human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' associated with the succession of registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-

the-human-institutionalisation-process[68], just as the possibility for prospective base-institutionalisation could not arise without the ‘requisite human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ from recurrent-utter-uninstitutionalisation, and so successively up to our positivism/rational-empiricism registry-worldview/dimension; the sophistic/pedantic pretence as impliciting that our positivism/rational-empiricism registry-worldview/dimension is the ‘absolutely unassailable epistemic framework even beyond ontological analysis’ is its fundamental contrivance for eliciting human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ in an exercise forestalling the [56]meaningfulness-and-teleology[100] implications for contemplating prospective ‘requisite human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ as projected with postmodern-thought and herein implied as from the notional~deprocrypticism/notional~deprocrypticism epistemic projective-perspective. Such sophistic/pedantic implicitation of no ‘requisite human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ is often articulated sophistically in terms of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-

teleology[100]⟩, and more brazenly in terms of intellectual misanalyses/misrepresentations, pretences-of-misunderstanding and muddlement of prospectively emancipating conceptualisations as so-directed towards postmodern-thought. The fact is the possibility for prospective human knowledge in all domains can only and have only been able to arise on the basis of the 'requisite human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' involving human limited-mentation-capacity-deepening[53] as to the 'conflating [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating re-originariness/reorigination of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100]' (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor'); as to the fact that even secondnatured [56]meaningfulness-and-teleology[100] involves the exertion of the requisite prospective curiosity, contemplation and elevation 'beyond a [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with [56]meaningfulness-and-teleology[100]'. Critically, an 'underlying dumbing-down public intellection and media industry' thrive on cultivating 'a [47]historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with [56]meaningfulness-and-teleology[100]' 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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' is effectively critical with regards to [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition, as to the fact that by mitigating the possibility to broaden-the-latitude-of-human-collective-consciousness off-the-beaten-path of [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition for prospective possibilities of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, the human mind is psychologically entrapped in mental-reflexes of [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as to the elicited <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩. At the root of this undermining of prospective 'requisite human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [45]<~~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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> (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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance with regards to the social, political and media landscapes decision-making/editorialising processes', as the often sparing instantiating existential frames of day-to-day social, political and media landscapes decision-making/editorialising processes are poorly amenable naturally to such '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating operant considerations for equanimity/balance' and end up assuming social-vestedness/normativity-<discretely-implied-

functionalism> defaulting postures with occasional clamours for equanimity/balance of the decision-making/editorialising processes quite often the niggling exceptions to entrenched and existentially-unthought reflex. Such that beyond 'gimmickiness/desublimation frameworks of aestheticisation' in many ways the social-construct's intellectual–function/posture itself (as of aestheticisation-towards-ontology with respect to prospective human emancipation) becomes capitalistically-captured-at-the-exclusion/denaturing[15]-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 modern-day democracies. But then more than just the more consciously immediate emancipation possibilities for momentous human prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> with regards to 'present-day social and human emancipation concerns' floundering/wallowing as to our present [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition induced psychological entrapment as undermining the prospective 'requisite human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩'; the more potently existential-unthinking (as to human

aestheticisation-towards-ontology) is in the overall [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition induced paralysis/disenabling of abstract contemplation about the 'requisite human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' implications underlying the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (as of a defaulting social-vestedness/normativity-<discretely-implied-functionalism> posture clouded in its [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]), and specifically so with regards to the 'requisite human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' implications for prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. This existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ very much reflects the fact that all [80]presencing—absolutising-identitive-constitutedness[13] are effectively manifestations of underlying ontological-bad-faith/inauthenticity[64] with regards to their prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]; as all such [80]presencing—absolutising-identitive-constitutedness[13] 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-conflatedness[12]/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-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26], in many ways just as prior human scientific and technological sublimation momentously induced [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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-Self[92] 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 [80]presencing—absolutising-identitive-constitutedness[13] [45]~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]

that end up ‘destructively dehumanising’ the various ‘the other’). Thus the very notion of human value-construction is entwined with ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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-commitment[66]⟩ constraining that prospectively transforms human ontological-performance[72]-<including-virtue-as-ontology> capacity’ as of the ‘elucidative [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]’. The bigger point here (as of the ‘elucidative [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]’) lies with the fact that the ‘social-construct [45]~~<amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold[103] imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' (that is, as to any specific registry-worldview/dimension given thrownness-disposition) effectively precedes-and-defines-as-ontologically-flawed any notion of a 'supposed human-subpotency abstract self-determinative ontological-performance[72]-<including-virtue-as-ontology> capacity as to the full-potency of existence' (as wrongly upheld by [80]presencing—absolutising-identitive-constitutedness[13] postures that fail to appreciate the succession of projective stances of 'human [84]reference-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-commitment[56]⟩ constraining that prospectively transforms human ontological-performance[72]-<including-virtue-as-ontology> capacity' as to induced prospective sublimation; and so as 'reflecting the ontological-performance[72]-<including-virtue-as-ontology> of the [84]reference-of-thought-[85]devolving in formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] of desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’). In this regards, ‘human instigated [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> capacity’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) is rather practically ‘a [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signposting exercise’ operating on the overall basis of the ‘social-construct [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold[103] imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ when it comes to social-stake-contention-or-confliction, and so overriding all [80]presencing—absolutising-identitive-constitutedness[13] ontologically-flawed representation of such ‘human instigated [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> capacity’ as of a ‘supposed human-subpotency abstract self-determinative ontological-performance[72]-<including-virtue-as-ontology> capacity as to the full-potency of existence’. This reflects the reality that the transcendental [56]meaningfulness-and-teleology[100] of prospective base-institutionalisation, [104]universalisation, positivism/rational-empiricism and [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought respectively are effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce their ‘prospective predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ constraining that prospectively transforms human ontological-performance[72]-<including-virtue-as-ontology> capacity’; thus reflecting the tight-and-entwined relationship

between the overall human ontological-commitment[66] (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ as the critical enablers for the possibility of prospective transcendental [56]meaningfulness-and-teleology[100]. 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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold[103] imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of human [56]meaningfulness-and-teleology[100] when not subjected to 'prospective predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ constraining that prospectively transforms human ontological-performance[72]-<including-virtue-as-ontology> capacity'. Critically, [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as converging to the 'supposed human-subpotency abstract self-determinative ontological-performance[72]-<including-virtue-as-ontology> capacity as to the full-potency of existence' effectively implies the converging of prior 'social-construct [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating given institutionalisation-threshold-and-uninstitutionalised-threshold[103] imbued secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' towards deprocrypticism's 'prospective predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ constraining that prospectively transforms human ontological-performance[72]-<including-virtue-as-ontology> capacity'. Such a 'notional~deprocrypticism predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ protension' is

encapsulated herein with the projected human-subpotency protensivity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; as to the budding prospect of an extensively systemic notional~deprocrypticism 'prospective predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ constraining that prospectively transforms human ontological-performance[72]-<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-contiguity[67]'>. The insight arising from this extensively systemic notional~deprocrypticism 'prospective predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ constraining that prospectively transforms human ontological-performance[72]-<including-virtue-as-ontology> capacity' is the ontological-veracity that all social-vestedness/normativity-<discretely-implied-functionalism> value-constructions are effectively ever as of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83] as so-construed from 'notional~deprocrypticism inducing relative-ontological-completeness[88] of prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82]'. In other words, the human as 'manifesting [80]presencing—absolutising-identitive-constitutedness[13] [45]<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought (so-construed as of 'supposed human-subpotency abstract self-determinative ontological-performance[72]-<including-virtue-as-ontology> capacity as to the full-potency of existence' in their [80]presencing—absolutising-identitive-

constitutedness[13]) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, [104]universalisation, positivism/rational-empiricism and [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating human prospective transcendence-and-sublimating [56]meaningfulness-and-teleology[100] whereas there are as of [80]presencing—absolutising-identitive-constitutedness[13] prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83]; as to the fact that with regards to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, the 'supposed human-subpotency abstract self-determinative ontological-performance[72]-<including-virtue-as-ontology> capacity as to the full-potency of existence' (as reflected by its given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity [56]meaningfulness-and-teleology[100]. Thus the 'supposed human-subpotency abstract self-determinative ontological-performance[72]-<including-virtue-as-ontology> capacity as to the full-potency of existence' can only be construed in terms of notional~deprocrypticism imbued dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [56]meaningfulness-and-teleology[100]' as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.

In other words, 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-

construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities' inherently mean that all human frameworks of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83] 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 intemporality[52]' as to solipsistic ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality: as reflected by prospective 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation' (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] organic-knowledge in ontological-good-faith/authenticity[69] so-constrained by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) so-construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation (which is actually constrained to '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–

narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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>[83] mechanical-knowledge prospectively in poor ontological-good-faith/authenticity[69] or outright ontological-bad-faith/inauthenticity[64] overlooking existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The implication here is that with regards to the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-[84]reference-of-thought imbued dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their overall decoherencing-structure—of–[56]meaningfulness-and-teleology[100]-for-institutionalisation’, speaking of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as the inherent ontological-good-faith/authenticity[69]~postconverging–

de-mentating/structuring/paradigming[70]) while the underlying imbued 'notional~procrypticism/notional~disjointedness-as-of-[84]reference-of-thought dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ is what accounts for desublimation as uninstitutionalised-threshold[103]' (as so-reflected with the 'successive registry-worldviews'/dimensions' reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their overall decoherencing-structure—of–[56]meaningfulness-and-teleology[100]-for-institutionalisation', speaking of dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as the inherent ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65]); and so as 'reflecting the ontological-performance[72]-<including-virtue-as-ontology> of the [84]reference-of-thought-[85]devolving in formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] of desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' (with regards to 'varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor'). 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> [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] that fails to factor in their prospective desublimation as to their given notional~procrypticism/notional~disjointedness-as-of-[84]reference-of-thought and that notional~deprocrypticism prospective sublimation will de-mentatively/structurally/paradigmatically 'dismiss fundamentally' the registry-worldviews/dimensions very [80]presencing—absolutising-identitive-constitutedness[13] prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83] pretence of being involved in prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity [56]meaningfulness-and-teleology[100], and so as to the notional~deprocrypticism projected prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. But then the de-mentative/structural/paradigmatic implications of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’ implies that the mere eliciting of prospective sublimation as of notional~deprocrypticism ‘is not de-mentatively/structurally/paradigmatically transformative of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ as to the fact that ‘prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity [56]meaningfulness-and-teleology[100] doesn’t transform the underlying reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance[72]-<including-virtue-as-ontology> with regards to social-stake-contention-or-confliction as of the ever-present precedence of human ontological-good-faith/authenticity[69] or ontological-bad-faith/inauthenticity[64] as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality associated with human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective). But rather the mere eliciting of prospective sublimation as of notional~deprocrypticism ‘can only undermine the prior uninstitutionalised-threshold[103] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] in rendering ontological-bad-faith/inauthenticity[64] ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the succession of registry-worldviews/dimensions as to their notional~procrypticism uninstitutionalised-threshold[103] in prospective desublimation there is ever this underlying reality of human notional~firstnaturedness—temporal-to-intemporal-

dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance[72]-<including-virtue-as-ontology> requiring 'the prospective undermining of the prior uninstitutionalised-threshold[103] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–as-reflecting-its–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] in rendering ontological-bad-faith/inauthenticity[64] ridiculous-and-untenable' (so-construed as 'the [84]reference-of-thought human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective sublimation' or 'messianic-structure of intemporality[52]'). The possibility for prospective human sublimation as to the very essence of human knowledge-reification[87] exercise as underlined by 'messianic-structure of intemporality[52]' is: human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming '. Prospective human sublimation is ever always an exercise involving the primacy of notional~deprocrypticism projected prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] over prior social-vestedness/normativity-<discretely-implied-functionalism> notional~procrypticism prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-

superseded-logical-basis>[83]; as to the implication that 'the breadth of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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-completeness[88]-by-reification[87]/contemplative-distension[26] exclusively associated with human prospective intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] projection (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective) as so-associated with dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] eliciting of prospective 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation' (that create/invent methods/methodologies/approaches as to prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] organic-knowledge in ontological-good-faith/authenticity[69] so-constrained by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) so-construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation (which is actually constrained to '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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>[83] mechanical-knowledge prospectively in poor ontological-good-faith/authenticity[69] or outright ontological-bad-faith/inauthenticity[64] overlooking existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In order words, the possibility for prospective human sublimation has ever always arisen by undermining 'the breadth of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation' and upholding the 'messianic-structure of intemporality[52]'; as so-constrained to '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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>[83] with prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82]. Critically, social-vestedness/normativity-<discretely-implied-functionalism> [80]presencing—absolutising-identitive-constitutedness[13] [45]~~<amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] are opportunistically wedded to eliciting 'the breadth of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation' as to the sophistic/pedantic possibility for eliciting human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-[47] historicity-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/thrownness-disposition,–as–reproducibility-of-aestheticisation as of their overall decoherencing-structure—of–[56] meaningfulness-and-teleology[100]-for-institutionalisation' as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as the inherent ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]. Prospective sublimation as to the overriding of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83] with prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] as critically constrained to '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39]

[44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>', speaks to the transformation of 'supposed knowledge-reification[87] framework of human-subpotency determination as to a temporal mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ as desublimating' into 'genuine knowledge-reification[87] framework involving a detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation'. In this regards, we can appreciate that 'supposed knowledge-reification[87] framework of human-subpotency determination as to a temporal mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ as desublimating' tend to eliciting 'the breadth of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation' while 'genuine knowledge-reification[87] framework

involving a detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation' tends to be rather constrained to both the 'messianic-structure of intemporality[52]' and its derived deferential-formalisation-transference secondnaturing. The possibility of such a transformation critically constrained to '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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-commitment[66] (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ as the critical enablers for the possibility of prospective transcendental [56]meaningfulness-and-teleology[100]; with [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ thus being an exercise of satisfying that tight-and-entwined relationship to then enable 'genuine knowledge-reification[87] framework involving a detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation' as of prospective-

apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82]. [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ as to its implied transformation of prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83] into prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as prospectively overcoming human-subpotency underdetermination is conceptualised along the same vein with the 'Derridean underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment' with regards to human phenomenal/manifest sublimation and desublimation in existence (as to the insight for mitigating the concomitant drawback of desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition in the pursuit for sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> at the very center of Foucault and Derrida contentions). [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ invalidates [80]presencing—absolutising-identitive-constitutedness[13] conception of knowledge-reification[87] as of 'supposed knowledge-reification[87] framework of human-subpotency determination as to a temporal mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition⟩ as desublimating'; that fail to realise that 'human self-satisfactory mere-formulaic–methodologising/mutualising/organising/institutionalising constructs' are not beholden to existence with regards to 'genuine knowledge-reification[87] framework involving a detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation'. We can appreciate in this regards that the classical-mechanics—axiomatic-constructs prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83] 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-formulaic–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>[82] that recognised notions like space-time, considered the ether as real, considered that the laws of physics are different at atomic-scale, etc., and so as 'genuine knowledge-reification[87] framework involving a detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation'. It is interesting to appreciate that given the prior enculturation of an underlying 'scientific—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[56]⟩' induced by budding-positivists (associated with their persecution), the stage was set for the [44]foregrounding—entailment-

⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–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>[82] as to the tight-and-entwined relationship between the overall human ontological-commitment[66] (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ as the critical enablers for the possibility of prospective transcendental [56]meaningfulness-and-teleology[100], 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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ as to the sophistic/pedantic possibility for inducing human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ with regards to prospective social-stake-contention-or-confliction. Interestingly as well, we can appreciate the more or less socially enculturated disposition in our positivism/rational-empiricism registry-worldview/dimension (with regards to the ‘profoundly sublimating natural sciences’) of human appreciation of the ‘messianic-structure of intemporality[52]’ and its derived deferential-formalisation-transference secondnaturing, with regards to such sciences [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-

notional~deprocrypticism⟩ as to the tight-and-entwined relationship between the overall human ontological-commitment[66] (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ as critically enabling prospective sublimation. [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ as such induces the requisite ontological-faith-notion/ontological-good-faith/authenticity[69] and discipline both among natural scientists and any contending interlocutors as to the constraining implications of prospective sublimation thus allowing for 'genuine knowledge-reification[87] framework involving a detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation'. In contrast this author is critical of the notion that disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> subject to totalisingly-disentailing—discretion/whim-of-thought associated with [80]presencing—absolutising-identitive-constitutedness[13] conception of knowledge-reification[87] as of 'supposed knowledge-reification[87] framework of human-subpotency determination as to a temporal mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ as desublimating' that falsely ignore the de-mentative/structural/paradigmatic implications of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-

transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities' in want for '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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 [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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>[83]' as to their [80]presencing—absolutising-identitive-constitutedness[13] conception of knowledge-reification[87], 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-'motif-and-apriorising/axiomatising/referencing'[102] of the former rather than wrongly imply any mutual logical-congruence of dialogical-equivalence

involvement in knowledge-reification[87] 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>[82] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression manifests 'Derridean underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment' with regards to the possibility of prospective human phenomenal/manifest sublimation and desublimation in existence; as the proponents of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs 'cannot produce any magical logical-congruence implication as of the prior-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseded-logical-basis>[83] of the proponents of classical-mechanics—axiomatic-constructs' but for the prospective-apriorising/axiomatising/referencing–dialogical-equivalence-<as-superseding-logical-basis>[82] of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ of physics implied tight-and-entwined relationship between the overall human ontological-commitment[66] (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ as critically enabling prospective sublimation. In effect, such a controversy of ontological-bad-faith/inauthenticity[64] never arose (as explained by the prior enculturation of an underlying 'scientific—apriorising/axiomatising/referencing–

psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[96]⟩' induced by budding-positivists and associated with their persecution), and further because of the very high predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[96]⟩ associated with the physical sciences and as generally reflected by the social-stake-contention-or-confliction disinterested natured of 'much of the basic/fundamental and natural sciences'. However, the case with psychological, social and 'interest-driven scientific frameworks' is quite often 'hardly one of high predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[96]⟩' with the result that such a 'purist ontological and scientific framing of supposedly knowledge-reification[87] issues as to prospective sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' 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>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩) over existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. This difference between a 'purist science/ontology epistemic-conception of veracity/truth' and the conception of veracity/truth as from the latitude of 'human social-vestedness/normativity-<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 [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]' that are not necessarily subject to phenomenal/manifest existence's [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩) to explain human psychological and social phenomena that 'end up implicitly denying the very obvious reality of the psychological and social subpotencies-⟨in-transitive-conflatedness[12]–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 implicited contention that the human 'supposedly has no profound sublimating social and socio-psychological phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩' with the 'supposedly profound phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-

potency-of-existence's~sublimating–nascence⟩' construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity-<discretely-implied-functionalism> disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'>; thus 'actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological' such that existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. 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-conflatedness[12]–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-conflatedness[12]–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-contiguity[67]' 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-contiguity[67]' of physics, chemistry, biological, genetic theories as to the ontological-contiguity[67] imbued [44]foregrounding—entailment-⟨postconverging–narrowing-

down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ of their respective inherent sublimating phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ wherein for instance with the physics frame–of–ontological-contiguity[67] succession of theories are developed aspiring cogently for ontological-contiguity[67] of the whole physics epistemic-conception phenomenal/manifest~subpotency-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ as from say Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-theory/loop-quantum-gravity/etc. which all profess ontological-contiguity[67]). 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-contiguity[67]’) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology), 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-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-

down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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-contiguity[67] of biological/neurological and evolutionary substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) work paradoxically only by impliciting the reality of the ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity[67] of the social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame–of–ontological-contiguity[67], and so as of vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’>. Such flawed and surreptitious representation that biological/neurological and evolutionary substitutive/reductionist interpretations are the

‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity[67]’ of the social and socio-psychological (rather than the truly inherent social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ as of their ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity[67]’) 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-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩’ in relation to the social and socio-psychological frame–of–ontological-contiguity[67] (and not such biological/neurological and evolutionary interpretations substitutive/reductionist epistemic-conception overriding the social and socio-psychological epistemic-conception phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩, just as the transverse epistemic-conception phenomenal/manifest~subpotency-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ of mathematics in relation to physics doesn’t substitute for and override the inherent physics epistemic-conception phenomenal/manifest~subpotency-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩). The consequence of such vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’> as to failing ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity[67]’ (as implied as of the requisite ‘<~~amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<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-reification[87] sublimation in the social impotent with regards to varied social-stake-contention-or-confliction purposes. Such claims often project/imply that analysing the social qua social is just about irrelevant (or paradoxically 'make their very own subterfuge social interpretations' as from the psychological trick/gimmick of the projected hollow impressiveness of the natural sciences so-derived from the clout of a natural science without demonstrating the epistemic-veracity for such a bypassing/dodgery as to arrive at the social '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity[67]' 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-contiguity[67]'> as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39], and thus in many ways further undermine/distract-from the social

‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity[67]’ conception of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in dealing with direct social and institutional issues, crises and failures. A ‘purist science/ontology epistemic-conception of veracity/truth’ equally differs from the conception of veracity/truth as from the latitude of ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ with the former construing of ‘knowledge as to existential knowledge-reification[87] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) even over manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening[53]’ (as involved in the reconceptualisation of the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather ‘the constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening[53]’ speak to the more profound reality that the ordinariness of human thought across the succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence[30]‘ despite the delusion of all registry-worldviews/dimensions in their [80]presencing—absolutising-identitive-constitutedness[13] 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 [80]presencing—absolutising-identitive-constitutedness[13] failure to directly grasp their very own [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], 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 [56]meaningfulness-and-teleology[100] across the successive registry-worldviews/dimensions' does not lie with any 'ordinariness/commonsensicality as of the successive registry-worldviews/dimensions [80]presencing—absolutising-identitive-constitutedness[13]' as falsely elicited by their sophistic/pedantic dispositions, as in reality it rather lies in 'the dynamically differentiated transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of the ontological-performance[72]-<including-virtue-as-ontology> of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> narratives': and so as to human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-

mentating/structuring/paradigming ', as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; 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–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor') successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] so-construed as 'generating varying human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as to their pre-eminence as of their 'prospectively projected relative-ontological-completeness[88] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-teleology[100]-<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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and de-mentatively/structurally/paradigmatically so-explains the very possibility for human progress. In contrast the conception of veracity/truth as from the latitude of 'human social-vestedness/normativity-<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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression are vague disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'>, 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-

ontological-completeness[85]⟩ 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as to the fact that humility was rather imbued with the Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective over the prior institutionalised/classical-mechanics—axiomatic-constructs with the latter never assuming any arrogance as to its prior methodologising/mutualising/organising/institutionalising conception of physics. Critically, with regards to the blurriness[7] of [56]meaningfulness-and-teleology[100] in the social that exposes prospective transcendental dispositions (as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]) to sophistic/pedantic <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ eliciting of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩, it is important to articulate such prospective sublimating [56]meaningfulness-and-teleology[100] while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] as part and parcel of the prospective sublimating [56]meaningfulness-and-teleology[100], and not wrongly imply the desublimation is in apriorising-teleological-elevation-in-ontological-contiguity[67] as to the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity attitude/mental-disposition/care–and–episteme[5] (in this case reflecting sophistic/pedantic [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought); and as so articulated elsewhere with the case of the Socratic-philosophers and budding-positivists it is always the case that the sophistic/pedantic dispositions will fathom that in relation to prospectively sublimating base-institutionalisation, [104]universalisation, positivism and notional~deprocrypticism the effective ‘world that exists to the majority people (as of ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’) respectively is recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and

[81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought to go on cynically eliciting <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of 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 [80]presencing—absolutising-identitive-constitutedness[13]' (from across the most ancient civilisations to modern times and so as instigated by the Socrates, Galileos, Descartes, Diderots, etc.) has always arisen within-or-without such epochal Establishment intellection by the prompting of their 'social underlying sublimating intellection proficiency' which contemplative consciousness is not to be underestimated as to a 'decadence posturing of intellectual entitlement'. Critically, the possibility of prospective value-construction and pretence of projecting more profound value is indissociable from the capacity of producing the relative-ontological-completeness[88] 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 [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought respectively are intellectually-and-morally wanting with respect to prospective base-institutionalisation, [104]universalisation, positivism/rational-empiricism and [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought value-construction respectively; pretences of profound intellection as to the former are nothing but sophistic/pedantic exploitations of human limited-mentation-capacity as to 'a delusion of generating knowledge and value from thin air', and of vital importance in that regards is the fact that that which is in relative-ontological-completeness[88] has to occupy the intellectual-and-moral ground imbued by such relative-ontological-completeness[88]. Vague notions of arrogance and wretchedness are nothing but the ontological-

veracity of the state of relative-ontological-incompleteness[89] arrogance and wretchedness of thought (as from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as to an epistemically-decadent <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[3]categorical-imperatives/axioms/registry-teleology[100]⟩; and so as to the fact that the magnanimity of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] out of concern about human prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 'is the most important human and humanity-producing enterprise' notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, [104]universalisation, positivism/rational-empiricism and [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview's/dimension's institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification[87] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and no amount of human mortals methodologising/mutualising/organising/institutionalising can supersede prospective sublimating existence's necessitating implications and consequences as otherwise the very idea of ontology/science then collapses and the supposed knowledge-reification[87] exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification[87] implications and pretending otherwise as to 'virtual wisdoms' is nothing more tha [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. 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 [56]meaningfulness-and-teleology[100] (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology). This differentiation can be rearticulated in aestheticisation terms to imply that existence (as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) is 'the scalar conception that enables prospective human sublimation as of aestheticisation-towards-ontology' while on the other hand human-subpotency (as to human [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]) is 'a non-scalar conception that induces prospective human desublimation aestheticisation'. The 'scalarity/immanency of existence's

ontological-normalcy/postconvergence' as such is reflected with regards to prospectively implied ontological-normalcy/postconvergence construed as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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/preconvergence[30] construed as of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation epistemic-projection perspective. Basically, 'scalarity/immanency of existence's ontological-normalcy/postconvergence' and 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' thus speak to the fact that human prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity implied limited-mentation-capacity-deepening[53] (as to dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]) is actually induced as from human uncontemplative-distension so-construed as 'dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] imbued prospectively of both sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-trace and desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition'; as to prospective sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-trace 'scalarity/immanency of existence's ontological-normalcy/postconvergence' as prospectively preserving ontology/ontological-veracity and 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' prospective desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as prospectively obviating

ontology/ontological-veracity. This insightful grasp of the implications of human limited-mentation-capacity-deepening[53] (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): 'as rather occurring as from an ontologically deficient grounding' of relative human limited-mentation-capacity (however 'the better relative ontological-deficiency' implied as of relative-ontological-completeness[88]), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance[72]-<including-virtue-as-ontology> (associated with prospective human sublimation) into: 'a scalarity/immanency perspective (as to a scalarity/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' 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 [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition'. Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] doesn't achieve absolute 'scalarity/immanency of existence's ontological-normalcy/postconvergence' (as dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] rather reflects the epistemic perspective towards ontological-normalcy/postconvergence and not 'scalarity/immanency of existence's ontological-normalcy/postconvergence'); with the effective 'scalarity/immanency of existence's ontological-normalcy/postconvergence' as of the absolute distension (beyond just relative-ontological-completeness[88]) underlying the overall existential dimensionality-of-

sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as the inherent ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] effectively reflected as of notional~deprocrypticism. notional~deprocrypticism as such by its ontologically-uncompromised nature 'technically entails': prospective human ontological-performance[72]-<including-virtue-as-ontology> as to sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of 'scalarity/immanency of existence's ontological-normalcy/postconvergence' in overcoming the desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' in [80]presencing—absolutising-identitive-constitutedness[13]. Translated, this 'scalarity/immanency of existence's ontological-normalcy/postconvergence' and 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' underlying prospective human ontological-performance[72]-<including-virtue-as-ontology> with regards to human [56]meaningfulness-and-teleology[100] speaks to the fact that prospectively induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-veracity appraisal for inducing further and concomitant human sublimation (and so because of the de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-deepening[53] in constrast to what will prevail in case of 'absolute-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'). But then such effect critically varies as to both 'purist science/ontology epistemic-conception of veracity/truth' and 'social-vestedness/normativity-<discretely-implied-functionalism>

epistemic-conception of veracity/truth'; in the sense that the latter poorly constrained to high predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ is strongly prone to desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' in [80]presencing—absolutising-identitive-constitutedness[13], while the former strongly constrained to high predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ is rather relatively amenable to sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of 'scalarity/immanency of existence's ontological-normalcy/postconvergence'. That said, human sublimation increasingly implies a 'generalised background cultural,-organisation-and-institutional framework' that itself needs to be sublimating, and it is here as well that even the propensity for sublimation of 'purist science/ontology epistemic-conception of veracity/truth' can be desublimated by an ontologically-impertinent 'generalised background cultural,-organisation-and-institutional framework' adopting 'social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth'. In many ways with regards to the overall social framework, the usurpation of the intellectual–function/posture arising as of 'social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth' is often associated with vague-and-surreptitious conceptualisations of business success and media-and-social influence (in desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) as superseding social intellection itself as an inherent exercise for the social domain's 'purist science/ontology epistemic-conception of veracity/truth' (as to the latter's prospective sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-

relativism'>). Critically such a 'purist science/ontology epistemic-conception of veracity/truth' analysis very much point out that the social-construct is riddled with narratives of 'supposedly veridical ontological justifications/grounds' but which on closer examination as of 'purist science/ontology epistemic-conception of veracity/truth' turn out to be at the least sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating–nascence>; and so as to the relative impertinence of the 'social-vestedness/normativity-<discretely-implied-functionalism> epistemic-conception of veracity/truth' (so-construed as from the ontological-normalcy/postconvergence epistemic-projection perspective). This insight further informs prospective notional~deprocrypticism appraisal of the 'tight-and-entwined relationship between the overall human ontological-commitment[66] (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ (reflecting 'scalarity/immanency of existence's ontological-normalcy/postconvergence')'. In this regards, the de-mentative/structural/paradigmatic implications of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities', reflect the fact that the originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness for prospective

knowledge-reification[87] 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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-reification[87] as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39], whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness[88] as to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> at any uninstitutionalised-threshold[103] is necessarily imbued with prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation 'messianic-structure of intemporality[52]' and its derived deferential-formalisation-transference secondnaturing. We can appreciate in this regards that budding-positivists [56]meaningfulness-and-teleology[100] 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]' but the fact is that such budding-positivism in its rede-mentating/restructuring/reparadigming for relative-ontological-completeness[88] rather induced the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for our

modern-day positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a rede-mentating/restructuring/reparadigming for relative-ontological-completeness[88] induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring equally applies with respect to prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards, just as the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] that projected of an underlying 'scientific—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[69]⟩' by budding-positivists allowed for the enculturation of a human positivism/rational-empiricism social orientation with regards to the natural sciences (then more-or-less subsequent 'aspirational sciences') epistemic-conceptions phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ as to their implicited '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[95]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>' as to imbued positivism/rational-empiricism sublimation over non-poisitivism 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-commitment[66]⟩ constraining of positivism/rational-empiricism [56]meaningfulness-and-teleology[100] today; likewise the notional~deprocrypticism epistemicity further speaks to the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for the enculturation of a 'human [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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[67]' in overall-ecstatic-existence-supervening-conflatedness[12]) so-implied across all human domains-of-study epistemic-conceptions phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ as to their explicited '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>' as to imbued [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought sublimation over [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought desublimation, thus prospectively inducing a strongly enculturated predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ constraining of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought [56]meaningfulness-and-teleology[100], (and so overriding disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> as to the latter's implied [81]procrypticism–or–

disjointedness-as-of-[84]reference-of-thought). But then as across the successive registry-worldviews/dimensions, the uninstitutionalised-threshold[103] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩. 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 [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]; explaining their pedantic obsession. On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification[87] is fundamentally about sublimation-over-desublimation as to the implications of the 'tight-and-entwined relationship between the overall human ontological-commitment[66] (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ as critically enabling prospective sublimation' so-implied as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The strategic problem faced by the Ancient-sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) is how to exploit the fact that there is no '[104]universalising-idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' and no 'positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-

ontological-commitment[66]⟩' to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic-philosophers [104]universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity [56]meaningfulness-and-teleology[100] by eliciting [80]presencing—absolutising-identitive-constitutedness[13] sensibility/decorum as of non-universalising Ancient-sophistry and non-positivism medieval-scholasticism [56]meaningfulness-and-teleology[100] 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 [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩. Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in many ways

explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation promising postmodern-thought which portrays a very profound ontological-veracity as to prospective sublimation possibilities in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint); and so-enabled as to no 'deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' (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 [80]presencing—absolutising-identitive-constitutedness[13] sensibility/decorum of institutional imprimatur' that is rather obsessively defensive of institutional pre-eminence over inherent knowledge-reification[87]. But then the Ancient-sophists and medievalism-scholastics were the institutional imprimatur of their periods but their pedantic [80]presencing—absolutising-identitive-constitutedness[13] sensibility/decorum was never in any way beholdening upon sublimating existence as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression allowing for prospective Socratic-philosophers [104]universalising-idealisation and budding-positivism as to their respectively induced '[104]universalising-idealisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' and 'positivism/rational-empricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' constraining in the face of 'human notional~firstnaturedness—temporal-to-intemporal-

dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities'. The strategic reflex of assuming a [80]presencing—absolutising-identitive-constitutedness[13] sensibility/decorum preemptively 'shuts-off the possibilities of relative-ontological-completeness[88] 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-contiguity[67]'>) as non-ontological thus implying not it is subject to analyses as of social and socio-psychological phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩. But then human sublimation in existence effectively speaks of the notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking[20]–by–preconverging-or-dementing[19]-perspectives-of-human–[56]meaningfulness-and-teleology[100]> underlying human ontological-performance[72]-<including-virtue-as-ontology> as to the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] succession of registry-worldviews/dimensions, and such a

[80]presencing—absolutising-identitive-constitutedness[13] sensibility/decorum strategy as to its implicited denial of such an ontological-contiguity[67]—of-the-human-institutionalisation-process[68] of human ontological-performance[72]-<including-virtue-as-ontology> underlined by human [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, effectively reveals its non-scientific nature notwithstanding the confusion of vague academicism proceduralism with true sublimating science/ontology. All the knowledge-reification[87] that effectively can be is of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] having to do with human limited-mentation-capacity-deepening[53] as enabling human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality[52], and not a [80]presencing—absolutising-identitive-constitutedness[13] human-subpotency epistemic-projection in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] so-construed as temporality[99]. But then the inclination to assume an ontologically-flawed sophistic/pedantic [80]presencing—absolutising-identitive-constitutedness[13] sensibility/decorum strategy is ever always associated across all registry-worldviews/dimensions with blurriness[7] of [56]meaningfulness-and-teleology[100] as to [56]meaningfulness-and-teleology[100] rather unconstrained to predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ as to lack of 'relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩'. Consider in this regards, the de-mentative/structural/paradigmatic possibility of such an abstract human sophistic/pedantic [80]presencing—absolutising-identitive-constitutedness[13] sensibility/decorum strategy exercise with regards to say Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs if there was 'no positivism/rational-empiricism—

apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' (as produced by the efforts of budding-positivists even as during their own epoch this was contested by their Establishment) that allowed for sublimating scientific thought to be integrated or rejected by its mere predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ (as to the 'positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩)', 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 [80]presencing—absolutising-identitive-constitutedness[13] sensibility/decorum perceived social-stake-contention-or-confliction (as to the reality of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities'). The point here is to highlight that across all registry-worldviews/dimensions blurriness[7] of [56]meaningfulness-and-teleology[100] at uninstitutionalised-threshold[103] as to lack of 'relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' inherently induces sophistic/pedantic dispositions (beyond-the-

consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) with regards to social-stake-contention-or-confliction as to the social lack of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ in the face of its prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Further, all such successive 'relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' 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 (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70],–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ', as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; 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–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor') successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] so-construed as 'generating varying human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as to their pre-eminence as of their 'prospectively projected relative-ontological-completeness[88] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [80]presencing—absolutising-identitive-constitutedness[13] sensibility/decorum supposed projections of candour that tend to arise with social lack of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ associated with blurriness[7] of [56]meaningfulness-and-teleology[100] poorly amenable to predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[60]⟩; 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-incompleteness[89] of the succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 blurriness[7] of [56]meaningfulness-and-teleology[100] (as leading to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’> due to lack of the [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of sublimating-over-desublimating ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>’) is intimately linked with the successive registry-worldviews/dimensions uninstitutionalised-threshold[103]; as to the lack of ‘relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-

framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩'. In this regards, blurriness[7] of [56]meaningfulness-and-teleology[100] with regards to the respective uninstitutionalised-threshold[103] 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 [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩) with the induced social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ of: - base-institutionalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ construed-as 'rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' given 'relative [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency' at its given/defined institutionalisation ontologically-pertinent epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation[97]' (and so over prior recurrent-utter-uninstitutionalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ 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-contiguity[67]'> as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩' at its given/defined uninstitutionalised-threshold[103] ontologically-deficient epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'), -[104]universalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ construed-as '[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' given 'relative [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-

ontological-normalcy/postconvergence-epistemic/notional~projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency' at its given/defined institutionalisation ontologically-pertinent epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (and so over prior base-institutionalisation–ununiversalisation—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[69]⟩ 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-contiguity[67]'> as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩' at its given/defined uninstitutionalised-threshold[103] ontologically-deficient epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'), - positivism/rational-empiricism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[69]⟩ construed-as 'positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' given 'relative

[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency' at its given/defined institutionalisation ontologically-pertinent epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (and so over prior [104]universalisation–non-positivism/medievalism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[60]⟩ construed-as '[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-positivising/rational-empiricism-based apriorising/axiomatising/referencing–psychologism' given 'relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩' at its given/defined uninstitutionalised-threshold[103] ontologically-deficient epistemic-conception of 'the very same

overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'), and prospectively - deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[69]⟩ construed-as 'preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective> as to its prospectively induced scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency' at its given/defined institutionalisation ontologically-pertinent epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (and so over prior positivism–procrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[69]⟩ 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-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–

epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' given 'relative disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> as to prior descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩' at its given/defined uninstitutionalised-threshold[103] ontologically-deficient epistemic-conception of 'the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'), with the 'deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' peculiarly/uniquely differentiated from the 'positivism–procrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' 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-reification[87] as of 'the full ontological implications of full human limited-mentation-capacity-deepening[53] as to its deepest/most-profound [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-

‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩’ thus speaking to deprocryticism requisite de-mentative/structural/paradigmatic delineation of both the existentially contextualised ‘sublimating ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] underlying intemporal ontological-performance[72]-<including-virtue-as-ontology> (as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ profound dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] projected apriorising/axiomatising/referencing–psychologism)’ and ‘desublimating ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] underlying temporal ontological-performance[72]-<including-virtue-as-ontology> (as of dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] projected apriorising/axiomatising/referencing–psychologism)’ associated with any ‘[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought prospective knowledge-reification[87] as ever always about preserving the ascendancy of organic-knowledge in superseding-and-overriding mechanical-knowledge (with the latter rather associated with <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩) thus involving the anticipation of human temporal-to-intemporal ontological-

performance[72]-<including-virtue-as-ontology> of prospective knowledge-reification[87] imbued [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] (and so as to the deprocrypticism—apriorising/axiomatising/referencing–psychologism given 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] 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-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[69]⟩' so-reflecting comprehensively the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] involving human limited-mentation-capacity-deepening[53] increasing ontological-performance[72]-<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[3]–for–conceptualisation inducing of the successive registry-worldviews/dimensions increasingly profound secondnatured methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' and so as human [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] engendered sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> in existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-

implied-‘prospective-aporeticism-overcoming/unovercoming’> (with the critical insight here for instance that the Socratic-philosophers [56]meaningfulness-and-teleology[100] as of [104]universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historially alive/living’ as to being pertinent to modern-day [104]universalising implications of thought but for when prospective contextualisation requires [104]universalising 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-contiguity[67]—of-the-human-institutionalisation-process[68] as to its implied overall notional~deprocrypticism—apriorising/axiomatising/referencing–psychologisms ‘enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[60]⟩ of relative-ontological-completeness[88]’ rather speaks of human limited-mentation-capacity-deepening[53] as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring prospectively induced [56]meaningfulness-and-teleology[100] as the successive registry-worldviews/dimensions apriorising/axiomatising/referencing–psychologisms). Further, ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ’ implies that the successive registry-worldviews/dimensions given ‘relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-

framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' as to their relative ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] sublimating affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism>' supersede-and-override their prior 'relative-ontological-incompleteness[89]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' as to their relative ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] desublimating unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> and 'thus establishing the relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism respective aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'; '[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' superseding-and-overriding 'rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-universalisation-directed apriorising/axiomatising/referencing–psychologism' for '[104]universalisation–non-positivism/medievalism [56]meaningfulness-and-teleology[100] induced

sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'; 'positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' superseding-and-overriding '[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-positivising/rational-empiricism-based apriorising/axiomatising/referencing–psychologism' for 'positivism–procrypticism [56]meaningfulness-and-teleology[100] induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'; and 'preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [56]meaningfulness-and-teleology[100] induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'. The implication here is that there is no logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> as of our positivism–procrypticism [80]presencing—absolutising-identitive-constitutedness[13] for the so-

projected prospective notional~deprocrypticism [56]meaningfulness-and-teleology[100] but rather its prospectively induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (as the logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> of prospective notional~deprocrypticism [56]meaningfulness-and-teleology[100] is rather the inner working coherence/contiguity of its apriorising/axiomatising/referencing construct such that our positivism–procrypticism [56]meaningfulness-and-teleology[100] logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for our projective-insights capacity for grasping prospective notional~deprocrypticism [56]meaningfulness-and-teleology[100] sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]). This further points out that the successive registry-worldviews/dimensions 'relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[69]⟩' are rather 'existence sublimation imbued cut-off points of logical engagement as transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] wherein for example there is no common logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> between non-universalising sophistry and [104]universalising-idealisation of Socratic-philosophers and likewise between budding-positivists and non-positivising medieval scholasticism and this author claims as well between modern-day institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-

completeness[88]⟩ and prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as already being manifested in the patently non-intellectual and ontologically-decadent populism and media-driven campaigning against postmodern-thought that is wary of genuine intellectual engagement as to the sublimating veracity of postmodern-thought; and thus rather requiring the sublimating affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of the prospective 'relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[60]⟩' imbued [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ while reflecting the desublimating unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of the prior 'relative-ontological-incompleteness[89]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[60]⟩' (and so reflecting 'Derridean underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment' as to mere 'sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism>' over 'desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-

psychologism>' so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>). This insight equally explains why human [45]<~~amplituding/~~formative–epistemicity>causality at its most profound construal is rather as of underlying ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] over ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] imbued sublimating-over-desublimating ontological implications and so with regards to underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; as the ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] (as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to its profound dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]) reflects the originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–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-deepening[53] enabling human [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] induced transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity whereas the ontological-bad-

faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] (as of dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]) is besotted in temporality[99] upon the logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> of relative-ontological-incompleteness[89] <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ as so-enabled with lack of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ (explaining the latter's iterative-looping-narrations as successive shades of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ arise speaking to a more fundamental ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] when reflecting [45]<~~amplituding/~~formative–epistemicity>causality). This underlying ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] over ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] imbued sublimating-over-desublimating ontological implications as most profound construal of human [45]<~~amplituding/~~formative–epistemicity>causality inevitably highlights the requisite 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' of

sublimating base-institutionalisation, [104]universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively over desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively, and the failure to articulate this requisite 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] 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[5]–for–conceptualisation in implying that 'the sublimating apriorising/axiomatising/referencing–psychologism is the valid logical-basis' and 'the desublimating apriorising/axiomatising/referencing–psychologism is the invalid logical-basis'. This point out that the successive relative-ontological-completeness[88] as base-institutionalisation, [104]universalisation, 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 [84]reference-of-thought (as grandest axiomatic-construct level) research-programme conception' as so-enabling the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity of the respective prior relative-ontological-incompleteness[89] of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Such 'human [84]reference-of-thought (as grandest axiomatic-construct level) research-programme conception' reflects the fact that it is the 'prospective de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as so-induced by notional~asceticism[4] reasoning-through/messianic-reasoning' that affirmatively validates any of the respective relative-ontological-completeness[88] registry-worldviews/dimensions instigated human

emancipation, and so as to the fact that the corresponding reasoning-from-results/afterthought inducing secondnatured institutionalisation (that speaks to collective thought in any given registry-worldview/dimension) while serving its secondnaturing institutionalisation purpose 'is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold[103]' 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–[56]meaningfulness-and-teleology[100]) which rather requires instigative notional~asceticism[4] reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the 'pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world' but rather decisive in the secondnaturing of positivism/rational-empiricism was the notional~asceticism[4] reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism de-mentative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (manifested as of the ships that set sail around the world for spices and trade eliciting a positive commercial opportunism that is decisively responsible for destroying the collective social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not and draw the health implications constrained the destruction of a collective superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, constrained the collective need to adopt a scientific worldview, etc.). Since the relative-ontological-completeness[88] logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> is in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] with the relative-ontological-incompleteness[89] logical-

basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]>, it is only the sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] that affirmatively upholds the relative-ontological-completeness[88] over the relative-ontological-incompleteness[89] (as to their supposedly coherent ontological-commitment[66]). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] is more than just the mechanical construct but speaks of the 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] 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-opportunism[76] implications eliciting a decomplexed placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of such 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] 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–[56]meaningfulness-and-teleology[100]. 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 [56]meaningfulness-and-teleology[100] desublimation which wouldn't achieve the sublimation of

medical care meaningfulness-and-technology or plumbing technician technical [56]meaningfulness-and-teleology[100] (as to the fact that the client doesn't go on pretending to engage the professional at its more profound level of technical knowledge contemplation) with the relation thus involving the requisite 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism> of the professional with a corresponding deferential apriorising/axiomatising/referencing–psychologism of the client' and so as reflecting the sublimating knowledge ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] beyond-and-above the desublimating ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] of ordinary [56]meaningfulness-and-teleology[100]. However, this sublimating knowledge 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] 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–[56]meaningfulness-and-teleology[100] (even though from a retrospective perspective we can grasp the preconverging/dementing[19]–qualia-schema of 'the God of plane' type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empiricism reflex 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' but it is important to note that such an animistic social-setup doesn't project of any such preconverging/dementing[19]–qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] going by its [80]presencing—absolutising-identitive-constitutedness[13] just as we will be disinclined to contemplate about the more veridical preconverging/dementing[19]–qualia-

schema of our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalised-threshold[103] as from a prospective notional~deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100]). This poor appreciation arises for the simple reason that the uninstitutionalised-threshold[103] speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>, and thus it is disinclined to recognise the prospective 'relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩' imbued [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ that can instill such a prospective sublimating knowledge 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] 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 [104]universalising-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 [104]universalising terms do not avail as in the non-universalising sophistry underpinning–suprasocial-construct, then there is a fundamental reality of desublimating ontological-bad-faith/inauthenticity[64] over which prospective sublimating ontological-good-faith/authenticity[69] knowledge respectively as of budding-positivism and

[104]universalising-idealisation can only be established as of their respectively requisite ‘ontological-good-faith/authenticity[69] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ and naïve modern-day [80]presencing—absolutising-identitive-constitutedness[13] interpretations in terms of the supposed arrogance of the Socrates, Galileos, Descartes, Diderots, etc. is nothing more but a manifestation of dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (as to the failure to appreciate that the surpassing of human-subpotency aporeticism is all about originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[5]–for–conceptualisation that only arises as of ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>’). Indeed, as to when such ‘relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩’ is institutionalised say with modern-day positivism/rational-empiricism the requisite ‘ontological-good-faith/authenticity[69] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ of modern-day scientific breaktrhoughs sublimation projected knowledge hardly put into question. Likewise, this insight about the requisite ‘ontological-good-faith/authenticity[69] existential-condescension-<of-

apriorising/axiomatising/referencing–psychologism>' for organic-knowledge needs to be explicited with regards to the blurriness[7] of [56]meaningfulness-and-teleology[100] associated with today's institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ with cynical, ridiculous and paradoxical pretenses of humility and sensibility/decorum that by that token (not unlike Ancient-sophistry and medieval-scholasticism) go on to induce 'existentially invalid condescension' as to their veridical desublimating [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]' as of ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65]. The fact is where such pretenses are nowhere found in the terrain of knowledge-reification[87] but rather surreptitious enterprises of <~~amplituding~~/formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ this signals their emperor has no clothes moment. In this regards, as to 'sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism>' over 'desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>', the requisite 'ontological-good-faith/authenticity[69] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' for organic-knowledge 'speaks to an intellectual-and-moral responsibility associated with knowledge as of the requisite dispensing-

with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for its elucidation and appropriate secondnatured institutionalisation that is not dissociated from the very construction-of-the-Self', and knowledge cannot thus be construed as 'a minor and side thing of mere influencing and stature' that is dissociated with veridical human mental-development and emancipation in order to rather surreptitiously serve human-subpotency as mortal methodologising/mutualising/organising/institutionalising perverted purposes (as so-of-ten implicitly construed by many a social dominance/vested-interest actor and sycophantic-sophistry throughout human history in eliciting <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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 [56]meaningfulness-and-teleology[100] is not to be exploited as if it is a credible state of profound ontological-veracity given the lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as to a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> which pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation thrives on this lack of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45] <~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩) with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] underlying the genuine social intellectual–function/posture. Intellectualism as such is much more than just about

[80]presencing—absolutising-identitive-constitutedness[13]

methodologising/mutualising/organising/institutionalising enterprise as to the fact that 'all given registry-worldviews/dimensions as [80]presencing—absolutising-identitive-constitutedness[13] underpinning–suprasocial-construct relate to their given [56]meaningfulness-and-teleology[100] in absolute terms whereas in reality there are veridically relative subontologisation/subpotentiation of ontology as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩'; and it is here that the genuine social intellectual–function/posture comes in to veridically reflect the reality that a social-construct is not of absolute scalarisation of human ontological-performance[72]-<including-virtue-as-ontology> for the possibility for its prospective scalarisation-as-to-rescalarisation-as–re-ontologisation/~~supererogatory~~involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>, 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–[56]meaningfulness-and-teleology[100]. The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ conception of sublimating value and ontological-veracity disposition; and so as to the fact that [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-

apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ actually tend to be skewed towards 'immediacy supposed absolute sublimating value and ontological-veracity disposition' (as to the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] positive-opportunism[76] 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 supererogation[97]-profundity~postconverging–de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]), and in fact in many ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning–suprasocial-construct tends to be abstractly preconvergingly–de-mentated/structured/paradigmed to skew towards 'immediacy supposed absolute sublimating value and ontological-veracity disposition' (as for instance professional choices and callings made well beyond just a question of their remunerative or supposed incidental social prestige worth). Part and parcel of the genuine social intellectual–function/posture is to undermine this skewing towards 'immediacy supposed absolute sublimating value and ontological-veracity disposition' (as to the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] positive-opportunism[76] 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 [80]presencing—absolutising-identitive-constitutedness[13] '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 [80]presencing—absolutising-identitive-constitutedness[13] 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 [56]meaningfulness-and-teleology[100] infrastructure building 'immediacy supposed absolute sublimating value and ontological-veracity disposition' arise and outlandishly skew human [56]meaningfulness-and-teleology[100] (and so not only with human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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 preconvergingly–de-mentated/structured/paradigmed 'immediacy supposed absolute sublimating value and ontological-veracity disposition' cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite 'non-immediacy prospective sublimating value and ontological-veracity disposition' that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for

surpassing the uninstitutionalised-threshold[103] of registry-worldviews/dimensions). The fact is 'immediacy supposed absolute sublimating value and ontological-veracity disposition' as underlying [80]presencing—absolutising-identitive-constitutedness[13] end up as the registry-worldviews/dimensions Establishments underpinning–suprasocial-construct as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of social-vestedness/normativity-<discretely-implied-functionalism> and social-stake-contention-or-confliction. It is the 'non-immediacy prospective sublimating value and ontological-veracity disposition' (so-reflected in human [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) that goes beyond [80]presencing—absolutising-identitive-constitutedness[13] and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] while superseding 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' disposition of 'immediacy supposed absolute sublimating value and ontological-veracity disposition' as the latter at best construes of social reformation (and so across all the registry-worldviews/dimensions) in [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ subontologising palliative terms that as to their

specifically defined ‘human social-vestedness/normativity-<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ are very much integrative of collateral aspects as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction and thus by dulling the social-construct’s conscience in this way rather distracts from the realisation and contemplation of the full possibilities for profound de-mentative/structural/paradigmatic transformation of ‘non-immediacy prospective sublimating value and ontological-veracity disposition’. The subtle manifestation of the social implications of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] positive-opportunism[76] 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 modern-day sycophantic-sophistry and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩, media-driven disenfranchising narrative <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ and dominance/vested-interest diffused institutional influence in many ways and occasions rendering formal and official languages of institutions smokescreens for underhanded <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-

teleology[100]⟩. In many ways this [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ analysis as to the positivism–procrypticism registry-worldview's/dimension's de-mentative/structural/paradigmatic social institutional beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising implications is very much relevant however the underlying socio-econo-political subontologisation/ideology-over-ontology whether technocratic, capitalistic or communist (as in fact all such systems mirror each other as to their beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking of a more fundamental issue of positivism–procrypticism ontological-performance[72]-<including-virtue-as-ontology> as to the prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought); as to the fact that the underlying institutional formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] of these systems are rather as of 'dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of social-vestedness/normativity-<discretely-implied-functionalism> and social-stake-contention-or-confliction', and prospective human

scalarisation-as-to-rescalarisation-as–re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> rather points to prospective notional~deprocrypticism aestheticisation–and–aestheticisation-towards-ontology (as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) unenframed/unbeholdening/bechancing–supererogation[97] 'bechancing-backdrop of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>' as to 'bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising' (so-construed as 'reclamation/recovery of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation'). Such a [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought ontological-performance[72]-<including-virtue-as-ontology> (as to its fundamental ontology aspiration) is not oblivious to the 'notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking[20]–by–preconverging-or-dementing[19]-perspectives-of-human–[56]meaningfulness-and-teleology[100]> underlying human ontological-performance[72]-<including-virtue-as-ontology> as to the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] succession of registry-worldviews/dimensions' and 'the facet of the existentially-withdrawn-⟨as-'unaccounted-for'-leftover-or-residuality-or-spirit-of–[56]meaningfulness-and-teleology[100]-so-construed-as-metaphoricity[57],-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⟩⟩ as limiting or of prospective human-subpotency aporeticism' which surpassing as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring enables the possibility for human limited-mentation-capacity-deepening[53]'; and the 'notional~deprocrypticism driving aesthetic-touch/aesthetic-sensibility of scalarising aestheticisation-towards-ontology' is one that in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] projects of human ontological-performance[72]-<including-virtue-as-ontology> as: formativeness-of-unintelligence-towards-intelligence, so-rearticulated as formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] of unintelligence (beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising) towards intelligence ('bechancing-backdrop of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>' as to 'bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising'). It is herein contended that the veridical genuine social intellectual–function/posture (as to the creative dynamics of living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) and so across the

succession of registry-worldviews/dimensions as to its orientation towards 'reclamation/recovery of maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation' is effectively what underlies the unenframed/unbeholdening/bechancing–supererogation[97] possibility of all prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] enabling the succession of registry-worldviews/dimensions transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity reflecting the fact that their underpinning–suprasocial-constructs as to [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-[47]historicity-tracing~inhibited-mental-aestheticising. It is for the sake of preserving the full possibilities of prospective human value and ontological-veracity sublimation beyond [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ that the genuine social intellectual–function/posture must ever always remain independent and not be usurped by dominance/vested-interest actors and sycophantic-sophistry. Ultimately as with all human uninstitutionalised-threshold[103] the prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' urges the human along beyond its limit of contemplation at which point such a taxingness-of-

originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is more appropriately construed not as [56]meaningfulness-and-teleology[100] but metaphoricity[57] 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–[56]meaningfulness-and-teleology[100] as to the fact that the intemporal messianic-reasoning/reasoning-through instigation respectively of prospective base-institutionalisation, [104]universalisation, positivism/rational-empiricism and notional~deprocrypticism are not actually as of [56]meaningfulness-and-teleology[100] but rather are as of metaphoricity[57] with regards respectively to prior recurrent-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–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-supererogation[97]) are ever always urged along beyond their uninstitutionalised-threshold[103] given 'taxingness-of-originariness upon human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' in the face of their 'specifically given [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' 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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ in cognisance-and-integration of the requisite 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' for the availing of the organic-knowledge [56]meaningfulness-and-teleology[100] of base-institutionalisation, [104]universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively (as to their respective ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] 'inducing of their [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] underlying logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> of logical operation/processing/contention of narratives' reflected as of their respectively induced 'relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[69]⟩' imbued [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩). This conception of 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' rather speaks to the fact that 'human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] as to its limited-

mentation-capacity is intimately tied-down/laden-with prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' as to human teleology[100] so-construed as 'human phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <~~amplituding/~~formative>disposedness-⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩ and <~~amplituding/~~formative>entailment-⟨as-to-totalising-contiguous/coherent–factuality-of-variability⟩)', underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] that de-mentatively/structurally/paradigmatically projects of a 'neutrally/objectively sound human ontological-performance[72]-<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]', human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] as to human limited-mentation-capacity veridically implies that 'existence is not beholdening to that human thrownness and the critical human teleological as to ontological-performance[72]-<including-virtue-as-ontology> issue is how to adjust to existence and is not about how existence adjusts to the human who is rather of a subpotent epistemic relation to the

full-potency of existence'. The implication here is that the 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' is thus merely reflecting the veridicality of the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity which is only possibile as to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> with regards to human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100]. Thus it is only the possibility of 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' that can thus allow human existential-discursivity—implicited-sublimation-over-desublimation beyond naïve [80]presencing—absolutising-identitive-constitutedness[13] [45]~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] (given that human ontological-performance[72]-<including-virtue-as-ontology> cannot be neutrally be separated from human [45]~~<amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] and the reflexive temporal-to-intemporal ontological implications on human ontological-performance[72]-<including-virtue-as-ontology>). This insight can be illustrated as follows: supposed say in [50]00 BC an asteroid or virus could bring about a human cataclysm, such a 'potential manifestation of existence is not beholdening to human appreciation of the existential implications of the notion and science behind the asteroid or virus' and in this regard suppose extraterrestrials living in a 'supposedly habitable Mars' had achieved our modern-day civilisational and technological level, it is inevitable that

they will effectively adopt ‘ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ with regards to the human species on Earth and strife to preempt such a cataclysm as to their technical capacity. We can appreciate that the human species on Earth as to its relative-ontological-incompleteness[89] doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance[72]-<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]’ but together with the extraterrestrials is rather de-mentatively/structurally/paradigmatically in existential-discursivity—implicited-sublimation-over-desublimation relation as to the primacy of the full-potency of existence over any subpotency (speaking fundamentally to prior human ontological-commitment[66]) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-discursivity—implicited-sublimation-over-desublimation superseding pretenses of mere-formulaic methodologising/mutualising/organising/institutionalising presciences as to entitlements of [80]presencing—absolutising-identitive-constitutedness[13] articulated induced elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness[88] avails rather than ontological-bad-faith/inauthenticity[64] in upholding relative-ontological-incompleteness[89] (given that immortality/existence-perspective as to intemporality[52] cannot be construed as arising from our prior mortals whims superseding of existential sublimation entailment and such presumption rather speaks to preconverging-or-dementing[19]–apriorising-psychologism and not postconverging-or-dialectical-thinking[20]–apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicited-

sublimation-over-desublimation that explains why the availing of relative-ontological-completeness[88] as to dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ takes precedence in defining human intellectual-and-moral ontological-performance[72]-<including-virtue-as-ontology> and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]. This [45]<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34] implied existential-discursivity—implicited-sublimation-over-desublimation as to 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' effectively underlies the 'Derridean underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment', as the preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake> from which human [56]meaningfulness-and-teleology[100] veridically arises. Thus existential-discursivity—implicited-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-performance[72]-<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given [45]<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34]'. This insight puts into perspective our [80]presencing—absolutising-identitive-constitutedness[13] conception of intellectual-and-moral responsibility wherein supposedly failed/unsuccessful/ineffective initiatives undertaken as to relative-ontological-completeness[88] (for instance with regards to

some public engagement aspiratory dispositions of such intellectuals like Sartre, Foucault, etc. and in the scientific domain for instance controversies associated with Louis Pasteur breakthroughs in microbial science) seem to be wrongly analysed from the posture of a supposedly neutral/objective social-setup conception of intellectual-and-moral responsibility (that ducks/ignores such relative-ontological-completeness[88] aetiologisation/ontological-escalation posturing) without factoring in that 'the social-setup's relative-ontological-incompleteness[89] specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]' is not of neutrally/objectively sound ontological-performance[72]-<including-virtue-as-ontology>; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that de-mentatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] and the idea that any attitude of unconcern/indifference is intellectually-and-morally neutral/objective is bogus; and human intellectual-and-moral responsibility starts at the very least with an orientation to relative-ontological-completeness[88] as to overall existential dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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–[56]meaningfulness-and-teleology[100], existential-discursivity—implicited-sublimation-over-desublimation as to 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-

apriorising/axiomatising/referencing–psychologism>', thus points to the primacy of 'the very [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] of human discursivity as to the possibility for prospective existential sublimation' so-reflected in originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. The bigger point here is that prospective human sublimation underlying prospective knowledge-reification[87] in relative-ontological-completeness[88] cannot be engaged with any given registry-worldview/dimension in relative-ontological-incompleteness[89] as if the latter is of a 'neutrally/objectively sound human ontological-performance[72]-<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]' with regards to the fact that human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] is already engaged in existential-discursivity—implicited-sublimation-over-desublimation as to 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' (and so very much countering the deceptive eliciting in desublimation of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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—implicited-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97], the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance[72]-<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—ontological-deficiency arising from its specifically given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]’ with respect to prospective base-institutionalisation, [104]universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively; and as relative-ontological-completeness[88] avails intellectual-and-moral responsibility is rather reflected as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [80]presencing—absolutising-identitive-constitutedness[13] 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-supererogation[97] is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of ‘existence as of its immanently tautologuous coherence speaking to its ontological-contiguity[67]’ as to the possibility for intelligibility to arise as so-reflected with the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] so-associated with human limited-mentation-capacity-deepening[53]). This confliction in the perception and relation to human sublimation in existence between metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–

void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩

[45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]' on the one hand and on the other hand difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] as to relative-ontological-completeness[88] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], is aptly reflected in the entangled/enmeshed nature of human sublimation in existence as reflected with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. This is so fundamentally because of human teleology[100] 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-deepening[53] underlying the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]); such that human sublimation is hardly 'purist' and rather occurring as from successive human registry-worldviews/dimensions projections of their specifically flawed [80]presencing—absolutising-identitive-constitutedness[13] given apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. The insight here is that human state of prior relative-ontological-incompleteness[89] de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness[88] 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought which purportedly escapes any such reflexive [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation. The so-implied notional~deprocrypticism as such points out that the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is rather associated with a 'directly relevant trace of prospective human effectively-purist-sublimation-⟨reflecting-prospective-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' but that, as of the successive registry-worldviews/dimensions [80]presencing—absolutising-identitive-constitutedness[13] construals/conceptualisations, that 'directly relevant trace of prospective human effectively-purist-sublimation-⟨reflecting-prospective-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' is rather 'beholdening wrongly upon the overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]' such that a contrasting assessment rather highlights the 'entangling/enmeshing of effectively-purist-sublimation-⟨reflecting-prospective-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ and overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] induced desublimating of the effectively-purist-sublimation-⟨reflecting-prospective-

[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩’ as to the concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[41]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<including-virtue-as-ontology> of overall prospective sublimation. Human sublimation as such in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-opportunism[76] social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall [56]meaningfulness-and-teleology[100]. But the overall postconverging–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-completeness[88] and ‘immaterial/social overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>’. In this regards, we can appreciate how the subsequent immaterial/social sublimation required for prospective positivism/rational-empiricism came to be appreciated by such thinkers like the Rousseaux, Diderots, etc. as to the fact that the material possibilities of their epoch associated with the printing press and increasing technical knowhow rendered the immaterial/social overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-

and-teleology[100] of their epoch wanting, explaining for instance Rousseau's appreciation of the noble-savage and nature as speaking to a prospective aporeticism overcoming/unovercoming that recognised that mankind needed a more mature conception of interhuman relationship and human relation with nature as to when mankind/some-of-mankind began manifesting a more developed relationship with nature beyond just as of the immediacy of subsistence/survival relationship with nature (say for instance having technically more efficient guns with gunpowder didn't imply just killing animals at whim or along the same lines explaining his anti-Slavery stance); thus speaking of the prospectively requisite immaterial/social sublimation as to prospective positivism/rational-empiricism postconverging-or-dialectical-thinking[20]–apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness[88] and the immaterial/social overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] of medieval-scholasticism associated with alchemic/magical thinking, to the point that in many ways their actions were directed towards articulating at the very least an underlying 'scientific—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[60]⟩' as the requisite immaterial/social sublimation for enabling positivistic science as we know it today to arise. This very insight explains 'the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau' as to the fact that the technical and scientific progress as to relative-ontological-completeness[88] weren't the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] value-construct and shallow-supererogating

methodologising/mutualising/organising/institutionalising <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩, but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival. Thus it is always the case that the positive-opportunism[76] driving the secondnatured institutionalisation of human sublimation induces discrepancy as to immediate material and technical possiblities of sublimation and the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] 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 '[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with [56]meaningfulness-and-teleology[100]' 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-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]; as prospective material/technical sublimation is associated with a discrepant 'immaterial/social overall relative-ontological-incompleteness[89]–

presublimation-construct–of–[56]meaningfulness-and-teleology[100] instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>' that goes on as of [80]presencing—absolutising-identitive-constitutedness[13] to render the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. increasingly of relic/artifactual human ontological-performance[72]-<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 <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ displayed in the public domain (caught-up/entrapped in 'a politico-institutional beholdening relic/artefactual disenfranchising notion of both-sides' as psyching-subterfuge that renders the common concrete pragmatic aspirations of sovereign individuals increasingly politically irrelevant as to the paradox for instance that the healthier political framework in the years following the second world-war, as hardly subject to closed-circles of effective direct/indirect politico-institutional influence rampant today, notwithstanding the even greater social prejudice/bigotry/closed-mindedness was able to induce critical progressive social transformations that in many ways the modern-day political framework as to a period of rather profound and real-world cosmopolitanism/opened-mindedness can only dream about) as the more potent possibilities for social transformation are increasingly subdued under politico-institutional defaulting frameworks-and-practices rather surreptitiously subjected to closed-circles of effective direct/indirect politico-institutional influence 'as to a strategic capacity to elicit old and relatively aporetically irrelevant beholdening narratives of identity as a divide-

and-conquer strategy for undermining the real and concrete common sovereign narrative of social transformation possibilities' as so-reflected with commonly held objective sovereign aspirations that cut across party/ideological affiliations when not subjected to the disenfranchising effects of crafty politicised beholdening narratives of identity with their 'ad-hoc/arbitrary popping-up in the media at critical electoral moments involving high emotional charge quelling cerebral thinking as of the modern-day efficient disenfranchising technique of flawed apriorising deception involving arbitrarily-skewing-or-debasing-the-terms-of-supposedly-constructively-opened-public-debate' (as to the wrong mental enculturation of the notion that the 'political game' in-of-itself precedes individuals and social sovereign aspirations as if the latter were just 'paying fans to a sports encounter' rather than a political process meant to serve them as so reflected with an enculturated media political narrative hardly/poorly making room for direct individual and social sovereign aspirations as centrally defining with the consequence that substance is increasingly overwhelmed by a political characters portrayal of the political debate with political actors then effectively turning over rather towards the levers of their potential power which is paradoxically not necessarily/deterministically social sovereign aspirations as to a relic/artifactual conception-and-projection in the public domain but rather surreptitious/private closed-circles of effective direct/indirect politico-institutional influence as so-plainly exposed by the fact that long-term consequences of public policies recurrently 'default for dominance/vested-interest actors'). Even in the purely intellectual sense, modern-day scientific advancements and achievements have correspondingly given rise to a distorted manifestation of science-ideology as a usurpatory mouthpiece of veridical science-in-practice that effectively rides the wave of natural sciences accomplishments and in so doing projects of a naïve [80]presencing—absolutising-identitive-constitutedness[13] epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to

the aestheticisation–and–aestheticisation-towards-ontology underlying the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68], so-reflected from such science-ideology poor appreciation of the implications of the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> rendering the scientific adventure as of a living existential-contextualising-contiguity[39] exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as to human limited-mentation-capacity-deepening[53] implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation with a poor appreciation for the prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation behind the supererogatory invention and validation of any such methods/methodologies/approaches. Further science-ideology as to its dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ equally fails to appreciate how prior human aestheticisation scheming including human superstitions, belief systems and religions were a

necessary pathway to the present even as modern science demonstrates their limits (given that we are an animal of limited-mentation-capacity reflected as to our human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality to which the notion of institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in supererogation[97] 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-supererogation[97]' that ultimately enabled and propulsed human limited-mentation-capacity-deepening[53] (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-construable as from the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ that led to our modern-day non-superstitious clairvoyance/clearsightedness with the important projective-insights that since human aestheticisation scheming has always been central and preceding human aestheticisation-towards-ontology (as even manifested in modern-day natural sciences creativity) it would be foolhardy to adopt a mental-disposition as of science-ideology that poorly recognises the critical creative role for human aestheticisation in the perpetual development of human [56]meaningfulness-and-teleology[100] as to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation[97], especially so with regards to our own capacity to conceptualise of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] herein construed as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought (as to the requisite originariness-parrhesia,–as–spontaneity-of-aestheticisation~~—supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness behind the prospective creation/invention of sublimating methods/methodologies/approaches as secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in the face of prospective aporeticism-overcoming/unovercoming as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, with budding-positivists inventing/creating the positivism/rational-empiricism sublimating methods/methodologies/approaches superseding medieval-scholasticism desublimating methods/methodologies/approaches and likewise Socratic-philosophers [104]universalising-idealisation inventing/creating [104]universalising-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches), as otherwise we'll merely sanctify as absolute our present positivism–procrypticism level of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] and its corresponding methods/methodologies/approaches associated with its living-development–as-to-personality-development and institutional-development–as-to-social-function-development as to wrongly imply ours is the human generation that don't face any prospective aporeticism-overcoming/unovercoming. Along the same line of intellectual appreciation of prospective sublimation implications as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> 'critically points to an overall

nascent knowledge-reification[87]–gesturing directly or indirectly prescient of a comprehensive sublimating [56]meaningfulness-and-teleology[100] conception of the given prospective relative-ontological-completeness[88] registry-worldview/dimension'; the possibility for ontology/science is effectively 'an ontological-contiguity[67] projection as to an all-englobing/all-encompassing construction' (notwithstanding the epistemic limitation inherent to human limited-mentation-capacity) that captures relative-ontological-completeness[88] induced sublimation as reflected in any subject-matter (as to its phenomenal/manifest~subpotency-⟨in-transitive-conflatedness[42]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩) and so as to the subject-matter underlying existential-discursivity—implicited-sublimation-over-desublimation as to 'ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>' (and so as effectively reflected by the overall [84]reference-of-thought and [84]reference-of-thought-[85]devolving/subject-matter 'relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩'). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness[88] registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest~subpotency-⟨in-transitive-conflatedness[42]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ (but for issues of epistemic limitation inherent to human limited-mentation-capacity). In this regards, there can't be any instance/circumstance to which the mathematician will construe of 1+1 as being equal to 4 as to totalisingly-disentailing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes 'mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’. The implication here that in the bigger scheme of things, the ‘apriorising decisions advancing mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ over inherent ontological-veracity as manifested in many a social domain (while equally relevant in the natural sciences especially when ‘mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ increasingly undermine the organisation behind the natural conduct of the natural sciences) go on to undermine their pretenses to a status of profound ontological-veracity as reflected of an ontology/science as to aestheticisation-towards-ontology. In this regard, relic/artifactual conception of veridical human [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> rather speaks to deficient knowledge-reification[87]–gesturing caught up in [80]presencing—absolutising-identitive-constitutedness[13] as of beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising. Likewise, deliberate intellectual decisions emphasising institutional self-preservation and rendering veridical knowledge elucidation secondary to such institutional self-preservation decisions, in many ways wrest away from such supposed intellectual institutions their status as veridically knowledge producing as these increasingly become political as to their emphasising of a political motive

ready to forego veridical knowledge-reification[87] 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-reification[87] (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-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[56]⟩' to usher in the possibility of their very own secondnatured institutionalisation unclouded knowledge-reification[87]–gesturing, the ultimate possibility for our positivism–procrypticism overcoming its pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ lies with the prospective 'deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[56]⟩' imbued [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[57]'-in-reflecting-'immanent-ontological-contiguity[57]';–

as-operative-notional~deprocrypticism⟩ (enabling the true and profound attainment of ontological-contiguity[67] in the social domain beyond the present practices of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'>). The manifest historical veracity of human sublimation as underlined by the 'directly relevant trace of prospective human effectively-purist-sublimation-⟨reflecting-prospective-[46] historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (and as rather 'beholdening wrongly upon the overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]') is the more accurate conception in reflecting the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68], and so as to: human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ', as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; 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–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor') successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] so-construed as 'generating varying human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as to their pre-eminence as of their 'prospectively projected relative-ontological-completeness[88] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-supererogation[97], and so as to the fact that the notional~deprocrypticism given 'directly relevant trace of prospective human effectively-purist-sublimation-⟨reflecting-prospective-[40]historiality/ontological-eventfulness[57]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation[97]' is not 'beholdening wrongly upon the overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]'. This projected notional~deprocrypticism ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ontological-contiguity[67] as of the successive registry-worldviews/dimensions '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence (as to their instigating relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism)' manifested as of the notional~symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking[20]–by–preconverging-or-dementing[19]-perspectives-of-human–[56]meaningfulness-and-teleology[100]> of the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. This further highlights that the prospectively defining possibilities for unleaching further human sublimation (and so over 'beholdening wrongly upon the overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]') will stall without the appropriate reconciling of the overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] to the prospective comprehensive sublimating [56]meaningfulness-and-teleology[100] implications of the instigated relative-ontological-completeness[88] effectively-purist-sublimation-⟨reflecting-prospective-[46]historiality/ontological-eventfulness[57]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, and so as to '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence (as to the instigating relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism)' prospective reconciling. This is fundamentally the case because the implied dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~de-~~

mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ inducing the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> is lost to the prior overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] as to a narrow-minded positive-opportunism[76] driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> while failing to come to terms as to construing the [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] with regards to '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence (as to the instigating relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism)'; thus inducing the discrepant 'immaterial/social overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>' that is and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>. This insight underlines the

fact that instigated nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> 'critically points to an overall nascent knowledge-reification[87]–gesturing directly or indirectly prescient of a comprehensive sublimating [56]meaningfulness-and-teleology[100] conception of the given prospective relative-ontological-completeness[88] registry-worldview/dimension' as so-reflected with the successive registry-worldviews/dimensions given '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence (as to the instigative relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism)' underlying specific overall-knowledge-reification[87]-gesturings as so-manifested with any such relative-ontological-completeness[88] registry-worldview/dimension 'specific overall-knowledge-reification[87]-gesturing-<of-variously-devolving-'axiomatising-conjugations'-so-reflected-in-its-nascent-particular-sublimations>'. The specific overall-knowledge-reification[87]-gesturings of the successive registry-worldviews/dimensions (as reflecting the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) projectively entail '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence', and so as from: recurrent-utter-uninstitutionalisation 'non-rules—apriorising/axiomatising/referencing–psychologism overall-knowledge-reification[87]-gesturing-<of-variously-devolving-'axiomatising-conjugations'-so-reflected-in-its-nascent-particular-sublimations>' (as recurrent-utter-uninstitutionalisation '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence'), base-institutionalisation–ununiversalisation 'rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism overall-knowledge-reification[87]-gesturing-<of-variously-devolving-'axiomatising-conjugations'-so-reflected-in-its-nascent-particular-sublimations>' (as base-institutionalisation–ununiversalisation '[84]reference-

of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence'), [104]universalisation–non-positivism/medievalism '[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism overall-knowledge-reification[87]-gesturing-<of-variously-devolving-'axiomatising-conjugations'-so-reflected-in-its-nascent-particular-sublimations>' (as [104]universalisation–non-positivism/medievalism '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence'), positivism–procrypticism 'positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism overall-knowledge-reification[87]-gesturing-<of-variously-devolving-'axiomatising-conjugations'-so-reflected-in-its-nascent-particular-sublimations>' (as positivism–procrypticism '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence'), and prospectively notional~deprocrypticism 'preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]~~<amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-reification[87]-gesturing-<of-variously-devolving-'axiomatising-conjugations'-so-reflected-in-its-nascent-particular-sublimations>' (as notional~deprocrypticism '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] 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 [80]presencing—absolutising-identitive-constitutedness[13] epistemic-projection

perspectives whereas from a comprehensive notional~deprocrypticism epistemic-projection perspective in ontological-normalcy/postconvergence human sublimation is rather wrongly apparently haphazard because of human limited-mentation-capacity epistemic-projection perspectives of apprehension of prospective sublimation with 'the ontological-veracity of notional~deprocrypticism epistemic-projection perspective associated with comprehensive human limited-mentation-capacity-deepening[53] rather reflecting the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] de-mentative/structural/paradigmatic coherence of human sublimation as of successive [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence'. Thus such a notional~deprocrypticism ontological-normalcy/postconvergence perspective warrants the requisite [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating relative-ontological-completeness[88] appraisal of singularly induced prospective sublimations as to projected overall human [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] imbued [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[10]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (as of '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence'). Critically this discrepancy between nascent-particular/incipient-and-material/technical-sublimations-

<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> and overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] (as involving 'immaterial/social overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>' and so as to human social subontologising of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>); is effectively the hallmark of all [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ as to their [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and beyond just the ontological implications with respect to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> inclination for [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ (so-reflected as of human 'formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–

[56]meaningfulness-and-teleology[100]): 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩). Such an ultimate construal of human self-surpassing as to the notional~deprocrypticism epistemic-projection perspective in ontological-normalcy/postconvergence effectively grapples with the requisite '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as of [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence' as so-elicited by nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>. Insightfully this can be reflected upon creatively as the requisite underlying [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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-supererogation[97]>) ‘unenframed/unbeholdening/bechancing–supererogation[97] 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/[56]meaningfulness-and-teleology[100] (as of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology), and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]. Such an ‘unenframed/unbeholdening/bechancing–supererogation[97] 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/[56]meaningfulness-and-teleology[100] (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]) 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 preconvergingly–de-mentated/structured/paradigmed dehumanising implications (and so rather as of their degeneracy/breaking-down/distortion of human ontological-performance[72]-<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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-reification[87]–gesturing with respect to the haunting fact of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] as to any such [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ speaking to such a [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34], such a notional~deprocrypticism institutionalisation 'unenframed/unbeholdening/bechancing–supererogation[97] 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/[56]meaningfulness-and-teleology[100] is more immediately-and-constructively bound to 'appraise the conception of sovereign equanimity/balance driving human agency imbued sublimation as to [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-

conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]. This double epistemic orientation to a notional~deprocrypticism institutionalisation 'unenframed/unbeholdening/bechancing–supererogation[97] 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/[56]meaningfulness-and-teleology[100] can be understood in the sense that just as we can appreciate that if supposedly we are found in say an exclusively animistic social-setup with supposedly no possibility to rejoin a positivistic social-setup, while at the very least we appreciate that the material/technical capacity of a positivistic social-setup overall [56]meaningfulness-and-teleology[100] will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97], the fact remains that our thrownness in the animistic social-setup requires at least a basic engagement tolerable to its [56]meaningfulness-and-teleology[100] before any pretense to a projection of positivistic [56]meaningfulness-and-teleology[100] (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can't conceive that ours will be the human generation bereft of 'profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human [56]meaningfulness-and-

teleology[100] (as so-construed as of dimensionality-of-sublimating[34]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100]) rather tends to reconverge to shallow [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<including-virtue-as-ontology> as reflected by the successive registry-worldviews/dimensions [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 [56]meaningfulness-and-teleology[100]'); 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-performance[72]-<including-virtue-as-ontology> (and our positivism–procrypticism registry-worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩). But then just like with all prior registry-worldviews/dimensions, our positivism–procrypticism [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ effectively projects a hurdle to any such de-mentative/structural/paradigmatic notional~deprocrypticism conception of re-ontologisation as to its inherent [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance[72]-<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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ (however

their de-mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in many ways with 'an alienating politico-institutional entrapment/frame-up of sovereign choice' within the supposed democratic process that 'forestalls-and-narrows as of strategic rules and processes' the effective political fulfilment of individual and social sovereign choices inducing anti-sovereign consequences as to defaulting policy consequences to dominance/vested-interest actors without truly being institutionally subject to competing profound alternative institutional aestheticising contemplation given their institutional ascendence. Such a beholdening [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ skews the fundamental ontology question by its inherent [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] gatekeeping stifling of the possibility for inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of social-vestedness/normativity-<discretely-implied-functionalism>. This latter issue is the ultimate challenge to prospective notional~deprocrypticism institutionalisation 'unenframed/unbeholdening/bechancing–supererogation[97] 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/[56]meaningfulness-and-teleology[100]; as of the paradox that a social-setup as to its [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] is so pragmatically self-focussed that its aestheticisation and hence aestheticisation-towards-ontolgy dynamic-potential as to existence—

as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]' posture; and this very much explains the double epistemic orientation to notional~deprocrypticism institutionalisation 'unenframed/unbeholdening/bechancing–supererogation[97] 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/[56]meaningfulness-and-teleology[100] as highlighted above (as to the need to feed our [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] 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 [56]meaningfulness-and-teleology[100]: is de-mentatively/structurally/paradigmatically ever inducible as of human formativeness-<as-to-intersolipsism-of-

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100], as to the underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (given human limited-mentation-capacity implications on human ontological-performance[72]-<including-virtue-as-ontology>) reflected in such formativeness (going by its given aestheticisation–and–aestheticisation-towards-ontology of the cultivated/beholdening-construct-of–[56]meaningfulness-and-teleology[100],-ultimately-construed-as-habit/practice/belief/culture) and thereof the ontologically-valid/ontologically-invalid beholdening implications arising from the cultivated/beholdening-construct-of–[56]meaningfulness-and-teleology[100],-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 [56]meaningfulness-and-teleology[100]'). The underlying insight here is that 'the human apriorising/axiomatising/referencing process of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating conceptualisation' is effectively a 'formative thrownness in existence imbued projective-arbitrariness/waywardness' as of manifestly induced sublimation or desublimation with regards to the aestheticisation–and–aestheticisation-towards-ontology of cultivated/beholdening-construct-of–[56]meaningfulness-and-teleology[100],-ultimately-construed-as-habit/practice/belief/culture'. Human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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 [56]meaningfulness-and-teleology[100]’. Critically, this human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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-supererogation[97], goes on to prospectively reflect the relative-ontological-completeness[88] ‘specific overall-knowledge-reification[87]-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-supererogation[97], it goes on to priorly reflect the overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] as to its [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩). The above analysis reflects the fact that human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<~~amplituding/~~formative–epistemicity>totalising~conceptualisation’⟩ is the ‘effective becoming aestheticisation–and–aestheticisation-towards-ontology construction as to cumulation/recomposuring’ that induces cultivated/beholdening-construct-of–[56]meaningfulness-and-teleology[100],-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–[56]meaningfulness-and-teleology[100]. Human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-'<~~amplituding/~~formative–epistemicity>totalising~conceptualisation'⟩ reflects an 'effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' (as to manifestly cultivated/beholdening-construct-of–[56]meaningfulness-and-teleology[100],-ultimately-construed-as-habit/practice/belief/culture so-reflected as <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩). Such an 'effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' (inherent to human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-

referencing-process-of-‘<~~amplituding/~~formative–epistemicity>totalising~conceptualisation’⟩) speaks to human preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake> with regards to formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100]; as underlying the possibilities for human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96]. Thus it is by such a ‘sublimation-over-desublimation understanding’ of this [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-‘<~~amplituding/~~formative–epistemicity>totalising~conceptualisation’⟩ that the apparently imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework of our positivism–procrypticism [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ (as the challenge of the double epistemic orientation to notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation[97] 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/[56]meaningfulness-and-teleology[100] 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-commitment[66]⟩’) 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-commitment[66]⟩’; and so as to the elucidation of such [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ induced human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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-performance[72]-<including-virtue-as-ontology>. Thus as being amenable both to ‘sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’ and to ‘desublimation as failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’, human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] and human impeding ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] underlying human [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-

ontology>. Human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-'<~~amplituding/~~formative–epistemicity>totalising~conceptualisation'⟩ as to its 'effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' is rather 'manifested de-mentatively/structurally/paradigmatically as reflecting human ontological-performance[72]-<including-virtue-as-ontology> (with regards to constraining existential-contextualising-contiguity[39] upon human underlying ontological-commitment[66] as to the possibility for sublimation or desublimation)' as at defining institutionalisation-threshold or as at defining uninstitutionalised-threshold[103] of human ontological-performance[72]-<including-virtue-as-ontology>; so-underlined respectively by the dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] associated with postconverging (postconverging-or-dialectical-thinking[20]–apriorising-psychologism-representation,-as-of-postconverging-aestheticisation) as at defining institutionalisation-threshold or failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] associated with preconverging (preconverging-or-dementing[19]–apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold[103]. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]), prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness as to its

‘invention’/’creation’ of prospective methods/methodologies/approaches as to ‘prospective sublimation induced methodologising/mutualising/organising/institutionalising’ (involving sublimating human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100]) is underlined by its ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ (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 <~~amplituding~~/formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ is ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-performance[72]-<including-virtue-as-ontology>’ for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] in the contemplation-and/or-fulfilling of the ‘instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ associated with prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]. 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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating construal of [56]meaningfulness-and-teleology[100] respectively of say the ancient-sophists, medieval-scholasticism or modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ in their [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]’ will hardly cognise the ‘prospective aporeticism-overcoming/unovercoming-overcoming merits’ respectively of projected Socratic-philosophers [104]universalising-idealisation, budding-positivists positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional~deprocrypticism conceptualisation and so as to the latter skirting/peripheral initiation within the [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ will falsely pretend that their respective [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition⟩ associated with the eliciting of their respective <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩, is of 'existential and contemplative internal adequation' respectively for the nascent contemplation of such [104]universalising-idealisation, positivism/rational-empiricism and prospective postmodern-thought as herein projected with notional~deprocrypticism conceptualisation whereas the skirting/peripheral initiation within such respective [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[41] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ as of the former effectively speaks to their 'fundamental de-mentative/structural/paradigmatic falsehood' for the possibility for the genuine social intellectual–function/posture prospective aporeticism-overcoming/unovercoming-overcoming sublimation involving 'their seeding-misprising ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] 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-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] and this 'seeding-misprising ontological-bad-faith/inauthenticity[64]~preconverging–de-

mentating/structuring/paradigming[65]' 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to its implied ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] and ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] 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, [104]universalisation–non-positivism/medievalism and positivism–procrypticism respectively aren't of the 'existential and contemplative internal adequation' for prospective base-institutionalisation, [104]universalisation, 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-supererogation[97] and so rather than idly critical and unaccountable totalisingly-disentailing—discretion/whim-of-thought), pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩

narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-reification[87]. 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 postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption' 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 <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as 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–[56]meaningfulness-and-teleology[100] implied uninstitutionalised-threshold[103]. Thus in many ways 'instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption' is associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-

[85]devolving> as to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[102]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. However, the ontological-veracity of human temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> as at uninstitutionalised-threshold[103] (so-underlined by human limited-mentation-capacity) speaks to the fact that even the 'instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption' is bound to manifest its socio-institutional conceptions/constructs/models very prospective aporeticism-overcoming/unovercoming, as so-manifested as of incipient/incidental overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] usurping of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>; as the nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> given 'conceptualisation incompleteness as to ontological-contiguity[67]' elicits the manifestation of such overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] as defect of beholdening apriorising aestheticisation (as of overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] wrong [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as being of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>, underlined by its preconverging-or-dementing[19]–

apriorising-psychologism wrong construal as being of postconverging-or-dialectical-thinking[20]–apriorising-psychologism). Such a [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to the desublimating manifestation of ‘effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—[98]surrealising/supererogating–drive for <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩’ (as so-inherent to human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-‘~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[13]/scalarisation-as-to-rescalarisation-as–re-ontologisation)’⟩ which goes on to instill (beyond-the-consciousness-awareness-teleology[100]-<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 [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-‘~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-

sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) of a human rationalising closedness that structures/paradigms directly or indirectly the ‘patronising/disfranchising/disqualifying acceptability/seemliness’ of the given human [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ imbued preconverging–de-mentating/structuring/paradigming vices-and-impediments[106], and so as to dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (thus undermining the challenge of the double epistemic orientation to notional~deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation[97] 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/[56]meaningfulness-and-teleology[100] as highlighted above, and so with regards to superseding our positivism–procrypticism occlusivity). This [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[13]/scalarisation-as-to-rescalarisation-as–re-ontologisation)'⟩ reflects the implications of the 'effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' (as to manifestly cultivated/beholdening-construct-of–[56]meaningfulness-and-teleology[100],-ultimately-construed-as-habit/practice/belief/culture so-reflected as <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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–meaningfulness-and-teleology) and speaks to the fact that the overall development of human [56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]

involves a ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance[72]-<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-performance[72]-<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 [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and [84]reference-of-thought-[85]devolving/devolved–axiomatising-conjugations (holding-forth for human existential-instantiations [56]meaningfulness-and-teleology[100])’, 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-completeness[88]–[84]reference-of-thought-[85]devolving> reflecting immanent-existence’s ontological-contiguity[67] (so-epistemically underscored by the [84]reference-of-thought-and-its-devolving) as knowledge-reification[87]’ in then holding-forth for prospective human [56]meaningfulness-and-teleology[100] existential-instantiations by aposteriorising/logicising/deriving/intelligising/measuring; with the ‘epistemic entwining of [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and [84]reference-of-thought-[85]devolving/devolved–axiomatising-conjugations (holding-forth for human existential-instantiations [56]meaningfulness-and-teleology[100])’ reflecting the fact that (as to [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation involving human limited-mentation-capacity-deepening[53] 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-completeness[88]–[84]reference-of-thought-[85]devolving> reflecting immanent-existence's ontological-contiguity[67], so-epistemically underscored by the [84]reference-of-thought-and-its-devolving, as knowledge-reification[87]') 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-completeness[88]–[84]reference-of-thought-[85]devolving>' which then ultimately usher in the [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning own's prospective sublimation, but then with the paradox that the 'prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>' have to be existentially referenced/registered/decisioned as from the available desublimating prior [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (notwithstanding the need for its very own prospective sublimation at which point [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation is manifested), thus necessarily inducing presublimation until when the 'prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>' decisively point to a prospective change/sublimation of the existentially referencing/registering/decisioning [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning (at which point [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-completeness[88]–[84]reference-of-thought-[85]devolving>'. This 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance[72]-<including-

virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing' in many ways explain why budding-positivists like Newton and Descartes for instance paradoxically integrated medieval non-positivistic esoteric, alchemic and deistic notions, however marginally or qualified, as pragmatically complementing their nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> positivistic/rational-empiricism conceptions (as reflected with Newton's interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes' underlying deistic interest in association with his incipient positivistic mathesis [104]universalis schema/disseminative metaphoricity[57] explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]). Along the same lines, it is interesting to note how Plato's Socrates and Plato as to their dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ [104]universalising-idealisation instigation were in many ways rather beholdening to a pre-[104]universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their [104]universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates' maieutics and Plato's theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of [104]universalising-idealisation

particularly so by its emphasis on overall [104]universalising-idealisation pragmatic knowledge including practical and natural phenomena [104]universalising-idealisation implications. This 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance[72]-<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-contiguity[67]—of-the-human-institutionalisation-process[68] implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]) is effectively what epistemically underlies the inherent ontological-veracity of the 'postconverging/dialectical-thinking[20] of [84]reference-of-thought sublimating as to the implied ontological-normalcy/postconvergence of notional~deprocrypticism' over the inherent ontological-flaw of the 'preconverging/dementing[19] of [84]reference-of-thought in desublimation-as-presublimating as to the implied epistemic-abnormalcy of notional~procrypticism'; as to the fact that the [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning speaks of the referencing projective-insights psychologistically and apriorisingly underlying the prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> as to their operant predicative-insights. Insightfully (as to its deneuterising[16]—referentialism construed as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, notional~deprocrypticism enabled fundamental ontology-driven 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', and so superseding a naïve metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[15]⟩ affect-driven mented or stigmatic psychology rather as of a shallow perspective of [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-

transposition and vaguely articulated as of [104]universal import but rather manifesting our positivism–procrypticism [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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~asceticism[4] (as to its skirting/peripheral initiation within a [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ to constructively enable the veridical expression of its 'instigative–askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption') in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] 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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition⟩ perspectiveless-and-soulless blinded adherence to prior methods/methodologies/approaches' whether of ancient-sophistry, medieval-scholasticism or of modern-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. The further implication is that ours cannot pretend to be the human generation that shuts-off from prospective knowledge-reification[87] the analysis and criticism of its methodologising/mutualising/organising/institutionalising as of its [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] 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-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' for inducing prospective human [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Basically, notional~asceticism[4] is ever always associated with the successive relative-ontological-completeness[88] registry-worldviews/dimensions possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to arise (as to the notional~asceticism[4] 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-incompleteness[89] registry-worldview/dimension is as of its inherent apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102]> that is not postconvergingly–de-mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-completeness[88] registry-worldview/dimension apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102]> (with only the crossgenerational positive-opportunism[76] arising from the relative-ontological-completeness[88] comprehensively induced sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] that then elicits the [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, untenability and affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of the relative-ontological-completeness[88]

apriorising/axiomatising/referencing–psychologism imbued logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]>). But then with such notional~asceticism[4] associated with notional~deprocrypticism factoring in that the projective-insights 'out of thin air' (as of reasoning-through/messianic-reasoning) that go on to contemplate of prospective relative-ontological-completeness[88] sublimation is potentially a [104]universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness[88] avails) for opting for sublimating ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] or opting for desublimating ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65], and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) 'this most fundamentally potent point of human-subpotency is the epistemic point-of-departure for construing ontology/science as from the notional~deprocrypticism projected human-subpotency profound-and-complete mentation-capacity ontological implications'; given that to avoid being merely a complexification of positivism–procrypticism as of the possibility for disjointedness-as-of-[84]reference-of-thought notional~deprocrypticism warrants the requisite human organic-disposition as of notional~deprocrypticism apriorising/axiomatising/referencing–psychologism for prospective reasoning-through/messianic-reasoning 'rather than just another induced reasoning-from-results/afterthought equally subjected to human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>' speaking of a circular positivism–procrypticism complexification as of <~~amplituding~~/formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–

narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ as to human incapacity to psychically project the overall existential dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ underlying notional~asceticism[4]. This very notional~asceticism[4] insight (speaking of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) about the notional~deprocrypticism reflected in the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] explains why the [104]universalising-idealisation of the Socratic-philosophers is not a 'disengaged articulation but subverts' non-universalising sophistry, why budding-positivism is not a 'disengaged articulation but subverts' non-positivising medieval-scholasticism and prospectively why postmodern-thought and herein notional~deprocrypticism is not a 'disengaged articulation but subverts' present-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of thought; and so further reflected as to the fact that base-institutionalisation, [104]universalisation, positivism and prospectively notional~deprocrypticism (as of their respective prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]) are respectively subversions of the aporeticism overcoming/unovercoming of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism and positivism–procrypticism. The veracity of human knowledge as

ever always a ‘non-disengaging epistemic articulation as to the totalising oneness of existence manifest sublimations’ lies with the very immanent–ontological-contiguity[67] of existence that epistemically speaks to the ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as so divulging/disclosing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]; such that human knowledge-reification[87] is effectively in reality about addressing and superseding human aporeticism overcoming/unovercoming (human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor) as surpassing epistemic-constructs of sublimation-over-desublimation so-implied with dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology). The implication here is that human ‘epistemic-constructs of sublimation-over-desublimation’ are not-and-never optional/discretionary representations about existence (but for when ‘deliberately of mere aestheticisation as mere motif implications’ with no relative reference to any ontological-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]) with regards to human epistemic aestheticisation–and–aestheticisation-towards-ontology of immanent existence; reflected in the fact that all such epistemic-constructs as knowledge-reification[87] (as referencing any

ontological-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]) speak to an underlying human ontological-commitment[66] as to the possibility for prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment[66]). In this regards, we can appreciate that the successive human registry-worldviews/dimensions speak to successive human aporeticism overcoming/unovercoming of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', with the implication that human epistemic limits arising due to human limited-mentation-capacity at the uninstitutionalised-threshold[103] respectively of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, and positivism–procrypticism as to their [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[45]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩, do not speak of limits to prospective human knowledge-reification[87] (as epistemic-constructs referencing prospective ontological-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]) respectively as of base-institutionalisation, [104]universalisation, positivism and prospectively deprocrypticism. But then with regards to the uninstitutionalised-threshold[103] of all registry-worldviews/dimensions in their [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], 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-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' for knowledge-reification[87]) to undermine prospective human knowledge-reification[87], by wrongly implying any such prospective construal of 'prospective ontological-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) is about 'a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness[88] <~~amplituding/~~formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)' and so in order to falsely nullify/undermine the subverting epistemic implications of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (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 [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag[33] 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–[56]meaningfulness-and-teleology[100] (with strategically flawed interpretations of prospective human aporeticism overcoming/unovercoming to falsely enable totalisingly-disentailing—discretion/whim-of-thought projection and so over prospective ontological-veracity implied relative-ontological-completeness[88] <~~amplituding/~~formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability): the ancient-sophists adopted a 'non-universalising break with prospective ontological-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] for knowledge-reification[87]' wrongly construing 'the subverting epistemic implications of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] of the [104]universalising-idealisation of Socratic-philosophers' as being about 'a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness[88] <~~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 [104]universalising-idealisation; likewise the medieval-scholastics adopted 'a non-positivising break with prospective ontological-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] for knowledge-reification[87]' wrongly construing 'the subverting epistemic implications of relative-ontological-completeness[88] as to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation[97] of budding-positivism' as being about 'a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness[88] <~~amplituding/~~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 modern-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ adopts 'a disjointing/disparateness/disentailing break with prospective ontological-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] for knowledge-reification[87] (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as of our modern-day [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-reification[87]–gesturings implied relativism is of [104]universal import of relative-ontological-completeness[88] as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~[12]~~/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩)' wrongly construing 'the subverting epistemic implications of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] of many a postmodern-thought herein construed as [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] as being about 'a framework of metaphysical/ideological advocacy as of totalisingly-disentailing—discretion/whim-of-thought (rather than truly being a framework of ontological-veracity implied relative-ontological-completeness[88] <~~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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ 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-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-

conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] herein articulated as to 'notional~deprocrypticism [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as reflecting the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68]' underlied as of prospective deprocrypticism—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ 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 [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] 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 [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition induced 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance[72]-<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 <preconverging~'motif-and-

apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ necessarily subject to ontological-bad-faith/inauthenticity[64] as of the modern's take prospective uninstitutionalised-threshold[103] of procrypticism or disjointedness—as-of-[84]reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia, with such messianicity and parrhesia herein articulated and elaborated as to the ~~supererogatory~~unbeholdening-conflatedness[12] of nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> so-construed as 'prospective/nascent relative-ontological-completeness[88] [84]reference-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 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process '. But rather postmodern-thought is of a prospective 'relative-ontological-completeness[88] re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] appraisal of human narratives as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' thus implying rather a notional~deprocrypticism institutionalisation

‘unenframed/unbeholdening/bechancing–supererogation[97] 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-threshold[103] of the successive registry-worldviews/dimensions show a decadent wariness to ‘break with prospective ontological-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] for knowledge-reification[87]’ as to the necessity for the prospective human aporeticism requisite ‘relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩’, even as paradoxically when it comes to the prior registry-worldview’s/dimension’s aporeticism surperseded by the given registry-worldview/dimension secondnatured ‘relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩’ no such ‘break with prospective ontological-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] for knowledge-reification[87]’ 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 [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’, medieval-scholastics do not find any metaphysical/ideological advocacy issues with [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but for when it prospectively comes to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-

non-rules—apriorising/axiomatising/referencing–psychologism, and likewise modern-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ 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 [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] and as herein articulated with notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation of human prospective sublimating-over-desublimation [56]meaningfulness-and-teleology[100] is reflected in the overall 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance[72]-<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-contiguity[67]—of-the-human-institutionalisation-process[68]; with the implications that in reality sublimating [56]meaningfulness-and-teleology[100] (as to destructuring-threshold-

⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> of human ontological-performance[72]-<including-virtue-as-ontology>) is rather veridically supererogatory in its conception as of notional~asceticism[4] (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 [56]meaningfulness-and-teleology[100] in terms of mundane reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation comprehensive construal of sublimating [56]meaningfulness-and-teleology[100] on presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<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 the underpinning–suprasocial-construct (historially involving 'dominance/vested-interest structure in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning as particularly the target as to Lyotard's critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of 'ontological-bad-faith/inauthenticity[64]–and–lack-of-equanimity of social/institutional process

towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'). But then such a presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<including-virtue-as-ontology> conception of sublimating [56]meaningfulness-and-teleology[100] as so-construed fundamentally as to the underpinning–suprasocial-construct conception that mostly defines human [56]meaningfulness-and-teleology[100] as of the constraint of 'immediacy supposed absolute sublimating value and ontological-veracity disposition' (as to the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] positive-opportunism[76] of living-development–as-to-personality-development and institutional-development–as-to-social-function-development), is rather predisposed to overlook the supererogation[97]-profundity~postconverging–de-mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]) 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-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' imbued 'ontological-good-faith/authenticity[69]-and-

equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]') 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-performance[72]-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing' means that in reality the underpinning–suprasocial-construct [56]meaningfulness-and-teleology[100] is mostly as of 'prior [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness' and thus implies a preconverging–de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> around the 'dominance/vested-interest structure in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality', thus rather de-mentatively/structurally/paradigmatically inducing an expropriating/estranging/constraining/limiting overall positive-opportunism[76] relation with the sublimation inducing supererogation[97]-profundity~postconverging–de-mentating/structuring/paradigming without the requisite comprehensive abstract-appraisal of the de-mentative/structural/paradigmatic implications of the 'supererogation[97]-profundity~postconverging–de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>' as rather reflecting the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for Being-development/ontological-framework-

expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] (and so as to an [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation conception that as of 'prior [84]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-completeness[88]–[84]reference-of-thought-[85]devolving> as from the available desublimating prior [84]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– meaningfulness-and-teleology), along the trail of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> there is ever always a supererogation[97] element that is often underrated as well as a supposedly presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<including-virtue-as-ontology> element that is often overrated with respect to the 'prior [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning presublimation-drivenness' underpinning–suprasocial-construct conception of [56]meaningfulness-and-teleology[100]; with an 'immediacy supposed absolute sublimating value and ontological-veracity disposition' (historially involving 'dominance/vested-interest structure in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning) that then

mostly overrides the 'non-immediacy prospective sublimating value and ontological-veracity disposition' (so-construed as to the 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[22]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension[80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[42]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' imbued 'ontological-good-faith/authenticity[69]-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'). It is the capacity for human self-reflexive questioning of how the 'supererogation[97]-profundity~postconverging–de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>' in reflection of the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (beyond 'immediacy supposed absolute sublimating value and ontological-veracity disposition' implied presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<including-virtue-as-ontology> historially involving 'dominance/vested-interest structure in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our

subtle modern-day institutionally-distorted/disjointed conception of approportioning as so-underlying their epochal instances of 'ontological-bad-faith/inauthenticity[64]–and–lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]') developed (so-construed as to the 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[120]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' imbued 'ontological-good-faith/authenticity[69]-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'), that underlies the ontological-veracity of human prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] and its implications for prospective living-development–as-to-personality-development and institutional-development–as-to-social-function-development (as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩). This fundamental ontological-deficiency of registry-worldviews/dimensions 'prior [84]reference-of-thought/grandest-axiomatic-construct—as-to-

referencing/registering/decisioning presublimation-drivenness' underpinning–suprasocial-construct conception of [56]meaningfulness-and-teleology[100] is reflected in the fact of their absconding/abandonment relationship with the possibility of their very own prospective aporeticism-overcoming/unovercoming as to the implications of 'non-immediacy prospective sublimating value and ontological-veracity disposition' (with regards to its supererogation[97]-profundity~postconverging–de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]), so-construed as an imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework (in mere prospective wait for messianicity) while at the same time advancing that stances of shallow-supererogation[97] (as to presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<including-virtue-as-ontology>) are the absolute possibilities of human ontological-performance[72]-<including-virtue-as-ontology> potential; as to the paradox that human presublimation as of the underpinning–suprasocial-construct aporeticism stances of shallow-supererogation[97] (as to presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<including-virtue-as-ontology> as historially involving 'dominance/vested-interest structure in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning) of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-

positivism/medievalism and positivism–procrypticism are preconvergingly–de-mentated/structured/paradigmed as to be incapable of explaining the possibility for prospective human emancipation/sublimation as reflected in the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] with respectively base-institutionalisation, [104]universalisation, positivism and prospective notional~deprocrypticism (so-enabled rather by supererogatory dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~[12]~~/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to the 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' imbued 'ontological-good-faith/authenticity[69]-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'); as left to the non-universalising ancient-sophists, non-positivising medieval-scholastics and our modern-day [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, the notion of any supererogation[97] as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] (as advanced by Socratic-philosophers [104]universalising-idealisation, budding-positivists and postmodern-thought implications for

prospective human construction-of-the-Self) is rather unintelligible/superfluous but for their respective [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ given presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<including-virtue-as-ontology> (historially involving 'dominance/vested-interest structure in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning). Again, as to the successive registry-worldviews/dimensions decadent wariness to 'break-away from prospective ontological-contiguity[67] conception of relative-ontological-completeness[88] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] for knowledge-reification[87]' (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-completeness[88] <~~amplituding/~~formative>disposedness-⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩ and <~~amplituding/~~formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)'; this registry-worldviews/dimensions decadently so-induced disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-

contiguity[67]'> at their prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> arises as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of their ontologically-flawed presublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <~~amplituding/~~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-completeness[88]–[84]reference-of-thought-[85]devolving> (whereas the latter is in want for its very own prospective sublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in reflecting ontological-contiguity[67]), and this pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation then fails the requisite ontological-veracity of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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] 'supererogation[97]-profundity~postconverging–de-mentating/structuring/paradigming of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>' inducing of 'prospective/nascent relative-ontological-completeness[88] [84]reference-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 (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming '; the successive registry-worldviews/dimensions [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as of their relative-ontological-incompleteness[89] destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> adopt their respective 'relic/artifactual–beholdening-constitutedness[13] [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' given presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<including-virtue-as-ontology> (historially involving 'dominance/vested-interest structure in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning as particularly the target as to Lyotard's critique of such institutionally-distorted implied metanarratives especially with

regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of prospective 'ontological-bad-faith/inauthenticity[64]–and–lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'). Whereas (as of 'ontological-good-faith/authenticity[69]-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]') it is 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[120]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) inducing prospective sublimation-over-desublimation [56]meaningfulness-and-teleology[100] infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction' and so as to the underlying 'tight-and-entwined relationship between the overall human ontological-commitment[66] (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ inherent in the 'scalarity/immanency of existence's ontological-normalcy/postconvergence' perspective that

such re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition can induce, and with such 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction induced sublimation-over-desublimation [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] in apriorising/axiomatising/referencing—constitutedness[13] terms inducing [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-performance[72]-<including-virtue-as-ontology> of human temporal-dispositions with regards to social-stake-contention-or-confliction at uninstitutionalised-threshold[103], in rather truly reflecting human ontological-performance[72]-<including-virtue-as-ontology> as of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> this then allows for conceptualising how intemporal-disposition induced ontological-performance[72]-<including-virtue-as-ontology> in superseding uninstitutionalised-threshold[103] arises (as of the

apriorising/axiomatising/referencing—conflatedness[12] of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] implications) and so involving 'human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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-performance[72]-<including-virtue-as-ontology>) fundamental subjection to prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] implications in a narrowing-down selection of the intemporal-disposition as being of ontological-veracity thus reflecting its sublimating inducing supererogation[97]-profundity~postconverging–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-performance[72]-<including-virtue-as-ontology> as to the secondnatured level of projective-insights attained). Thus inherently 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ as to living-development–as-to-personality-development is de-mentatively/structurally/paradigmatically reflected in the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (as of successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]) 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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> reflect human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in want for the same narrowing-down selection of the intemporal-disposition as to 'human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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-performance[72]-<including-virtue-as-ontology>) fundamental subjection to prospective existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] for intemporal-disposition selectivity in reflection of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]. This thus implies that human social-stake-and-contention framing as preformulating/preframing/premeaningfulness-<metaphoricity[57]-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-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] stance as to the prospective possibility of the ontological-veracity of human ontological-performance[72]-<including-virtue-as-ontology> as to existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation[97]; wherein blurriness[7] as to uninstitutionalised-threshold[103] is an epistemic-constraint undermining sublimation and inducing desublimation, and [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as to induced prospective institutionalisation is an epistemic-constraint for undermining desublimation and inducing sublimation as such [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ is so-reflected in the succession of 'relative-ontological-completeness[88]—apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[69]⟩' as narrowing-down selectivity of the intemporal-disposition for prospectively secondnatured institutionalisation. This disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of presublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>) is equally reflected in the manifestation of postlogism[78] and social-postlogism[78] (arising from conjugated-postlogism[78] induced [56]meaningfulness-and-teleology[100]) across the successive registry-worldviews/dimensions (as associated with psychopathy in our positivism–procrypticism registry-worldview/dimension); wherein the possibility for the specifically given registry-worldview/dimension induced postlogism[78] and social-postlogism[78] is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>

presublimating [84]reference-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 [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought (notional~procrypticism). Such that the manifested postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ is directly related to the presublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <~~amplituding/~~formative>disposedness-⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩ to be cognisant-and-integrative in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (construed as if of postconverging-or-dialectical-thinking[20]–apriorising-psychologism) of the same [56]meaningfulness-and-teleology[100] articulated as of postlogism[78] manifestation (articulated rather as preconverging-or-dementing[19]–apriorising-psychologism) thus inducing the conjugated-postlogism[78]; and so as to the fact that for instance a postlogism[78] manifestation grounded in a social-setup as of say an animistic social-setup cognisant-and-integrative of notions-and-accusations-of-sorcery in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as if of postconverging-or-dialectical-thinking[20]–apriorising-

psychologism) is susceptible to the postlogism[78] of notions-and-accusations-of-sorcery [56]meaningfulness-and-teleology[100] (articulated rather as preconverging-or-dementing[19]–apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of 'prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> cognisance-and-integration in presublimation [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <~~amplituding/~~formative>disposedness-⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩' speaks to the fact that more fundamentally postlogism[78] and social-postlogism[78] implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism[78] and that inherently a presublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism[78] and social-postlogism[78] and such a presublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism[78] is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism[78] and conjugated-postlogism[78]. 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-contiguity[67]'> insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of presublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-

referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>) projects an [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation that 'undermines ontological-veracity as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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[88]–[84]reference-of-thought-[85]devolving> as if of relative-ontological-incompleteness[89] presublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is circularly beholdening [56]meaningfulness-and-teleology[100] to human-subpotency (as subontologising prior apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) rather than to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (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 [51]incrementalism-in-relative-ontological-incompleteness[89]—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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology[100] 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 [84]reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of [84]reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising. Furthermore, it is such ontologically-deficient [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective 'nascent-

particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> as if of relative-ontological-incompleteness[89] presublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning in circularly beholdening [56]meaningfulness-and-teleology[100] to human-subpotency') that is behind the development of all the successive registry-worldviews/dimensions given <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ so-construed as being of preconverging-or-dementing[19]–apriorising-psychologism epistemic-abnormalcy/preconvergence[20] (as so-reflected from the undermined [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging-or-dialectical-thinking[20]–apriorising-psychologism conception in ontological-normalcy/postconvergence epistemic-projection perspective). As of practical existential implications [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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 [56]meaningfulness-and-teleology[100], 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, [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-completeness[88] (base-institutionalisation, [104]universalisation, positivism and deprocrypticismrespectively) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness[89] (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> of ontological-performance[72]-<including-virtue-as-ontology> as reflected by their <~~amplituding/~~formative>disposedness-⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩, implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation). Thus, as to their respective [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], all relative-ontological-incompleteness[89] registry-worldviews/dimensions as of their preconverging-or-dementing[19]–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-contiguity[67]—of-the-human-institutionalisation-process[68] implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]) with respect to all corresponding prospective relative-ontological-completeness[88] projective-insights implications of transcendence-and-

sublimity/sublimation/~~supererogatory~~de-mentativity; failing to factor in that their paradoxical contemplation in relative-ontological-incompleteness[89] 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-completeness[88] avails) as of ontological-bad-faith/inauthenticity[64] to the notion that afterall all the world that exists is-as-of-their-given-registry-worldview/dimension however its preconverging–de-mentating/structuring/paradigming vices-and-impediments[106] (which mental-reflex is ever always 'exactly the aporeticism' to be superseded with prospective sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]). In a further elucidation, the 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing' associated with human temporal inclination to [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition has to do fundamentally with the very nature of human sublimation (notwithstanding its constraint by human limited-mentation-capacity). Such a most profound insight about human sublimation in ontological-normalcy/postconvergence as to 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) inducing prospective sublimation-over-desublimation [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100]) 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–[56]meaningfulness-and-teleology[100]. This speaks to the fact that 'this spontaneous human incipient/seeding sublimation-construct underlined by human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-sublimation/sublime' is the very basis for human limited-mentation-capacity-deepening[53] (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–[56]meaningfulness-and-teleology[100]'), involving 'aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~conflatedness[12] of [56]meaningfulness-and-teleology[100] involving 'the epistemic-totalising[32]~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~conceptualisation⟩', and so-underscored by the [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving dynamics of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100]'. 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-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100]) is 'effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 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-supererogation[97] 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-supererogation[97] 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-supererogation[97] 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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ in ontological-normalcy/postconvergence so-reflected as to 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any

given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) inducing prospective sublimation-over-desublimation [56]meaningfulness-and-teleology[100] infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction'. But then human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) 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-[47]historicity-tracing~inhibited-mental-aestheticising in want for prospective 'bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising'; and so as to 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure' so-construed as omnipotentiality. However such 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality is effectively more

fundamentally undermined by the 'taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation) inducing beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising as reflected with the decoherencing-structure—of–[56]meaningfulness-and-teleology[100]-for-institutionalisation underlined by the 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100]') and so beyond just 'prior human historial existentially-instantiated aestheticisation–and–aestheticisation-towards-ontology in their [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness[12]'–epistemically-induced/constrained–reproducibility-motif-of–[56]meaningfulness-and-teleology[100]'. 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-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) inducing prospective sublimation-over-desublimation [56]meaningfulness-and-teleology[100] infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction'. This elucidation of human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> and effectively-manifest-sublimation/sublime as underlying human sublimation-construct is very much insightful for grasping-and-analysing the issues involved with prospective human aporeticism (human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint) as to prospective desublimation, so-reflected with the 'redounding/wavering/waveforming—of-the-referencing-and-the-devolved-

referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing'; and so in the sense that effectively-manifest-sublimation/sublime as strongly associated with nascent-sublimations (nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>) induced as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97], do not necessarily imply holding-forth referencing/registering/decisioning as from such nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> but are rather instigatively referenced/registered/decisioned by the overall underpinning–suprasocial-construct as to the (relative-ontological-incompleteness[89] presublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning) presublimation–human-decisionality-induced-desublimation, and so as to a 'prospective ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct' so-construed as [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation (and so-reflected as of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) over [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-

<of-blinded-relative-ontological-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) inducing prospective sublimation-over-desublimation [56]meaningfulness-and-teleology[100] 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-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> as underlying effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97], implies that institutionalised human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is inevitably caught up with '(relative-ontological-incompleteness[89] presublimating [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning) presublimation–human-decisionality-induced-

desublimation' when it strives prospectively to be reflective of 'effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'; 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-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct' as [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation; reflected with the nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> prospective desublimation so-elicited by presublimation–human-decisionality-induced-desublimation, and manifested as of [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition (as to [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-supererogation[97] in inducing prospective effectively-manifest-sublimation/sublime, and such a pretense is exactly what underlies overall human ontological-commitment[66] as to the possibility for prospective

sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment[66]); such that all presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<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-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning) are effectively obligated to their 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment[66]' in being epistemic-totalisingly[32]–resubjectable to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 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 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process '). However, human limited-mentation-capacity as it induces human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective–ontological-normalcy/postconvergence> with respect to human ontological-performance[72]-<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-deepening[53] is equally what critically renders the elucidation of human omni-potential pertinent and vital (as herein undertaken beyond any [80]presencing—absolutising-identitive-constitutedness[13] perspective in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]' as to social-vestedness/normativity-<discretely-implied-functionalism> [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition but rather enabling the construing of the more ontologically-veridical perspective allowing for prospective [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>). 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 [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>' as to 'bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising') is in successive absolutely-disruptive hierarchical-ordering: the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (as can be so-constrained as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [44]foregrounding—entailment-

⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity-<discretely-implied-functionalism>, followed by dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, and finally generalised social apprehension of the possibility for prospective re-ontologisation (however the merits of their underlying case); as to the fact that [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ over blurriness[7] with regards to elucidated emancipatory/sublimating implications as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity-<discretely-implied-

functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, noting however that such [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ elucidated emancipatory/sublimating implications as from the 'absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' is more precisely about the opening-up of 'desublimating [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>' to prospective ontological-veracity as of re-ontologisation of [56]meaningfulness-and-teleology[100] to the extent that such 'prior desublimating [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>' 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-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct' as [51]incrementalism-in-relative-ontological-incompleteness[89]—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-supererogation[97] as eliciting effectively-manifest-sublimation/sublime in existence' (as of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology), is underlined by a psychological-disposition to ~~supererogatory~~unbeholdening-conflatedness[12] (bound to a [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] of intemporal-projection) over a psychological-disposition to relic/artifactual–beholdening-constitutedness[13] (bound to a [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] of destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> temporal-dispositions projection); as to the fact that 'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as eliciting effectively-manifest-sublimation/sublime in existence' is unbeholdening to 'human psychological-disposition to relic/artifactual–beholdening-constitutedness[13]' 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-conflatedness[12]’. But then the very ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance[72]-<including-virtue-as-ontology>’ takes form as of ‘relic/artifactual–beholdening-constitutedness[13] 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-constitutedness[13] secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ for convergence towards omnipotentiality (so-construed as reflecting the sublimating possibility for prospective ‘bechancing-backdrop of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising’). Such an exercise of human convergence towards omnipotentiality is critically analysable as to the de-mentative/structural/paradigmatic human-subpotency seeding/incipient ‘relic/artifactual–beholdening-constitutedness[13] [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100]’ disconvergence with ‘the full-potency of existence ontological-normalcy/postconvergence construable as of ~~supererogatory~~unbeholdening-

conflatedness[12] [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> reflecting effectively-manifest-sublimation/sublime’. At issue thus when it comes to ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance[72]-<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] [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> so-implied as of notional~deprocrypticism) capable of superseding prior human-subpotency ‘relic/artifactual–beholdening-constitutedness[13] [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100]’ and reflecting the reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ‘prospectively distorting/undermining the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations’ inducing prospective ‘desublimating [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>’. 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-completeness[88] [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning ~~supererogatory~~-unbeholdening-conflatedness[12] projective-insights as of notional~deprocrypticism' underlying the overall: human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process '), is effectively reflected by the fact that all presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<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-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning) are rather manifestations of 'relic/artifactual–beholdening-constitutedness[13] [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[4] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' and are incapable (as of their given terms–as-of-axiomatic-construct of '<~~amplituding/~~formative>disposedness-⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩ and ontologisation') of

ontologically accounting for the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 approportioning human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>' (as of its [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ 'relic/artifactual–beholdening-constitutedness[13] [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100]') as the de-mentative/structural/paradigmatic impediment for prospective effectively-manifest-sublimation/sublime as of nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>; as reflected with modern-day defaulting institutional structures and processes (as 'prospectively distorting/undermining the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations' inducing prospective 'desublimating [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>') and

thus failing ‘prospective/nascent relative-ontological-completeness[88] [84]reference-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 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’. In this respect, an ontological-normalcy/postconvergence epistemic-projective perspective of omnipotentiality points to the relic/artifactual–beholdening-constitutedness[13] [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of modern-day human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> preconvergingly–de-mentated/structured/paradigmed as to its ricocheting beholdening all the way from the very ‘international overarching order of social-stakes-contention-or-confliction <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’, ricocheting-with ‘nation-states overarching orders of social-stakes-contention-or-confliction <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’, ricocheting-with ‘intrastatal/communal orders of social-stakes-contention-or-confliction <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ and as interspersed ricochettingly with ‘corporate/institutional orders of social-stakes-contention-or-confliction <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—

enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' (speaking to a relic/artifactual–beholdening-constitutedness[13] [47]historicity-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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ social-vestedness/normativity-<discretely-implied-functionalism> and dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>'. This elucidation of omnipotentiality while highly abstract is effectively the 'epistemic-totalising[32] unenframable conception for convergence towards omnipotentiality' as of a conceptualisation not caught up in [80]presencing—absolutising-identitive-constitutedness[13] in order to articulate a fundamental framework for ontological-veracity elucidation; and so, as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) inducing prospective sublimation-over-desublimation [56]meaningfulness-and-teleology[100] infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction’. That said, human-subpotency reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ in reflecting the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68], underscores that the effective mechanism for overcoming ‘relic/artifactual–beholdening-constitutedness[13] [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ lies with the human capacity for reframing (as of ~~supererogatory~~unbeholdening-conflatedness[12] [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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– meaningfulness-and-teleology). 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩' and leading to direct/indirect dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> de-mentative/structural/paradigmatic domination/pre-eminence over social-stake-contention-or-confliction. The grander issue in this regards (as to optimal human reframing capacity with regards to the equanimity/balance of human theoretical-conceptual-operant institutionalised-conceptualisations) as of the present thus has to do with 'generalised-and-representative human appreciation of its reifying and empowering reflexivity potential giving the perplexing/passivising modern-day scale of organisationally and institutionally preconvergingly–de-mentated/structured/paradigmed [56]meaningfulness-and-teleology[100]' 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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ conceptualisations), as well as more fundamentally undermining the capacity for human re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] engagement with existence as to all-encompassing [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness[12] 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 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process '), omnipotentiality is ever always directly and truly contemplatable as from the 'absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (as can be so-constrained as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[57]';–

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-contiguity[67]'> (as to its notional~procrypticism or notional~disjointedness-as-of-[84]reference-of-thought) so-associated with 'prospective ontologically-flawed presublimation–human-decisionality-induced-desublimation usurpation-of/substitution-for nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> in the overall prospective human sublimation-construct' as [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation (since disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> as of its supposed knowledge-reification[87]–gesturing fails to epistemically elucidate the 'blinded ontological-contiguity[67] phenomenality so-construed as from [84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning' of nascent–human-decisionality-induced-sublimation-<of-blinded-relative-ontological-completeness[88]-imbued,-~~supererogatory~~[84]reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>); and thus in lieu the overarching reframing for convergence towards omnipotentiality, construed as from the 'absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (as can be so-constrained as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [44]foregrounding—

entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–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-conflatedness[12] (bound to a [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] of intemporal-projection) and so while undermining a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness[13] (bound to a [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] of destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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-conflatedness[12]’ and ‘presublimating relic/artifactual–beholdening-constitutedness[13]’: so-reflected with the ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~conflatedness[12] of [56]meaningfulness-and-teleology[100] involving 'the epistemic-totalising[32]~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~conceptualisation⟩'; wherein 'the epistemic-totalising[32]~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] in inducing aestheticisation-towards-ontology' necessarily implies that intelligibility itself is seedingly/incipiently encumbered with 'presublimating relic/artifactual–beholdening-constitutedness[13] [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition' when it comes to eliciting 'prospective/nascent sublimating ~~supererogatory~~-unbeholdening-conflatedness[12] momentous [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>', and so all along from the very seeding/incipient aestheticisation–and–aestheticisation-towards-ontology and so-perpetuative as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology), as to the fact that 'intelligibility as the effectively-manifest-sublimation/sublime arising from subjecting-and-resubjecting motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' speaks of 'successions of aestheticising

apriorising/axiomatising/referencing—constitutedness[13] failing to factor in human limited-mentation-capacity' and thus 'inducing an absolutising referencing/registering/decisioning (an absolutising construct–of-human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>') that incidentally/parenthetically wrongly purport to reflect 'inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure'. It is this fundamental insight 'about the inherent absolutising referencing/registering/decisioning ontological-deficiency necessarily arising from human limited-mentation-capacity' (requiring 'projective-insights'/'epistemic-projection-in-conflatedness[12]' as to human limited-mentation-capacity-deepening[53]) that underlies the notion of human [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as factoring in the implications of human limited-mentation-capacity (by a 'psychological-disposition for ~~supererogatory~~unbeholdening-conflatedness[12] [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of sublimating intelligibility' as to 'relevantly/appropriately subjecting-and-resubjecting motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' and so rather than a 'psychological-disposition for relic/artifactual–beholdening-constitutedness[13] [47]historicity-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-supererogation[97]' as underscored by the 'effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-

apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩') 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-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) inducing prospective sublimation-over-desublimation [56]meaningfulness-and-teleology[100] 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-conflatedness[12]' and 'presublimating relic/artifactual–beholdening-constitutedness[13]' as to its perpetuative encumberment of human intelligibility, correspondingly highlights the inherent disambiguation of human [56]meaningfulness-and-teleology[100] 'as of the seeding/incipient encumberment of its momentous-unbeholdening–aestheticising-reflex with its merely-beholdening–aestheticising-reflex' (so-perpetuative as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of– meaningfulness-and-teleology), 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[88]–[84]reference-of-thought-[85]devolving>) 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 [56]meaningfulness-and-teleology[100]', 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-supererogation[97]' as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment[66] of [56]meaningfulness-and-teleology[100]; so-reflecting the fact that overall human civilisation (notwithstanding any given societies/cultures of naïve [80]presencing—absolutising-identitive-constitutedness[13] as to presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<including-virtue-as-ontology> 'merely-beholdening–aestheticising-reflex of [56]meaningfulness-and-teleology[100]') could only be possible by the cumulating/recomposuring of all such 'de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such 'de-mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to

existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' 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 [56]meaningfulness-and-teleology[100]' 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ (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 [104]universalising societies and today's positivising modern world) rather more aptly speaks of 'overall human momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment'; with the profound idea that the more momentous grasp of the notion of say the civilisations of Ancient Zimbabwe, Ancient Egypt, Ancient Greece, Ancient China, Ancient India or Ancient Aztec, etc. are rather as of a more profound point-of-departure as from a 'human psychological-disposition for ~~supererogatory~~-unbeholdening-conflatedness[12] [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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-supererogation[97]' (and so rather than a shallower point-of-departure as from a 'human psychological-disposition for relic/artifactual–beholdening-constitutedness[13] [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of presublimating intelligibility' of 'merely-

beholdening–aestheticising-reflex of [56]meaningfulness-and-teleology[100]' caught up in complexes of 'naïve [80]presencing—absolutising-identitive-constitutedness[13] as to presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<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-supererogation[97]' as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies as to their underlying ontological-commitment[66] of [56]meaningfulness-and-teleology[100], a 'human psychological-disposition for ~~supererogatory-~~unbeholdening-conflatedness[12] [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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-supererogation[97]' 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] [47]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– meaningfulness-and-teleology), is exactly what critically clouds

prospective possibilities for ‘human psychological-disposition for ~~supererogatory~~unbeholdening-conflatedness[12] [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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—[98]surrealising/supererogating–drive for <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩’ (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 teleology[100] 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-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ epistemicity' underlying ontological-performance[72]-<including-virtue-as-ontology> insightfully reflects human sublimation/emancipation as to prospective 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] reconceptualisation of 'effectively underlying human beholdening—inching,-apprehending,-and-taming–drive or aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' with regards to effective convergence/advancement of 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality (and so as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology). De-mentatively/structurally/paradigmatically, 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-as-pseudoreal'–epistemic-abnormalcy> (including human-subpotency) are

constrained in their ontological-performance[72]-<including-virtue-as-ontology>/potentiation with respect to the backdrop-of-inherent-immanent-existence's–sublimation-structure-<of-'unsurrealistic-as-real'–ontological-normalcy/postconvergence>; and all phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–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—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' (so-underlying the '<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] re-aestheticising/re-motif-<in-postconverging–narrowing-down~'sublimation-of-taste–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> and re-procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-referencing-<in-postconverging–narrowing-down~'sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>) of their aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' (as

to their interlay/organicalism/aestheticising-handle-<~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing '~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-performance[72]-<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 existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance' as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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–[56]meaningfulness-and-teleology[100]). A deepening of this critical pure-ontology discernment as from the above elucidation of 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[92]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-as-pseudoreal'–epistemic-abnormalcy> (including human-subpotency), [98]surrealisingly/supererogatorily discloses that existentialising–decisionality is de-

mentatively/structurally/paradigmatically of ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ while sublimating–nascence is de-mentatively/structurally/paradigmatically of ‘unbeholdening ontologising-depth as to backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’ (such that perspectively ‘to beholden-as-sovereignising is to underly/organise/decision existentialising subpotentiation’ and so potently constrained as from perspective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’); as to the fact that [98]surrealisingly/supererogatorily existentialising–decisionality is of ‘notional~[80]presencing—absolutising-identitive-constitutedness[13] preconverging–de-mentating/structuring/paradigming—beholdening-as-to-effectuation’ and so potently constrained as from sublimating–nascence ‘notional~[61]nonpresencing-<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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) as from [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective just as so-reflected ‘between reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and originariness-parrhesia,–as–spontaneity-of-aestheticisation’ and so as of ‘relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–

and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (just as for instance the notion of length is already caught up in the notion of width in the 'sublimating [45]<~~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 [56]meaningfulness-and-teleology[100] is ever always about 'idealised-typification in epistemic-conflatedness[12] sublimation or epistemic apriorising/axiomatising/referencing—constitutedness[13]/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~[80]presencing—absolutising-identitive-constitutedness[13] and notional~[61]nonpresencing-<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 [56]meaningfulness-and-teleology[100]' as to the contrast between 'blurriness[7] in existentialising–decisionality' and '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of sublimating–nascence'; wherein '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of

sublimating–nascence' (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>) is relatively bound to elicit individual and social positive-opportunism[76] deferential-formalisation-transference of existentialising–decisionality while 'blurriness[7] in existentialising–decisionality' is relatively bound to undermine individual and social deferential-formalisation-transference as to relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality (thus undermining the requisite relative-ontological-completeness[88] '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] 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-opportunism[76] consequences of deferring to '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of sublimating–nascence' (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]) with the lack of such '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of sublimating–nascence' as to when 'blurriness[7] in existentialising–decisionality' arises inducing

defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] of ‘blurriness[7] 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-teleology[100]-<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-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> more readily makes ‘desublimating nonsense’ of human existentialising–decisionality [56]meaningfulness-and-teleology[100] failing ‘genuine knowledge-reification[87] framework involving an immediate potent detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression while the relative ‘blurriness[7] in existentialising–decisionality’ of social-and-institutional-frameworks-of—referencing/registering/decisioning induce a relative orientation in the social towards [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> existentialising–decisionality [56]meaningfulness-and-teleology[100] (so-enabled by poor direct/immediate potent constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]). In this regards, many such social-and-institutional-frameworks-of—referencing/registering/decisioning can be construed as ‘frameworks of relatively shallow-ontologisation/subontologisation’ as to the existentialising–decisionality psychological-

disposition of defaulting individual and social 'beholdening as sovereignising–imbued-subontologisation/subpotentiation' due to 'blurriness[7] in existentialising–decisionality'. It is herein contended that the most fundamental issue with regards to human prospective comprehensive emancipation/sublimation (as promptly reflected with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> and requisite expansive relative-ontological-completeness[88] '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence' with regards to sublimating–nascence teleological-inflection-⟨as-to-more-profound-nondisjointing–<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating⟩) has to do with this 'human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation' as to the fact that nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> 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 '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence') imply a depth of appreciation which initially leads to 'blurriness[7] in existentialising–decisionality' as of relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100]) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic [80]presencing—absolutising-identitive-constitutedness[13] 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 [84]reference-of-thought' (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation psychologism of [84]reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic [56]meaningfulness-and-teleology[100] 'more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] with regards to sublimating–nascence teleological-inflection-⟨as-to-more-

profound-nondisjointing–<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating⟩', likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> as underlying many a technical and natural sciences it is ever always the 'more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' in the sense that the technician and natural scientist are unconcerned with 'any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbuement' supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 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-supererogation[97]), 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-supererogation[97] to then imply that genuine knowledge-reification[87] cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification[87] as to the de-mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine knowledge-reification[87] inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification[87]–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 [56]meaningfulness-and-teleology[100] of any given specific knowledge-reification[87]–gesturing for sublimation (as for instance there is little point articulating any given positivistic existentialising–decisionality specific knowledge-reification[87]–gesturing for sublimating–nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]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 [104]universalising-idealisation Socratic-philosophers sublimating~existentialising–decisionality understood with respect to non-universalising ancient-sophists desublimating~existentialising–decisionality and in both instances as of their prospective registry-worldviews/dimensions implied incipient/seeding [45]<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34],-imbued-projective-arbitrariness/waywardness-⟨as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-'<~~amplituding~~/formative–epistemicity>totalising~conceptualisation'⟩ as to sublimating–nascence epistemic-conflatedness[12] 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 [56]meaningfulness-and-teleology[100] elucidates as to its [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought sublimating~existentialising–decisionality 'the desublimating~existentialising–decisionality of such disjointing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ underlying existentialising–frame of knowledge as to fundamental misanalysis' as so-reflected also with 'postmodern thinkers direct/indirect criticisms of [80]presencing—absolutising-identitive-constitutedness[13]' as the sublimating~existentialising–decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised), with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (and in this regards theories and concepts

cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in todays institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification[87] project as was so understood and propounded by such mid-twentieth century thinkers like Bertrand Russell, A.J. Ayer, Richard Rory, etc. even as their conceptions came under criticism because a genuine relation with knowledge is what can bring about appropriate prospective correction for sublimating knowledge when prospective inspiration avails notwithstanding the traditional approach to knowledge so long as it remains self-critical whereas a false social and institutional pre-eminence driven relation to knowledge shoves existential issues under the table not because there is no human intelligence to tackle true knowledge but because the possibility for more profound contemplation is a-priori placed out-of-sight since 'supposed knowledge-reification[87] as to its gesturing' is as of 'existentialising–decisionality that desublimatingly precedes knowledge-reification[87]' rather than veridically 'knowledge-reification[87] as of its very own deriving/manifest/ensuing/eventuating sublimating~existentialising–decisionality' and as so-reflected when mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency is construed as doing away with priorly requisite-and-relevant ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–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 'implicited 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[88]–[84]reference-of-thought-[85]devolving> (as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising–decisionality of sublimating–nascence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>) 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[88]–[84]reference-of-thought-[85]devolving>) poorly constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> and ending up defaulting as of relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality (and so as to 'blurriness[7] in existentialising–decisionality'). In many ways social undertones of [56]meaningfulness-and-teleology[100] reflected as of <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-

prospective-apriorising-implications>⟩ imply that the requisite sublimating–nascence of social-and-institutional-frameworks-of—referencing/registering/decisioning tend to shallow-ontologisation/subontologisation/subpotentiation especially where such frameworks are not thoroughly conceptualised, envisioned/imagined and purposed as to aetiologisation/ontological-escalation and so as to mediocre rationales of their very own [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] poorly projecting of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] (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-completeness[88]–[84]reference-of-thought-[85]devolving> (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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/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–[56]meaningfulness-and-teleology[100] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>' and so 'by the mere [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-opportunism[76] sublimating~existentialising–decisionality of 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence'). Ultimately, such preconverging–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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality'. Thus the construal of sublimating~existentialising–decisionality as arising as of prospective

‘[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence’ (over relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality) calls for a necessary notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality (as to its underlying presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<including-virtue-as-ontology> desublimating~existentialising–decisionality and so-historially involving ‘dominance/vested-interest structure in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality’ as from blantant brutish conquest/subjugation conception of approportioning, dominion protection conception of approportioning, to the very natural-order-of-things conception of approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of approportioning); and as any such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ given [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ (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 in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’, and so as to the possibility of ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. Whereas we can critically appreciate sublimating–nascence with regards to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> as to profound constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> 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-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] so-implicited with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> but this human deferential disposition when in ignorance/ineptitude/incompetence often does not naturally arise with social-and-institutional-frameworks-of—referencing/registering/decisioning as of ‘blurriness[7] in existentialising–decisionality’ and thus must be actively implied in social knowledge conceptualisation as to

notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] not as utterly doing away with human sovereignty but rather as explicitly projecting the notion of appropriate-and-coherent human sovereignty deferential-formalisation-transfererence ‘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-performance[72]-<including-virtue-as-ontology> associated with human intemporal individuations firstnatured instigation of prospective sublimation and subsequent human positive-opportunism[76] secondnatured institutionalisation). This lack of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] as arising at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation (as it can be appreciated for instance that the lack of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] 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 [56]meaningfulness-and-teleology[100] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as undermining the social-construct's intellectually potent reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as to a de-mentative/structural/paradigmatic implication that renders prospective knowledge impotent and so out of ontological-bad-faith/inauthenticity[64] in desublimating~existentialising–decisionality gesturing of attenuating/devaluing, blurrying and trivialising wherein there is 'supposedly no totalising-entailing conception of [56]meaningfulness-and-teleology[100]' thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]. Critically the 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence' associated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-

[85]devolving> is necessarily of totalising-entailing as to the immediate-potency of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] thus relatively undermining such 'beholdening as sovereignising–imbued-subontologisation/subpotentiation' gesturing associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of 'blurriness[7] 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 blurriness[7], wherein blurriness[7] is reflected with desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification[87] rather than 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification[87]–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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to prospective social-stake-contention-or-confliction (beyond-the-consciousness-awareness-teleology[100]-<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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ as part and parcel of prospective knowledge-reification[87] 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of knowledge-reification[87]' (and so as to self-serving social-vestedness/normativity-<discretely-implied-functionalism>) and this must effectively be contested. Such lousiness and as broadly reflected in poor media editorialising in many ways increasingly turns media accessibility into intellectual pre-eminence as 'intellection is no longer about depth of contemplation and knowledge-reification[87] 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[7] 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of critical importance for effective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality (and as the 'mediatic framework of access and communication of sublimating thought' is rather

turned around into ‘a framework that supposedly inherently create sublimating thought by mere access and communication’ especially as to naive social feel-good banalities as supposedly sublimation actually of desublimating <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ as of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’). But then the idea of knowledge driven as of totalising-entailing as so-demonstrable with say the momentous development of quantum physics with the physics totalising-entailing implications of argumentations of sublimating~existentialising–decisionality at critical moments moving from one physicist to the other as of ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ (whether Bohr, Einstein, Dirac, Schrodinger, etc.) without any extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge notion like reputation having any incidence (as in epistemic re-originariness/re-origination projective/reprojective cross-subjection of knowledge-reification[87] to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as herein underlied with notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] in [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous genesis’ epistemic conception), speaks to a more profound lack of constraining aporeticism overcoming/unovercoming as to institutional convenience that fails to articulate such a ‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus renders in relative terms the social domain more intellectually impotent in inducing a similar level of sublimating~existentialising–decisionality as to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation[97] as is relatively the case in the natural sciences (and so notwithstanding the relative blurriness[7] of the social which can effectively be brought to exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-involvement overcoming rather than assuming a relatively false social and institutional pre-eminence driven relation to knowledge); with the further implication of such 'totalising-entailing pertinence of thought upheld/elevated above anyone person' being that the 'knowledge-reification[87] process becomes highly impersonal and complementary in a natural way' without the artifice of 'politically-driven accommodation of ideas not necessarily as of the pre-eminence of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'. In this regards, it is contended that the argumentation articulated herein are strictly striving towards aetiologisation/ontological-escalation in reflection of 'abstract human intemporal individuative ontological-performane (as to the backdrop of the notionalisation/notional-conception/amplituding of knowledge in reflection of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while striving for totalising-entailing pertinence of thought' and so projecting beyond any implications of personalising/particularising import but rather turning towards 'ontological elucidation import as it then reifyingly-and-empoweringly enables human sublimation as to prospective operationalising construals' and so-reflected in the idea that the fundamental stakes of prospective knowledge-reification[87] is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic [56]meaningfulness-and-teleology[100] is not developed to go about articulating/relating-to [56]meaningfulness-and-teleology[100] as to the prior social-stake-contention-or-confliction of non-positivistic [56]meaningfulness-and-teleology[100]), and so by the mere implications of

dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (even as such prospective [56]meaningfulness-and-teleology[100] tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ by the prior [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩). But then as well the fact remains that the reality of human knowledge-reification[87] especially (as speaking to prospective human destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>) is inevitably infused with social-and-institutional-frameworks-of—referencing/registering/decisioning manifest politically-driven motives of desublimating~existentialising–decisionality beyond just 'a purported baseline conception of neutral knowledge-reification[87]' with such frameworks projecting their [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-reification[87] then desublimatingly becomes an issue of more than just rightness or wrongness but involves a striving for interest/advantage/ascendancy/head-start with respect to existentialising–decisionality of prospective knowledge-reification[87], and this reality given human

notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> is reflected by an inherent human 'referencing/registering/decisioning of shallow-supererogation[97]—to—profound-supererogation[97] conception of social-stake-contention-or-confliction' with respect to prospective knowledge-reification[87]. 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-reification[87]' that cannot be ignored as to intellectually decadent practices of scepticism and blurrying underlied by cynical reframing of thought at later moments (which had been related to sceptically and in blurriness[7] at previous moments), and so as to shallow-supererogation[97] desublimating~existentialising–decisionality driven by mere institutional-ascendency. In many ways thus the conceptualisation herein 'is not caught-up/constrained to any such fooleries' (as to the history of such ploy against postmodern thought) and is consciously articulated as to the profound-supererogation[97] motive of human sublimation beyond/and-not-subjected-to the <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of any shallow-supererogation[97] social-and-institutional-frameworks-of—referencing/registering/decisioning as to the 8.5 billion humans on planet Earth and as any party of interest of profound-supererogation[97] may find useful or not! In this respect, it is critical to understand what defines humanity as to the 'firstnatureness and derived secondnaturedness positive-opportunism[76]' required for human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as to the fact that all human sublimation is instigated as of re-originary–

as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] before secondnaturing positive-opportunism[76] institutionalisation, as so-reflecting Derridean messianicity wherein even when the messiah comes they still have to come (inevitably-so given prospective human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to whatever induced supererogation[97]/messianicity of originariness-parrhesia,–as–spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩). It is this fact that explains why no underpinning–suprasocial-construct is able to coherently explain human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ' since it will always be caught-up in its [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ as to its underlying presencing-distorted–meritocracy/totalising–sovereign-approportioning—of-human-ontological-performance[72]-<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-supererogation[97] and the positive-

opportunism[76] arising thereof (as of a minimum) for human secondnaturing institutionalisation; and so as to the fact that the Socrates, Descartes, Kants, Newtons, Leibniz, Pasteurs, Rousseaux, Diderots, Einsteins, Teslas, etc. didn't ask for any prior consent from the rest of the human species to undertake whatever sublimation they envisioned about humanity making nonsensical the idea that there is any 'generalised human deterministically constraining contemplation of prospective sublimating'. Humanity as such has always been, is and will ever always be about intemporal individuations imagination-and-capacity-for-prospective-sublimation (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology implications) and in that regards the triteness of human pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-commitment[66] as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment[66]). 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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) as to the simple fact that human prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> means that human [56]meaningfulness-and-teleology[100] 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-supererogation[97]-<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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to requisite epistemic-conflatedness[12] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[83]⟩ poor

appreciation of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] (with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology implications), is reflected in the 'extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox' when it claims to co-opt/supersede prospective sublimating knowledge-reification[87] (on the basis of desublimating prior apriorising/axiomatising/referencing–psychologism in epistemic-abnormalcy/preconvergence[30]) failing to grasp the underlying dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of the said prospective sublimating knowledge-reification[87]; as to imply that (say with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]) it is supposedly possible to understand the veracity of any specific positivistic [56]meaningfulness-and-teleology[100] while remaining of non-positivistic mindset, which inevitably induces a relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality. This 'extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox' when it claims to co-opt/supersede prospective sublimating knowledge-reification[87] 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-supererogation[97]). 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 [56]meaningfulness-and-teleology[100] as from the moment of the sublimating elucidation is/has-been rather of epistemic-abnormalcy/preconvergence[30], with the notion of 'supposed genius' serving as to human [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence[30] of the social-construct [56]meaningfulness-and-teleology[100] that the 'supposed genius' is pointing out as 'the very issue at stake warranting the social-construct's prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' as the 'supposed genius' sublimating elucidation implies it has relatively achieved its own 'prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/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 implicited exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) about substituting a different and desublimating~existentialising–decisionality (whether of pedantic [51]incrementalism-in-relative-

ontological-incompleteness[89]—enframed-conceptualisation or <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a 'technically wrong [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ deficient notion of genius' in spheres of inherently sublimating–nascence as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> is practically of 'insignificant import though technical ontological-impertinence' and so 'as to their very knowledge-reification[87]–gesturing as determining sublimating~existentialising–decisionality' since the immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 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-reification[87] 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-reification[87]' can more easily arise). In both elucidations of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-

apriorising/axiomatising/referencing'[102] (as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] and living-development–as-to-personality-development and institutional-development–as-to-social-function-development), and so overriding any beyond-the-consciousness-awareness-teleology[100]-<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-performance[72]-<including-virtue-as-ontology> is 'more veridically construed as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] over the ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] as so-reflected with the succession of registry-worldviews/dimensions re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]'; thus 'making nonsensical the social-vestedness/normativity-<discretely-implied-functionalism> pretenses of all [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-

⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ but rather construed as from '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> as to the notional contrast between social-vestedness/normativity-<discretely-implied-functionalism> and re-orginariness/re-origination availing with regards to 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] 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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–aestheticisation-towards-ontology as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] just as for instance the notion of length is already caught up in the notion of width in the 'sublimating [45]<~~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 [56]meaningfulness-and-teleology[100] is ever always about 'idealised-

typification in epistemic-conflatedness[12] sublimation or epistemic apriorising/axiomatising/referencing—constitutedness[13]/pseudoconflation desublimation/gimmickiness' for eliciting sublimation/desublimation from the 'full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective'). As we can appreciate that more critically than any individual persons punctual existential ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc., the vices-and-impediments[106] manifested in any registry-worldview/dimension are more decisively explained by the given registry-worldview's/dimension's 'destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> dynamics of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>' (with the grandest deeds of ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. rather reflected in the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity of any such destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as to prospective human 'sublimating~referencing/registering/decisioning self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)' rather than any nombrilistic [80]presencing—absolutising-identitive-constitutedness[13] conceptual naiveties of ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. wrongly construed as of human de-mentative/structural/paradigmatic flawed 'desublimating~referenced/registered/decisioned self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]>'). All the more profound and truer notion of ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. rather

lies with prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and this aporeticism overcoming/unovercoming 'can't be dodged' and then a pretense of prospective ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. re-avails (explaining why what then arises is rather pedantic [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and associated <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩). Put simply as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> (in so-reflecting human limited-mentation-capacity-deepening[53]), the vices-and-impediments[106] of the successive registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism and our positivism–procrypticism at their respective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> de-mentatively/structurally/paradigmatically speak to their requisite prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ aporeticism overcoming/unovercoming as all the more profound and truer notion of ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. and so overriding their nombrilistic [80]presencing—absolutising-identitive-constitutedness[13] conceptual naiveties of ontological-performance[72]-<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 [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' and warranting prospective crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; and so as reflecting the difference between a conception of knowledge as of mechanical-knowledge and knowledge as of organic-knowledge as to the latter more profound and genuine knowledge conception implication for prospective dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ in reflection of profound-supererogation[97] with regards to human 'sublimating~referencing/registering/decisioning self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)' (and so over the mechanical-knowledge conception implication of knowledge as a mere vague thing ready-at-hand 'separate from human construction-of-the-Self' thus wrongly implying dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to de-mentative/structural/paradigmatic flawed 'desublimating~referenced/registered/decisioned self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]>').

Critically, in many ways the 'projection that the social is necessarily/solely a framework of knowledge as to knowledge-driven existentialising–decisionality' is ontologically flawed given

human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to arrive at desublimating~existentialising–decisionality/sublimating~existentialising–decisionality overlooking organic-knowledge implications (whether by 'temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation' implied 'pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification[87]' or 'intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence' implied 'as to the very inherent knowledge-reification[87]–gesturing as determining sublimating~existentialising–decisionality'). Thus as to critical pure-ontology (underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 temporality[99] is its 'ephemeral purpose beholdening' that 'do not truly know-of/carry a [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ project' as to its beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] existentialising–frame. This prospect of human temporality[99] induced increasing incoherence (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) is a fundamental factor to be taken into consideration for 'intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification[87]–gesturing as

determining sublimating~existentialising–decisionality)' in overcoming/superseding 'temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification[87])', 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–[56]meaningfulness-and-teleology[100] (given the more profound 'germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing' / 'taxingness-of-originariness,-imbued–sublimating-by-desublimating–amplituding as to the backdrop-of-inherent-immanent-existence's–sublimation-structure-<of-'unsurrealistic-as-real'–ontological-normalcy/postconvergence>'); and as so-reflected with human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process '. This critical pure-ontology analysis point out that [56]meaningfulness-and-teleology[100] cannot be profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about 'profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity' (and as to the fact that knowledge-reification[87] ends/should-not aspire to any 'convincing' of ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation). In many ways the above elucidation of the 'extra-knowledge/knowledge-

outside-knowledge/knowledge-without-knowledge paradox' of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality proned to [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ needs to be critically brought to the consciousness-awareness-teleology[100] of the 'genuinely aspiring student of society and human-and-social-constructs' (given a social-domain relatively undermined by 'temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification[87]'), 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-reification[87]–gesturing as determining sublimating~existentialising–decisionality'). Critically in this regards, human conceptivity/epistemic-reflexivity (as to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 panintelligibility[74]—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-supererogation[97]. Thus

‘notionalisation/notional-conception/amplituding of knowledge’ underlies inherent existence-exacted-sublimating~as-to-postconverging–de-mentating/structuring/paradigming or existence-exacted-desublimating~as-to-preconverging–de-mentating/structuring/paradigming exactable respectively as from human ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] or ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] so-undergirded as to human ‘self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality’. It is thereafter (in the wake of ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]) that the veridical prospect of critical pure-ontology then arises. Critically, human existence-exacted-desublimating~as-to-preconverging–de-mentating/structuring/paradigming—by—existence-exacted-sublimating~as-to-postconverging–de-mentating/structuring/paradigming (as of ‘relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’[90]) speaks to the ontological-veracity that human sublimation reflected in human ontological-performance[72]-<including-virtue-as-ontology> is conceptually more than just of ‘mere discrete individuals relevant ontological-performance[72]-<including-virtue-as-ontology>’ (as can naively be construed with notions of morality/ethics, etc. failing to reflect as from [61]nonpresencing-

<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective the more ontologically profound issue of any given registry-worldview's/dimension's 'destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> dynamics of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>' associated with <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩). Rather human sublimation so-reflected in human ontological-performance[72]-<including-virtue-as-ontology>rather points to an 'overall interceding human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment[66] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]', with 'mere discrete individuals relevant ontological-performance[72]-<including-virtue-as-ontology>' being about acting upon this 'overall interceding human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of

ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment[66] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' whether in firstnatureness–deferentialism-imbuing capacity or appropriate secondnaturedness–deferentialism-deriving capacity (as so-reflecting human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming). 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-supererogation[97]-<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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation relation with existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 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-reification[87]–gesturing' exposed to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>; with such a coherent totalising-entailing knowledge-reification[87]–gesturing accounting for overall knowledge

[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as to human limited-mentation-capacity-deepening[53] imbued conceptivity/epistemic-reflexivity (so-reflected in the ‘momentousness-driven coherence of knowledge-reification[87]–gesturing as to entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]’ so-associated with human limited-mentation-capacity-deepening[53]). It is important to note in this regards that ‘knowledge-reification[87]–gesturing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ is the more profound conception of ontology and science (as to human dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)’ arising as of human limited-mentation-capacity-deepening[53]). This elucidation is important in the sense that pedantic science-ideology is driven by a conception of mere-manipulable formulaicity of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that poorly appreciates the profound-supererogation[97] in the ‘invention/creation’ of true science and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of formulaicity devoid of profound-supererogation[97]’ in a soulless ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as

to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification[87])', with this shallow-supererogation[97] 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 [80]presencing—absolutising-identitive-constitutedness[13] conception in desublimating~referenced/registered/decisioned self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> (without or poorly appreciating the profound-supererogation[97] involved in true science and ontology as to 'sublimating~referencing/registering/decisioning self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)') leads to dominance/vested-interest prodded social-stake-contention-or-confliction determination of knowledge as of [47]historicity-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-reification[87])'. It is herein contended that in many ways as to human ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70],

it is technically impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>), as to the fact that ontology is absolutely bound to its course come-what-may 'with such contrivances rather notionally integrated as herein into ontological-veracity as part-and-parcel of ontological-elucidation' that allows no room for any pedantic 'extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox' and not even when it elicits <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[6]categorical-imperatives/axioms/registry-teleology[100]⟩ 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-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)' (as to inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab, African, Russian, etc. of vague [80]presencing—absolutising-identitive-constitutedness[13] social-stake-contention-or-confliction beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising (speaking of shallow

‘germinative intensification—amplituding of aestheticisation—beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued–sublimating-by-desublimating–amplituding as to the backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>’). In many ways this latterly identified manifestation of ‘extra-knowledge/knowledge-outside-knowledge/knowledge-without-knowledge paradox’, wherein political purpose supposedly supersedes human intellective potency is the very crème-de-la-crème de-mentative/structural/paradigmatic and defining basis for social-and-institutional-frameworks-of—referencing/registering/decisioning of desublimating~existentialising–decisionality as to ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification[87])’; so-reflected with dominion/statal–logic-⟨preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification[87])’. 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-reification[87]–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-completeness[88]–[84]reference-of-thought-[85]devolving> subordinated to social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality; as so-reflecting the overall dynamics of human <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩, social and intellectual pedantic [51]incrementalism-in-relative-ontological-incompleteness[89]—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-reification[87])’, and critically social sublimation/emancipation necessarily requires human aporeticism overcoming/unovercoming along these intimately-and-dynamically reinforcing exisentialising—frames of human destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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-reification[87]–gesturing as determining sublimating~existentialising–decisionality') following the social and industrial transformation occurring by the end of the th century very much underlies the 'temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification[87])' which could only end up in the human-made calamities of the 20th century so-critically attributable to dominion/statal–logic-⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'-as-to-its-specific–collateralising-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–[56]meaningfulness-and-teleology[100] 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, [104]universal human rights and enlightened society and governance. Such a varying relation between the possibility for profound-supererogation[97] inducible as from genuine social intellectual–function/posture and dominion/statal–logic-⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ in many ways across human history is intimately tied to 'perceived urgency in social mood' whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic-⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-

consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩) tend to be paradoxically re-construed (on the basis of dominion/statal–logic-⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]) 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 [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and a conception of the genuine social intellectual–function/posture as remote and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception of the genuine social intellectual–function/posture is supposedly justified across human history on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically

ignoring the hazardouness of such desublimating~existentialising–decisionality apparently implying ontological-veracity can be achieved without any relative-ontological-completeness[88] 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>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[3]categorical-imperatives/axioms/registry-teleology[100]⟩ as well as pedantic [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation' rather to the veridical genuine social intellectual–function/posture, and so in a Machiavellian perpetuation of dominion/statal–logic-⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ which is in a 'shallow relation with sublimating/desublimating knowledge-reification[87] accountability' as to a relative expropriating/estranging/constraining/limiting of public sovereignty representation as to its 'temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating~existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification[87])'. 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 [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual technical or scientific incompetence can be transformed into a de-mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite profound-supererogation[97] over say pseudoscience and/or 'distorted institutional science' (as the fact is when it comes to social-stake-contention-or-confliction 'knowledge-reification[87] tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging–de-mentating/structuring/paradigming' as reflected in the social reality of 'a veil of knowledge associated with subterfuges' reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.); and in many ways dominion/statal–logic-⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ pursuit of such vague argumentations for subverting the genuine social intellectual–function/posture is rather all

about the ruthless adoption of a perambulatory course for institutional and political ascendency rather than a question of genuine preoccupation as to the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] associated with veridically profound genuine social intellectual–function/posture and its sublimating implications of 'intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification[87]–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 ascendency over 'the supposedly democratic platforming and stakeholding in defining the very issues of society's social-stake-contention-or-confliction' (as so-associated with thematically skewed media debates and socio-econo-political thought-makers/thought-making overtly associated with 'skewed think-tanks' or covert surreptitious underhanded institutional and

media influence). Critically, in this context such skewed platforming and stakeholding ends up alienating supposed sovereign electors as to a platforming and stakeholding process that mediatically and politically take a self-contained course (as to dominance/vested-interest defaulting issues that can be debated as to the underpinning–suprasocial-construct <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ socio-econo-political social-stake-contention-or-confliction) with the consequence that the so-politically-alienated sovereign electors are increasingly turning to protest votes (reflecting rather a psychological-outleting rather than true policy solution) or decreasing participation in the democratic process, in many ways speaking to the very natural defaulting of the political process to dominance/vested-interest 'tolerable locked-in socio-econo-political outcomes' however the underlying sovereign electors mood as to the fact that even protest votes can't escape the institutional hold of such dominance/vested-interest. In many ways, it is the critical and genuine social intellectual–function/posture as to such aporeticism overcoming/unovercoming that can reifyingly-and-empoweringly effectively reflect upon the pertinence of such a dominance/vested-interest democratic process confiscation/lock-in (as equally manifested by the fact that even newly elected ambitious representatives come to be surreptitiously given their marching orders as to what is politically possible or not). In this respect, the very underpinning–suprasocial-construct <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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– meaningfulness-and-teleology) 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-performance[72]-<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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[42]historicity-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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> flawed-claim-of-inherent-sublimation with respect to dominion/statal–logic-⟨preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-

or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ falsely-implied social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality' (so-historially involving superseding 'dominance/vested-interest structure in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' as from blantant 'brutish conquest/subjugation conception of approportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality', 'dominion protection conception of approportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality', to 'the very natural-order-of-things conception of approportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality' and to 'our subtle modern-day institutionally-distorted/disjointed conception of approportioning as social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality' as particularly the target as to Lyotard's critique of such institutionally-distorted implied metanarratives especially with regards to their poor/sheepish/dubious/ineffectual social/institutional devolving parameterised equanimity/balance as putting in question their theoretical, conceptual and operative veracity, and speaking in all the above epochal instances of 'ontological-bad-faith/inauthenticity[64]–and–lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'). 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-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality as so-manifested with ancient-sophists over prospective [104]universalising-idealisation, medieval-scholastics over prospective rational-empiricism/positivism, religio-political dominions across the history of all human societies as associated with the reformation and renaissance in medieval Europe as well as the increasingly 'locked-in/defaulting' democratic process as to our positivism–procrypticism occlusivity) have always undermined the 'prospective human sovereign–function/posture momentous sublimating~existentialising–decisionality' derived as to veridically profound genuine social intellectual–function/posture and its sublimating implications of 'intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification[87]–gesturing as determining sublimating~existentialising–decisionality) so-associated-with and rising-to-the-measure-of the sublimating–nascence of technical-and-associated-organisational-development (as to nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>) in profound-supererogation[97] 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 <preconverging~'motif-and-

apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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–[56]meaningfulness-and-teleology[100] associated with vague notions of religiosity, nationalism, racialism, classism, meritocracy/approportioning, etc. of shallow-supererogation[97] preconvergingly–de-mentated/structured/paradigmed to human mental-colonisation as to <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩, subontologisation/subpotentiation and collateralising dehumanisation) which is desublimatingly secondnatured as to the overall social <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ as well as pedantic [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>; the task to which the veridical genuine social intellectual–function/posture as to human social 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 modern-day democracy dominion/statal–logic-⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ involves the 'punctual and surreptitious undermining of knowledge-driven sublimating~existentialising–decisionality at moments of decision', and thereafter it doesn't matter in effect whether the human sovereign–function/posture comes to think otherwise and disapprovingly of the given decisions, as better still so long as this rather plays the role of a psychological-outleting that project a falls sense of public accountability of poor or no effective resolutive course, this mechanism of 'punctual and surreptitious undermining of knowledge-driven sublimating~existentialising–decisionality at moments of decision' can perpetuate itself as to a Machiavellianism underlying the dominion/statal–logic-⟨preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism'-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>⟩ relation with the human sovereign–function/posture. Such a Machiavellianism riding-the-wave of the underpinning–suprasocial-construct <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of the human sovereign–function/posture thrives on social and intellectual pedantic [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation with the cultivation of

disingenuous analysis as to strategies of misanalysis (so-reflected by the ‘propounding and enframing in ad-hocness and false-orthodoxy of policy issues so-underlied with catchphrases like deficit, public spending, etc. as to an aversion to consistent and long-term analysis pointing out the underlying inconsistency’ highlighting effectively that the political disenfranchisement/swindling/corruption/dispossession purpose of such argumentations precede their ‘very inherent knowledge-reification[87]–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 process/processive bothsidesism <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ reflex (bandied about as supposedly the very summum of democratic impartiality) relation to any sublimating [56]meaningfulness-and-teleology[100]. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity[64] (and as to the fact that knowledge-reification[87] ends/should-not aspire to any ‘convincing’ of ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profoundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation). Critically, this Machiavellianism again is the reflection of the fact that no human institutional-construct (including the modern democratic institution) can sublimatingly perpetuate itself on the mere basis of a formulaicity as to secondnatured reproducibility—

mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation inherently-so given prospective human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to whatever induced supererogation[97]/messianicity of originariness-parrhesia,–as–spontaneity-of-aestheticisation in reflection of human dimensionality-of-desublimating-lack-of[55]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, and so prospectively requiring human re-orginariness/re-origination as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]. In this regards the genuine social intellectual–function/posture is simply about projecting the 'notionalisation/notional-conception/amplituding of knowledge' underlying inherent existence-exacted-desublimating~as-to-preconverging–de-mentating/structuring/paradigming—by—existence-exacted-sublimating~as-to-postconverging–de-mentating/structuring/paradigming (as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]), notionally eliciting the underlying human ontological-good-faith/authenticity[69]~postconverging–de-

mentating/structuring/paradigming[70] or ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] preceding knowledge-reification[87], 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-performance[72]-<including-virtue-as-ontology>; and it is this insight that underlies overall human reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩. Even then the pedantic [51]incrementalism-in-relative-ontological-incompleteness[89]—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-reification[87] sublimating~existentialising–decisionality, such that the knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications of human knowledge as herein implied and as applies with all human knowledge can easily be requalified sophistically as to 'the given human <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ elicitation' in totalisingly-disentailing—discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement across all the ages of human history is cynically used against human sovereign–function/posture in need for its prospective genuine social intellectual–function/posture). Such

catchphrases like deficits, public spending, social engineering, socialism, etc. already speak to subliminally induced <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ fundamentally skewing the democratic public debate undermining an ontology/ontological-veracity driven conception reflected as to 'intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification[87]–gesturing as determining sublimating~existentialising–decisionality)'; and critically this 'subliminally induced <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-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-completeness[88]-by-reification[87]/contemplative-distension[26] underlying the genuine social intellectual–function/posture existentialising–frame as to human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications). Critically in this regards (as to underlying 'epistemic/notional disquisitive enframed-conceptualisation–by–unenframed-conceptualisation knowledge-reification[87] constructive conception' projection of 'reclamation/recovery of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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

knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications' has ever always been an abstractive projection of convergence towards 'scalarity/immanency of existence's ontological-normalcy/postconvergence' across the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], and as so manifested with 'nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality (however the devolved/devoluted–referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality)' and '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]) 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 [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩, it is the genuine social intellectual–function/posture existentialising–frame that projects of the requisite 'reclamation/recovery of [55]maximalising-recomposuring-for-relative-

ontological-completeness[88]—unenframed-conceptualisation' for the prospect of 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality; as so-underlied by the succession of relative ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology); with respect to the fact that the logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> for all prospective sublimation/emancipation is rather as to the overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity[57]–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 [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> projection (as to '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence' so-underlied as of 'the very inherent knowledge-reification[87]–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 of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-

conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]. 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[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality (however the devolved/devoluted–referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality)' and 'immediately blurred[7] [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]) 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 '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence sublimating~existentialising–decisionality' and 'relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality'; as the [84]reference-of-thought effectively reflects human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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’⟩ given ‘<postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ for rendering [56]meaningfulness-and-teleology[100] upon inherent existence’s sublimating–nascence as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ (whether sublimatingly as of ‘[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence’ or desublimatingly as of relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]). The implication here as well is that even nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> are necessarily referenced/registered/decisioned from the [84]reference-of-thought as to [84]reference-of-thought-[85]devolving (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-completeness[88]–[84]reference-of-thought-[85]devolving> as of a positivism/rational-empiricism [84]reference-of-thought apriorising/axiomatising/referencing–psychologism like plane technology is not necessarily fully contemplatable/comprehensible to say a purely non-positivism or animistic [84]reference-of-thought apriorising/axiomatising/referencing–psychologism (as to the requisite overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> of a positivism/rational-empiricism [84]reference-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 [84]reference-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–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' in-so-de-mentating/structuring/paradigming–out the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with human limited-mentation-capacity-deepening[53] (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 [56]meaningfulness-and-teleology[100], and so as taxingness-of-originariness induces beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising descalarisation reflex)'. This is so-translated as human [45]<~~amplituding/~~formative–epistemicity>totalising~conceptualisation conceptivity/epistemic-reflexivity sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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–[56]meaningfulness-and-teleology[100]> 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-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality) in want for prospective 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence' existentialising–decisionality psychological-disposition (as to '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence'), thus speaking to the 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] with respect to inherent existence's sublimating–nascence (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology). This [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic conception of 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' is effectively what holographically-<conjugatively-and-transfusively> reflects the seedingness/incipience of human [56]meaningfulness-and-teleology[100] 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-contiguity[67]—of-the-human-institutionalisation-process[68]' so-associated with human limited-mentation-capacity-deepening[53] 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence' existentialising–decisionality psychological-disposition; and so in contrast to an obviating [80]presencing—absolutising-identitive-constitutedness[13] epistemic conception, failing to draw this holographically-<conjugatively-and-transfusively> compounded-link as to the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] so-reflected in 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' thus 'wrongly projecting/reprojecting of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> on the basis of its [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] rather as to its [80]presencing—absolutising-identitive-constitutedness[13] 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–[56]meaningfulness-and-teleology[100]> upon the full-potency of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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-reification[87]–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/supererogatingly/zeroingly-educing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' and rather betrothed to a 'functionalism projection and conception' (to which the notion of prospective sublimation/desublimation as to the possibility for prospective knowledge-reification[87] is inevitably bogged down to the [45]~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of our modern [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation) as so-reflected in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness[13] de-mentatively/structurally/paradigmatically bound to [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition. This is exactly in contrast to the whole object of effective fundamental ontology as incipiently/seedingly central to Derridean deconstruction and Foucauldian genealogy (and as reflected with science-in-practice driven as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> conception and not naïve science-ideology [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition conception), as to foundational issues and point-of-departure of knowledge-reification[87]–gesturing; wherein the Derridean quasi-transcendental and Foucauldian archaeology postures (as of human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications in knowledge-reification[87]) strive to supersede any social-vestedness/normativity inducing of subontologisation/subpotentiation in the 'implicited

conceptualisation of a foundational point-of-departure of knowledge-reification[87]–gesturing' and rather 'implicit by their approach that human [56]meaningfulness-and-teleology[100] is as to its subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] in hermeneutically/reprojectively/supererogatingly/zeroingly-educing sublimation-over-desublimation' (as herein articulated as of the implications of human limited-mentation-capacity-deepening[53] postconvergingly–de-mentating/structuring/paradigming–out the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology). This conceptivity/epistemic-reflexivity difference between 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' and 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent nature of the highway of foundational problematic aporeticism overcoming/unovercoming and the latter rather ignoring the inherent foundational problematic aporeticism overcoming/unovercoming nature of the highway and adopting extricatory stratagems for dealing with the highway in its given state 'with the implicited expectation of accidents'; and in this respect deconstruction and genealogy analyses (and notional~deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) as to 'human

sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' sublimating–existentialising-decisionality is bound to a knowledge-reification[87]–gesturing for tackling the more foundational problematic aporeticism overcoming/unovercoming issues underlying say the present decadal economic crises, media and information crises, political accountability, etc., whereas 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' supposedly of sublimating–existentialising-decisionality as implied not only with regards to overall social-and-institutional-frameworks-of—referencing/registering/decisioning reflex but manifested with many a subject-matter like economics theory, psychological theory and social theory which tend to implicitly ignore/consider this more foundational problematic aporeticism overcoming/unovercoming reality of present decadal economic crises, media and information crises, political accountability, etc. as a given and rather come-up-with/reflect 'stratagems of extricatory solutions considered of sublimating–existentialising-decisionality' and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicited conceptualisation of social-vestedness/normativity-<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporeticism overcoming/unovercoming (as of the 'requisite profound-supererogation[97] entailing-[45]~~<amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> implications of aporeticism overcoming/unovercoming'). This is effectively what practically underlies the postmodernism

notion of human overcoming of metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ imbued [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness[13] de-mentatively/structurally/paradigmatically bound to [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘mere-formulaicity of science as science-ideology’, scientific methods, statistics and mathematics (as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation in failing to face up to foundational problematic aporeticism overcoming/unovercoming as required for fundamental ontology as to ‘the very inherent knowledge-reification[87]–gesturing as determining sublimating~existentialising–decisionality’), speaks to naïve science-ideology priorly driven by social-vestedness/normativity-<discretely-implied-functionalism> [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition rather than genuine science imbued ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness hermeneutically/reprojectively/supererogatingly/zeroingly-educing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implications that rather bring out the true lustre of science, scientific methods, statistics and mathematics when-and-if of sublimating–nascence relevance. Critically, the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture in many ways renders blurry the differentiation of such a [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> and [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with respect to true

knowledge-reification[87] and overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality; as to the fact that 'totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation' and 'profound-supererogation[97] entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] 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 [61]nonpresencing-<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 [84]reference-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–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' in-so-de-mentating/structuring/paradigming–out the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], is 'human <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' over 'human <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of [80]presencing—absolutising-identitive-

constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> inducing subontologisation/subpotentiation' as so reflected in the 'sublimating aestheticisation–and–aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations)' as to 'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process '. This is in contrast to an obviating [80]presencing—absolutising-identitive-constitutedness[13] epistemic conception as of 'discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> on the basis of [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' (in an absolutising <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩). Thus the veridical [61]nonpresencing-<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/supererogatingly/zeroingly-educing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' overriding of 'beholdening as sovereignising–imbued-subontologisation/subpotentiation' existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality) in want for prospective 'unbeholdening sublimating–nascence ontologising-depth of the full-

potency of existence' existentialising–decisionality psychological-disposition (as to '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence'). Such '~~supererogatory~~aestheticising-<as-from-perspective–ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively/supererogatingly/zeroingly-educing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' is so-underlied by human 'reframing/reimprinting of <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' as so-reflecting [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic conception of 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' with regards to human 'reframing/reimprinting of <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' in reconstrual as to its 'effectively underlying beholdening—inching,-apprehending,-and-taming–drive or aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩';

(so-underlying the '<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] re-aestheticising/re-motif-<in-postconverging–narrowing-down~'sublimation-of-taste–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> and re-procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-referencing-<in-postconverging–narrowing-down~'sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>) of human aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' (as to interlay/organicalism/aestheticising-handle-<~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing '~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-performance[72]-<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 existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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–[56]meaningfulness-and-teleology[100]). Critically, the notional/epistemic possibility for human ‘~~supererogatory~~aestheticising-<as-from-perspective–ontological-normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively/supererogatingly/zeroingly-educing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ given the constraint of human limited-mentation-capacity ‘de-mentatively/structurally/paradigmatically hinges on human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] as to human shallow-supererogation[97]—to—profound-supererogation[97] constraining/unconstraining existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’, and so notionally/epistemically reflected with the reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ existentialising implications, (so-

underlying the '<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34] re-aestheticising/re-motif-<in-postconverging–narrowing-down~'sublimation-of-taste–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> and re-procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-referencing-<in-postconverging–narrowing-down~'sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>) of human aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' (as to interlay/organicalism/aestheticising-handle-<~~supererogatory~~-projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing '~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-performance[72]-<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—metaphoricity[57]–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-completeness[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality (however the devolved/devoluted–referencing-narrowness with respect to overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality)' and '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence (over relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]) 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—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' basically speaks of the fact that the hermeneutically/reprojectively/supererogatingly/zeroingly-educing 'reframing/reimprinting of <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' underlies the rede-mentating/restructuring/reparadigming of human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of–[56]meaningfulness-and-teleology[100] as so-reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; with 'higher-renewal/not-aversed-to-profound-renewal of <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' with regards to living-development–as-to-personality-development (so-associated with childhood personality-development) and 'lesser-renewal/aversity-to-profound-renewal of <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] (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-supererogation[97]—to—profound-supererogation[97] constraining/unconstraining existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[46]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ (in want of prospective human aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ imbued interlay/organicalism/aestheticising-handle-<~~supererogatory~~projective-

arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-‘aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)’—educed-sublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing ‘~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-performance[72]-<including-virtue-as-ontology>/potentiation’ for prospective aporeticism overcoming/unovercoming in reconstrual of ‘<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] re-aestheticising/re-motif-<in-postconverging–narrowing-down~‘sublimation-of-taste–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> and re-procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-referencing-<in-postconverging–narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>)’. Critically (given existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩), human hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩’ necessarily involves

‘existentially-decontextualised play/gaming/exercising of <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ projected sublimating ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100]’ together with ‘effective existentially-contextualised instantiation/actualisation of <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ projected sublimating/desublimating ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100]’ (as to their separate-and-intermingling manifestation in <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩), 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–[56]meaningfulness-and-teleology[100]. This analysis (as to fundamental human existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) brings out the fundamental reason for human ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> on the basis of [80]presencing—absolutising-identitive-

constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' (in an absolutising <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) as so-associated with the 'lesser-renewal/aversity-to-profound-renewal of <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46] historiality/ontological-eventfulness[57]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56] meaningfulness-and-teleology[100] (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/preconvergence[30] due to human limited-mentation-capacity for projection/reprojection. Consequently, besides the genuine social intellectual–function/posture as to absolute firstnatureness aspiration for ontologisation/omnipotentiality as postconverging–de-mentating/structuring/paradigming the possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, in many ways throughout history, human secondnaturedness 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 [51] incrementalism-in-

relative-ontological-incompleteness[89]—enframed-conceptualisation and <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩) rather speaks to a positive-opportunism[76] conception of human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (herein construed as unsustainable for the possibility for prospective deprocrypticism/preemting—disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension). Ultimately, such a 'discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> on the basis of [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' cannot-see/is-blinded-to-seeing the human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ' (as to an ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] that is unaddressable as of a pretense of knowledge-reification[87] exercise of mutual logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]>). Given the fact that any [80]presencing—absolutising-identitive-constitutedness[13] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] rather measuring-up success/accomplishment/aspiration in shallow-supererogation[97] of

manifest in-effect absolution as to the given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' (which is prospectively in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality, and so as from blantant brutish conquest/subjugation conception associated with 'measuring-up success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation[97] of manifest in-effect absolution', dominion protection conception associated with 'measuring-up success/accomplishment/aspiration in its paramountcy shallow-supererogation[97] of manifest in-effect absolution', to the very natural-order-of-things conception associated with 'measuring-up success/accomplishment/aspiration in its patricianism/aristocratism shallow-supererogation[97] of manifest 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-supererogation[97] of manifest in-effect absolution') all manifesting existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ bound to fail 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality'; and so by the mere token that on the basis of the punctual [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of each of the above [80]presencing—absolutising-identitive-constitutedness[13] 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-contiguity[67]—of-the-human-institutionalisation-process[68] cannot be explained as to the fact that their punctual [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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–[56]meaningfulness-and-teleology[100]> on the basis of [80]presencing—absolutising-identitive-constitutedness[13] 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-'motif-and-apriorising/axiomatising/referencing'[102]> inherent to any relative-ontological-incompleteness[89] registry-worldview/dimension validating its prospectively projected relative-ontological-completeness[88] registry-worldview/dimension but rather an 'aporeticism–overcoming/unovercoming supererogating ontological-performance[72]-<including-virtue-as-ontology>' as to projective-insights/epistemic-projection-in-conflatedness[12] of apriorising/axiomatising/referencing with regards to underlying/organising 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90], and so-reflected in the successive [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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, [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of [104]universalisation–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-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-contiguity[67]—of-the-human-institutionalisation-process[68] 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-supererogation[97] underlying human limited-mentation-capacity-deepening[53]; with the implication that the crassness of 'supposed reified thoughts projecting our procrypticism/disjointedness-of-[84]reference-of-thought' as to our 'occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> on the basis of [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> inducing of

subontologisation/subpotentiation' is in many ways just reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as to the crassness of 'supposed reified thoughts projecting the notional–procrypticism/notional–disjointedness-of-[84]reference-of-thought' of the successive registry-worldviews/dimensions given human limited-mentation-capacity uninstitutionalised-threshold[103] as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-institutionalisation–ununiversalisation crassness-of-thoughts, [104]universalisation–non-positivism/medievalism crassness-of-thoughts, and our positivism–procrypticism crassness-of-thoughts in [80]presencing—absolutising-identitive-constitutedness[13]. That the genuine social intellectual–function/posture as to its implied 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' in-so-de-mentating/structuring/paradigming–out the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with human limited-mentation-capacity-deepening[53] is the ontologically-veridical basis for human sublimation-over-desublimation, is validated by the fact that once prospective relative-ontological-completeness[88] avails (as to 'overall interceding human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment[66] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]') all such prospectively institutionalised registry-worldviews/dimensions come to reject the prior uninstitutionalised-threshold[103]

crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional–procrypticism/notional–disjointedness-of-[84]reference-of-thought’ as to their ‘discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> on the basis of [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-threshold[103] genuine social intellectual–function/posture as it provides [56]meaningfulness-and-teleology[100] infrastructure reflected as Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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 <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ outlived their eras uninstitutionalised-threshold[103] ‘crassness-of-thoughts <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ with the same sublimation-over-desublimation consequence availing prospectively as to the requisite prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> 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-incompleteness[89]/relative-

ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (underlied by dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) that enables the secondnatured positive-opportunism[76] of 'punctual [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] rather measuring-up success/accomplishment/aspiration in shallow-supererogation[97] of manifest in-effect absolution as to the given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' (prospectively projecting dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] rather measuring-up success/accomplishment/aspiration in shallow-supererogation[97] of manifest in-effect absolution'. The reason for this genuine social intellectual–function/posture pre-eminence in human sublimation-over-sublimation has to do with the [61]nonpresencing-<perspective–

ontological-normalcy/postconvergence> nature of inherent existence (explaining the centrality of metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ in all thought aspiring for the momentousness of sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> over desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), so because 'the epistemic particularity of human-subpotency is limited-mentation-capacity' and veridical sublimation-over-desublimation [56]meaningfulness-and-teleology[100] only avails with human limited-mentation-capacity-deepening[53] explaining the need for '<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness[12] 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-supererogation[97] is 'not of desublimating~referenced/registered/decisioned self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]>' but rather 'of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)). While the positive-opportunism[76] underlying human secondnaturedness in many ways undermines prospective firstnatureness (as to the prospective 'human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality') associated with the genuine social intellectual–function/posture, as exposing the latter [56]meaningfulness-and-teleology[100] to pedantic [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as well as generalised

<~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ 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-commitment[66] of all human [56]meaningfulness-and-teleology[100] as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment[66]) with both enabling the genuine social intellectual–function/posture to thrive eventually; as sublimating–nascence associated with 'nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> 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 '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence (over relative-

ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]) 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–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality' (as to the projective/reprojective regenerativity of human [56]meaningfulness-and-teleology[100] in relative-ontological-completeness[88] operantly associated with prospective human aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ imbued interlay/organicalism/aestheticising-handle-<~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing '~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-performance[72]-<including-virtue-as-ontology>/potentiation' for prospective aporeticism overcoming/unovercoming in reconstrual of '<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] re-aestheticising/re-motif-<in-postconverging–narrowing-down~'sublimation-of-taste–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> and re-procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-referencing-<in-

postconverging–narrowing-down~‘sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>). Critically, the ‘punctual [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] rather measuring-up success/accomplishment/aspiration in shallow-supererogation[97] of manifest in-effect absolution as to the given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ is involved in a prospectively desublimating ontological-performance[72]-<including-virtue-as-ontology> that confuses its ‘[80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ ontologically-flawed construal of totalising-entailing’ with ‘the prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ ontologically-veridical construal of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] implications’, and critically-so as human hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-

eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩’ (involving ‘existentially-decontextualised play/gaming/exercising of <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ projected sublimating ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100]’ together with ‘effective existentially-contextualised instantiation/actualisation of <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ projected sublimating/desublimating ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100]’, as to their separate-and-intermingling manifestation in <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ as so-reflected in human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) is desublimatingly~referenced/registered/decisioned in the self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> of the relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality as to social-and-institutional-frameworks-of—

referencing/registering/decisioning existentialising–decisionality prone to [80]presencing—absolutising-identitive-constitutedness[13] (as to the underlying mere-formulaicity of secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation undermining prospective human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism). This fundamental disparateness between '<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ ontologically-flawed construal of totalising-entailing' and '<postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ ontologically-veridical construal of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] implications' is what effectively underlies the 'notional~asceticism[4] 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–[56]meaningfulness-and-teleology[100] as rather reflecting the intellectual-and-moral inadequacy of '[80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism><preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ ontologically-flawed construal of totalising-entailing' (as to a prospective projection of 'exteriorisation attitude/mental-disposition/care–and–episteme[5]' of [56]meaningfulness-and-teleology[100]–as-metaphoricity[57] superseding/overriding

prior [84]reference-of-thought temporally [58]neuterising 'interiorisation attitude/mental-disposition/care–and–episteme[5]' of [56]meaningfulness-and-teleology[100]) with such a critical gesturing throughout human history rather reflecting 'metaphoricity[57] as sublimating~referencing/registering/decisioning self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)' over 'desublimating~referenced/registered/decisioned self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> of prior [56]meaningfulness-and-teleology[100]'; critically-so because of the requisite crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity for any prior registry-worldview/dimension in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality to process/progress [56]meaningfulness-and-teleology[100] as of the prospective registry-worldview/dimension '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence', with notional-asceticism[4] 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 [56]meaningfulness-and-teleology[100]. Such a prospective sublimating~existentialising–decisionality as arising as of prospective '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence' (over relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality) calls for a necessary notional~self-distantiation-

<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality; and we can get a sense of this underlying notional~asceticism[4] with the sublimating–nascence of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> wherein notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] 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-supererogation[97] will be highly challenging to any incompetent mind pretending to be technically/scientifically apt/of-sublimating~existentialising–decisionality in lieu of the truly apt/of-sublimating~existentialising–decisionality technician/scientist) so-translating in the blurriness[7] of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as of a rather actively induced notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] in attaining the same

candidity/candour-capacity for prospective sublimation (so-construed as notional~asceticism[4]). Notional~asceticism[4] thus arises because of the very [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97], in the sense that the 'full [56]meaningfulness-and-teleology[100] perfectly avails as to the inherent immanency-of-existence' but this presupposes absolute-mentation-capacity and not human limited-mentation-capacity with the consequence that prospective knowledge-reification[87] is as of human hermeneutically/reprojectively/supererogatingly/zeroingly-educing 'reframing/reimprinting of <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' 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 '[80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of [56]meaningfulness-and-teleology[100]' in want for 'prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ [56]meaningfulness-and-teleology[100]–as-metaphoricity[57]'. In the bigger scheme of things unlike it is falsely projected as to '[80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-

<discretely-implied-functionalism> <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 process/processive bothsidesism equivalence of contention’ with ‘punctual [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] rather measuring-up success/accomplishment/aspiration in shallow-supererogation[97] of manifest in-effect absolution as to the given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’; with the genuine social intellectual–function/posture prospective ‘<postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ ontologically-veridical construal of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] implications’ effectively arising in notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] with regards to the fundamental human ontological-commitment[66] of all human [56]meaningfulness-and-teleology[100] as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-

existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment[66]) and the human sovereign–function/posture intuitive grasp of prospective aporeticism overcoming/unovercoming, and as prospective relative-ontological-completeness[88] rather avails as to 'overall interceding human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment[66] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (and not the overrated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of [56]meaningfulness-and-teleology[100] arising when existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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 [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (as grasped by notional~asceticism[4]) and go on to adopt 'discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> on the basis of [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-

<discretely-implied-functionalism> inducing of subontologisation/subpotentiation' and qualifying such notional~asceticism[4] as conspiratorial as to its 'punctual [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] rather measuring-up success/accomplishment/aspiration in shallow-supererogation[97] of manifest in-effect absolution as to the given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩'.

However, it is only a veridical [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection insight in relative-ontological-completeness[88] that points out the veracity of the ontological-deficiency of all registry-worldviews/dimensions destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, in the sense that critically from the epistemic perspective of the ancient-sophists, medieval-scholastics and our modern-day intellectual muddlement (as to their perspective epistemic-abnormalcy/preconvergence[30]) in many ways the criticisms of 'Socratic-philosophers projected [104]universalising-idealisation over non-universalising', 'budding-positivists projected rational-empiricism/positivism over non-positivism/medievalism' and 'prospective postmodern thought projected [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought or difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] implications over modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation totalisingly-disentailing—discretion/whim-of-thought' (as to relative [61]nonpresencing-<perspective–ontological-

normalcy/postconvergence>) respectively are rather conspiratorial; given the fact that such a notion of prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> is 'conceptually a nondescript/ignorable–void[60] of [56]meaningfulness-and-teleology[100]' in the contemplation of 'punctual [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] rather measuring-up success/accomplishment/aspiration in shallow-supererogation[97] of manifest in-effect absolution as to the given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 process/processive bothsidesism landscape of socio-econo-political social-stake-contention-or-confliction' (critically meant to foil the ontological-veracity of the manifest existential-reality of a 'desublimatingly/unemancipatingly

skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming engagement' as-so particularly associated with massive opportunity-and-income-inequality and public governance of shallow-supererogation[97] 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 [56]meaningfulness-and-teleology[100]-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–[56]meaningfulness-and-teleology[100]> on the basis of [80]presencing—absolutising-identitive-constitutedness[13] 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–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of ontologisation/omnipotentiality'); with such a mediatically manipulated ontologically-flawed 'process/processive bothsidesism formulation across the decades' on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that 'will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation[97] as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>' (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along

the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and public governance of shallow-supererogation[97] as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, as to media presentation psychological-outleting in disenfranchising/frustrating the human sovereign–function/posture contemplation of prospective sublimating possibilities and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted by underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-[104]universal-possibilities-and-opportunities>). While at the same time the associated pedantism is cynically bent on qualifying 'genuine social intellectual–function/posture criticism of such preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism' manipulation as rather patronising/condescending upon the human sovereign–function/posture' as to a falsehood that seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming without a genuine social intellectual–function/posture in contrast to what has ever always been the case throughout human history for prospective social sublimation/emancipation as driven by the genuine social intellectual–function/posture with regards to the sublimating/emancipative drives associated with say [104]universalising-idealisation, budding-positivism, social enlightenment thought, emancipation from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways the human sovereign–function/posture is aversed to the 'discomfort as to manifest existentialising—anxiety-imbued-beholdening-inducing,-<preconverging~'motif-and-

apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ associated with prospective profound-supererogation[97] but for the threshold of punctual/immediate positive-opportunism[76]' (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of 'overall interceding human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment[66] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' 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 [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> projection) articulated prospective 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-

normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (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–[56]meaningfulness-and-teleology[100]> 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/inauthenticity[64] misanalysis) to 'occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> on the basis of [80]presencing—absolutising-identitive-constitutedness[13] 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 [56]meaningfulness-and-teleology[100]' 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-supererogation[97] 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 [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism>); thus requiring appropriate [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection (as to requisite human limited-mentation-capacity-deepening[53] towards absolute-mentation-capacity, in projective reflection of ontologisation/omnipotentiality as to ontological-normalcy/postconvergence, as sought-after by the genuine social intellectual–function/posture involving its specifically cultivated arts/skills and time investment and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment[66]) and its consequent notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] in superseding any underpinning–suprasocial-construct defaulting relative-ontological-incompleteness[89]–presublimation-construct–of–

[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality (beyond the falsehoods and naiveties of process/processive 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-supererogation[97]' (with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) so-manifested as to human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as reflected all across the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], speaks to a dynamic relation to knowledge as of inappropriate temporal/subontologising distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and appropriate intemporal/ontologising notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] (so-reflected across the successive registry-worldviews/dimensions respectively as of dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩). The point here is that the notion of notional~self-distantiation-

<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] 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-supererogation[97] implied re-ontologisation/omnipotentiality’, as so-reflecting ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> 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-reification[87]–gesturing in an equivalence relation (as to contention) with distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ and sovereign–function/posture critically underlied by positive-opportunism[76] ‘ad-hocly tied to punctual/immediacy social-stake-contention-or-confliction interests in in-effect absolute terms of <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-thinking[30]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] in perspective ontological-normalcy/postconvergence beyond normativities' but when secondnaturedly habituated as to positive-opportunism[76] 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 [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity in distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]'. In the bigger scheme of things notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] as to knowledge-reification[87]–gesturing is effectively disqualificative 'of human immediacy/punctual of social-stake-contention-or-confliction distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' that enables/allows accrual of sublimation-over-desublimation from existence itself as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (beyond human-subpotency mutualising). This ~~supererogatory~~unbeholdening-conflatedness[12] of the genuine social intellectual–function/posture implies that is not entrapped/beholdening to an equivalence relation with any

given relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality (of underpinning–suprasocial-construct <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) imbued distractive-alignment-to-[84]reference-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-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] projected [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> is beyond an equivalence relation of immediate/punctual social-stake-contention-or-confliction with 'a medieval patricianism/aristocratism/theocracy shallow-supererogation[97] of manifest in-effect absolution imbued distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]' just as the same can be said of budding-positivists science with medieval scholasticism or Socratic-philosophers [104]universalising-idealisation with non-universalising sophists or all such human emancipatioin of profound-supererogation[97]. In this regards, distractive-alignment-to-[84]reference-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 constrastive 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 temporality[99] (as of the underpinning–suprasocial-construct <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ with its manifest pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩), and thus strive to undermine the prospective intellectually projected human limited-mentation-capacity-deepening[53] as to human self-surpassing so-reflected as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]; wherein the habituatedness/mental-colonisation of the sovereign–function/posture to the [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity is cynically construed as enabling a social-stake-contention-or-confliction distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation exercise in undermining prospective human 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[88]–[84]reference-of-thought-[85]devolving> existentialising–decisionality in many ways is difficultly underminable to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] inducing of subontologisation/subpotentiation the

blurriness[7] 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 blurriness[7] in the social domain, in many ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation distractive-alignment-to-[84]reference-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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation associated with [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> in failing the re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] for prospective social [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, 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-supererogation[97] (as to notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] superseding an equivalence with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]), ‘human profound-supererogation[97] in-of-itself is the grander and more determinative element of contemplation/analysis as to when relative-ontological-completeness[88] avails with regards to prospective re-ontologisation/omnipotentiality’ over any given underpinning–suprasocial-construct <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-supererogation[97] (as to their implied beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising) are not the absolution/absolute-possibility of human profound-supererogation[97] which is ever always subjectable to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91] (as the very manifest rule reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]). Critically in this regards, knowledge itself as to organic-knowledge is inherently and truly as of an existential-contextualising-contiguity[39] hermeneutic/reprojecting/supererogating/zeroing dynamics of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] (with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of– meaningfulness-and-teleology) 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/reprojecting/supererogating/zeroing development for the appropriate knowledge requiring the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of the university-level competence and electronics technician competence (unless somehow say the secondary-education level pupil or accountant had pursued a qualifying complementary existential hermeneutic/reprojecting/supererogating/zeroing development for the appropriate university-level or electronics knowledge discursivity or otherwise the knowledge is articulated as to their relevant existential hermeneutic/reprojecting/supererogating/zeroing development appropriate deferential-formalisation-transference level of discursivity); but then distractive-alignment-to-[84]reference-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-contiguity[39] hermeneutic/reprojecting/supererogating/zeroing dynamics of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] (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-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] is effectively at the very core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’, and so as to ‘human intellection exercise direct-or-elicited very own self-distantiation’ (involving appropriate ‘metaphoricity[57] as of hermeneutic/reprojecting/supererogating/zeroing [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~-epistemic-conflatedness[12]’) and appropriate deferential-formanlisation-transference sense of distantiation over distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]. With regards to human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of–[56]meaningfulness-and-teleology[100], ‘distractive-alignment-to-[84]reference-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-[84]reference-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-completeness[88]–[84]reference-of-thought-[85]devolving> existentialising–decisionality that can so-arise as constrained to human temporal-and-immediate advantageously perceived positive-opportunism[76], whereas on the other hand pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation distractive-alignment-to-[84]reference-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-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] is merely the translation of the perspective ontological-normalcy/postconvergence of inherent existence as to an impasse/break between relative-ontological-incompleteness[89] and relative-ontological-completeness[88] (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 [44]foregrounding—entailment-

⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩). This can starkly be appreciated in the instance of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] wherein for instance the notion of God-of-plane in an animistic social-setup speaks of a fundamental rede-mentating/restructuring/reparadigming notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] as to the fact that the positivistic/rational-empiricist [56]meaningfulness-and-teleology[100] is of utter ‘<~~amplituding/~~formative>disposedness-⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩ and <~~amplituding/~~formative>entailment-⟨as-to-totalising-contiguous/coherent–factuality-of-variability⟩’ break/impasse (with the animistic meta-conceptualisation scheme of [56]meaningfulness-and-teleology[100] as to its prospective uninstitutionalised-threshold[103]) for inducing the appropriate perspective ontological-normalcy/postconvergence (to enable the eventual epistemicity growth/conflatedness[12] 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 [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 of a positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human potential self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) thus with the latter construed as the more essential definition of humanity as from '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity'). Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a prospective threshold of 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[88]–[84]reference-of-thought-[85]devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality prone to [80]presencing—absolutising-identitive-constitutedness[13]). 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-supererogation[97] for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-

⟨as-to-[47]historicity-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/posture that is most important and cannot be allowed to be undermined by the immediacy-driven/nombrilistic positive-opportunism[76] of [80]presencing—absolutising-identitive-constitutedness[13] 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–[56]meaningfulness-and-teleology[100] and the positive-opportunism[76] 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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ associated with the genuine social intellectual–function/posture notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] implies that the very same instigative firstnaturedness intemporal-disposition originariness-parrhesia,–as–spontaneity-of-aestheticisation gesturing-of-sublimation-over-desublimation 'that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their [80]presencing—absolutising-identitive-constitutedness[13] 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-[84]reference-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 as well as prospective sublimation/emancipation (in reflection of their pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~de-mentativeness/epistemic-growth-or-conflatedness~~[12]~~/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) as failing to reflect holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-proces. Critically, the genuine social intellectual–function/posture is thus much more than just about identitive specificities of [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ as to just contrastive and balancing-out/equinamity conception of sublimation-over-desublimation as to the very same <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ psychological-complexes (as so-associated with fairness/equanimity advocacy) but projects of an altogether renewed momentousness of <postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ in re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-

notional~deprocrypticism-prospective-sublimation⟩[91]; such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) the genuine social intellectual–function/posture is of most profound-supererogation[97] about relaying a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (and 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 [80]presencing—absolutising-identitive-constitutedness[13] of social-stake-contention-or-confliction' and the 'prospective registry-worldview's/dimension's [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> social-stake-contention-or-confliction' given that the latter utterly redefines the existentialising–frame for human sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it 'is reflective of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal as of human limited-mentation-capacity-deepening[53]' while the former rather 'is reflective of [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as to a [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag[33] that is poorly contemplative of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal warrant for human limited-mentation-capacity-deepening[53]'); so-underlying the contrast that [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> implications of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> are relatively readily appraised as to their relative-ontological-completeness while [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> implications of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality are rather prone to [80]presencing—absolutising-identitive-constitutedness[13] are prone to relative-ontological-incompleteness[89] distorted-originariness/distorted-origination [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition. What is thus implied herein as most critical about the human and humanity is the capacity for profound-supererogation[97] (as to human limited-mentation-capacity-deepening[53] implication of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>) and so 'more than just a positive-opportunism[76] relation to [56]meaningfulness-and-teleology[100]' as of the registry-worldview/dimension station/locus of [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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'⟩ in existential-extrication-as-of-existential-unthought. Fundamentally, the 'contrastive inequivalence relation' implied as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-

referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] is critically ‘the manifestation of the very ontological-normalcy/postconvergence nature of existence but for the confusion of human limited-mentation-capacity induced [80]presencing—absolutising-identitive-constitutedness[13]’. Thus in effect notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> actually reflects the reality of human limited-mentation-capacity-deepening[53] (rather than truly a counterpart to distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]), and so in the sense that existence as of its ontological-normalcy/postconvergence is unbeholdening to human limited-mentation-capacity (as to its [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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’)) which beholdening ‘wrongly projects a contrastive equivalence relation’ between notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]; as rather notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is a ‘submission and making up to existence’s ontological-normalcy/postconvergence’ as to when relative-ontological-completeness[88] avails–and–re-avails (and not a ‘submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence[30]’ in relative-ontological-incompleteness[89] as wrongly implied with distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-

potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In this respect, we can appreciate that appropriate notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> is effectively what is bound to bring about momentous [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as to a human genuine social intellectual–function/posture (underlied by ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality) wherein without such a 'submission and making up to existence's ontological-normalcy/postconvergence' the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction adopted a distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] as to 'submission and making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence[30]' in relative-ontological-incompleteness[89], but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> that would be receptive to such an eventual '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation') while in contrast such transformation implied (with respect to the relative blurriness[7] of 'social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to immaterial/social overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]' eliciting ontologically-flawed distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] as to 'submission and

making up in contrastive equivalence to human-subpotency epistemic-abnormalcy/preconvergence[30]' in relative-ontological-incompleteness[89]) has tended to be relatively problematic inducing desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as can be appreciated with the successive registry-worldviews/dimensions [84]reference-of-thought aporeticism overcoming/unovercoming. supererogation[97] as such (as so-undergirded by notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]) is actually the very essential epistemicity attribute of the full-potency of existence, and it is so underlined by the perspective ontological-normalcy/postconvergence veracity of existence as to phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ supervening manifestations in notional-conflatedness[12] (as to ontological-primemovers-totalitative-framework[73]), so-reflected in the fact that while physics principles explain physical phenomena, their reflection in chemical processes speaks to the overall chemistry supervening determination (explaining why chemistry is effectively practiced in its phenomenal supervening apriorising/axiomatising/referencing—conflation and not as to constitutive physics even as physics relevant insights are then reconstrued in epiphenomenal terms as to chemistry supervening), just as the reflection of chemical processes in biological phenomena speaks to the overall biological supervening determination (explaining why biology is effectively practiced in its phenomenal supervening apriorising/axiomatising/referencing—conflation and not as to constitutive chemistry even as chemistry relevant insights are then reconstrued in epiphenomenal terms as to biology supervening) and likewise the reflection of biological and neurological embodiment processes in human and social consciousness speaks to an overall consciousness supervening determination (explaining why the human and social

sciences are effectively practiced in phenomenal supervening apriorising/axiomatising/referencing—conflation and not as to constitutive biology and neurology even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ critically explains existence's 'phenomenality–by–epiphenomenalities supervening-as-supererogating imbued superseding–oneness-of-ontology' (as so-epistemically underlying ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation as to postconverging–de-mentating/structuring/paradigming effective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity). For that matter in-effect all such subject-matters are actually for-human-studies/for-human-constructs of conceptivity/epistemic-reflexivity as to 'human consciousness point-of-departure for their knowledge-reification[87] 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 firstnaturedness 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 <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46] historiality/ontological-

eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ (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–[56]meaningfulness-and-teleology[100], institutional-development–as-to-social-function-development and living-development–as-to-personality-development induced human-subpotency 'fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ') are the more 'decisively empirical reason' for human sublimation-over-desublimation than any vague conceptions of inoperant and imaginary notional-constitutedness[13] potency of shallow-supererogation[97] with the implication that our own self-conscious conceptivity/epistemic-reflexivity as herein implied (as of prospective 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]) is the most critical ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness notion for prospective human sublimation-over-desublimation. Critically, supererogation[97] as to undergirding notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-

axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) speaks to the more fundamental element of human-subpotency that is 'human effecting' (notionally construed as from perspective ontological-normalcy/postconvergence epistemic-projection), as herein notionally reflected 'as to apriorising/axiomatising/referencing—constitutedness (effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]) and apriorising/axiomatising/referencing—conflatedness[12](effecting-wholeness-as-of-profoundness-and-completeness-to–[56]meaningfulness-and-teleology[100])'. The undergirding notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> derivation involved in supererogation[97] can be appreciated from a transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity insight, wherein for instance individuals notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> (beyond-the-consciousness-awareness-teleology[100]-<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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—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-<imbued—

re-motif-and-re-apriorising/re-axiomatising/re-referencing> as from prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought protensive-consciousness'); as to the fact that a typical individual of a 'psychosomatic reactivity positivistic apriorising/axiomatising/referencing—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 apriorising/axiomatising/referencing—relation-to-the-world' so-underlied by its unresponsiveness to the animistic social-setup motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing[19]–qualia-schema' (so-construed as from prospective positivism/rational-empiricism occlusive-consciousness motif-and-apriorising/axiomatising/referencing–psychologism imbued postconverging/dialectical-thinking[20]–qualia-schema'), and so just as along the same lines of appropriate prospective notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> arising from profound contemplation and understanding of the underlying [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] (reflecting the 'psychological placeboic-palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-consigning–aestheticised-perceptibility-and-disposition apriorising/axiomatising/referencing—relation-to-the-world') defining our positivism–procrypticism prospective uninstitutionalised-threshold[103] in [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought as to its social-setup motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing[19]–qualia-schema' (as so-construed rather as from prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought protensive-consciousness motif-and-apriorising/axiomatising/referencing–psychologism imbued

postconverging/dialectical-thinking[20]–qualia-schema'). In this regards, an elaborate grasp/understanding of our positivism–procrypticism modern-day 'psychological science' in its various institutional setups of [80]presencing—absolutising-identitive-constitutedness[13] purposes as to social-functioning-and-accordance—as-of–social-stake-contention-or-confliction like 'occluding [84]reference-of-thought-[85]devolving' administrative, educational, marketing, psychoanalysis or even statal dark-arts/ploys/gimmicks points out that in-the-bigger-scheme-of-things their 'apparently sublimating ontologising-depth' (as construed from 'a projected prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing—relation-to-the-world) is critically about our positivism–procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] occlusive-consciousness obliviousness to its prospective uninstitutionalised-threshold[103] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ desublimating implications of human psychology; wherein supposed 'psychological science' projection in 'stratagems of extricatory solutions considered of sublimating–existentialising-decisionality' involving abstract 'mere-formulaicity of science as science-ideology' and integrating scientific methods, statistics and mathematics but so-rather as to an 'incipient positivism–procrypticism occlusivity [84]reference-of-thought-[85]devolving of shallow ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation' so-paradoxically 'validate the very inherent manifest inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments[106]/limitations of our positivism–procrypticism registry-worldview's/dimension's (beyond-the-consciousness-awareness-teleology[100]-<in-existential-

extrication-as-of-existential-unthought>' in want for prospective sublimation as to 'incipient protensivity [84]reference-of-thought-[85]devolving of profound ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness' entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]). In this instance, just as in the case with the 'apparently sublimating ontologising-depth' as from an animistic society perception in its [80]presencing—absolutising-identitive-constitutedness[13] institutional setups warped occultism [84]reference-of-thought-[85]devolving apriorising/axiomatising/referencing—relation-to-the-world purposes as being of appropriate social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, our positivism–procrypticism [80]presencing—absolutising-identitive-constitutedness[13] institutional setups occlusive [84]reference-of-thought-[85]devolving apriorising/axiomatising/referencing—relation-to-the-world purposes of appropriate social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is effectively enamoured to its psychological practices 'apparently sublimating ontologising-depth'; such that in both cases, their fundamental 'uninstitutionalised-threshold[103] of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception' (wherein arises 'the dereification[87] threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity[39] knowledge-reification[87] [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]') is effectively what allows for the possibility and avenue of their respective 'manifest existential and institutionalised desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as well as generalised <~~amplituding~~/formative>[8]wooden-

language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩' (and critically this is exactly what renders the logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> of the respective 'prior secondnatured [56]meaningfulness-and-teleology[100] percolation-channelling-<in-deferential-formalisation-transference>' irrelevant for prospective firstnatured knowledge-reification[87] renewed logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> so-undertaken by the genuine social intellectual–function/posture as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> over the prior perspective epistemic-abnormalcy/preconvergence[30], in reflection of human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation enabling re-ontologisation/omnipotentiality for prospective secondnatured [56]meaningfulness-and-teleology[100] percolation-channelling-<in-deferential-formalisation-transference>). Thus, in both instances inherent existence exudes of a deterministic constraining that is not beholdening to any given human registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩, with this constraining as of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implying that it is the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] that adapts/adjusts to existence

(and not the other way round as falsely projected with ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign’s service’) explaining fundamentally the conceptualisation herein of [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as to [84]reference-of-thought-[85]devolving apriorising/axiomatising/referencing—relation-to-the-world as so-reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. This reality is underlined by the fact that even budding practitioners of science like Newton were caught up de-mentatively/structurally/paradigmatically in-between/in-transition-with a medieval alchemy and occultism [84]reference-of-thought-[85]devolving apriorising/axiomatising/referencing—relation-to-the-world and the prospective budding positivism/rational-empiricism science [84]reference-of-thought-[85]devolving apriorising/axiomatising/referencing—relation-to-the-world. The critical point here being about understanding the more profound veracity of human psychology as to ‘<~~supererogatory~~-human-subpotency>–effecting self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) of human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100]’ (as to superseding/transcending the ‘uninstitutionalised-threshold[103] of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception in preconverging/dementing[19]–apriorising-psychologism’ as so-represented above with say ‘animistic warped occultism [84]reference-of-thought-[85]devolving’ or our ‘positivism–procrypticism occlusive [84]reference-of-thought-[85]devolving psychological science conception’

or for that matter any given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩); in reflection of the fact that human 'social and individual consciousness is supererogatorily at the very driving seat of human psychology' as being about an altogether 'substantive existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance' (as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' underlying the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. The 'substantive existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance' so-arises as to successive <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-

eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ speaking to the more profoundly veridical conception of human psychology as ‘postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’; as to ‘a prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing—relation-to-the-world precedence in sublimatingly postconvergingly–de-mentating/structuring/paradigming human psychology’ rather than ‘a [80]presencing—absolutising-identitive-constitutedness[13] desublimating apriorising/axiomatising/referencing—relation-to-the-world precedence in desublimatingly/gimmickingly preconvergingly–de-mentating/structuring/paradigming human psychology as of placeboic-palliation’, failing to factor in the psychological centrality of human ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]’ that is incipient-to–and–cultivating-in-supererogation[97] the ‘substantive existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance’ reflecting the ‘momentous [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> 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–[56]meaningfulness-and-teleology[100]’. The overall insight here is that ‘the more profound apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity of human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ as to <~~supererogatory~~human-subpotency>–effecting across the successive registry-worldviews/dimensions (as from

[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective) is what veridically underlies human psychology as 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' (as superseding by such an underlying 'psychological [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>' all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold[103] notional~disjointedness of motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing[19]–qualia-schema' naively of their given [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in their [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[45] historicity-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 apriorising/axiomatising/referencing—constitutedness in preconverging-or-dementing[19]–apriorising-psychologism and apriorising/axiomatising/referencing—conflatedness[12]in postconverging-or-dialectical-thinking[20]–apriorising-psychologism) precedes-and-defines the occasioning/instantiation of human metaphoricity[57] and [56]meaningfulness-and-teleology[100] (given that '<~~supererogatory~~human-subpotency>–effecting self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) of human notional~self-distantiation-<imbued—re-motif-and-re-

apriorising/re-axiomatising/re-referencing> incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100]' is what truly reflects notionally/underlyingly unbeholdening re-motif–and–re-procession/re-automatism [40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> whereas '<~~supererogatory~~human-subpotency>–effecting self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> of human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100]' as rather in beholdening is bound to re-motif–and–re-procession/re-automatism [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); inherently-so because human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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'⟩ implies that human-subpotency intelligibility can only arise as to 'human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ' so-reflected notionally/underlyingly as to '<~~supererogatory~~human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' before the incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100] as to existentialising–frame (and so reflecting the 'full incipient supererogating breadth of human intelligibility transmutation' enabling the appraisal

of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity that underlies the possibility for human sublimation-over-desublimation as to aporeticism overcoming/unovercoming), hence speaking to the truer unbeholdening,-as-to-re-originary backdrop of 'human epistemic-totalising[32]/circumscribing/delineating agency' underlied by human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> instigative <~~supererogatory~~human-subpotency>–effecting. This critically speaks to the incipiently-and-notionally 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' undergirding the 'full incipient supererogating breadth of human intelligibility transmutation' (as '<~~supererogatory~~human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' before the incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100] as to existentialising–frame); with existentialising–frame speaking to the 'notionally sublimating/desublimating flux of ontologising/disontologising given human limited-mentation-capacity' that is 'human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction' as the perpetually supererogating medium for the 'full incipient supererogating breadth of human intelligibility transmutation'. Notionally, human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is thus critically '(formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100]) empowering<to-Self> and (formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-

deferentialism>-of–[56]meaningfulness-and-teleology[100]) empowering<to-Other>' in order for 'the possibility of the sublimating social to arise as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism' involving the requisite human limited-mentation-capacity-deepening[53] for 'eventual human ontologising-over-disontologising ontological-performance[72]-<including-virtue-as-ontology>' (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology); and so as to the fact that human 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' rather acts as existentialising–leeway-thresholding,-allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-reflexive~instigative-eventuating> (given the two-sided epistemic-veracity of undergirding human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' so-reflected by the 'supererogating/willing side' and the 'existence sublimating-validation/desublimating-invalidation side' for sound human intelligibility to arise), speaking of human limited-mentation-capacity imbued 'de-mentative/structural/paradigmatic formative risk/prospect of disontologisation associated with the prospect for veridical human ontologising/re-ontologising' for appropriate human sovereign 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-

distension[26]'. This critically explains why the very same human limited-mentation-capacity-deepening[53] as [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~epistemic-conflatedness[12] allowing for sublimating knowledge-reification[87] (when the existentialising–leeway-thresholding,-allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-reflexive~instigative-eventuating> ontologisingly overwhelms/enhances hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective epistemic-totalising[32]~resubjecting of existential-contextualising-contiguity[39]-in-reification[87] for prospective ontologisation/re-ontologisation) is equally susceptible to desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as well as generalised <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[3]categorical-imperatives/axioms/registry-teleology[100]⟩ (when the existentialising–leeway-thresholding,-allowing-formatively-for-<disontologising-subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-performance~of-sovereign-self-reflexive~instigative-eventuating> disontologisingly underwhelms/disenhances hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective epistemic-totalising[32]~resubjecting of existential-contextualising-contiguity[39]-in-reification[87] for prospective ontologisation/re-ontologisation); and so-illuminating with both instances respectively human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing 'existentialising–frame of <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' and

‘existentialising–frame of <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[45] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ (and so-reflected specifically as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]). Insightfully, this dynamic ‘fundamental ontologising/disontologising confliction’ of human ontological-performance[72]-<including-virtue-as-ontology> so-inherent to human social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialisng–frame (given ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> de-mentative/structural/paradigmatic implications of individual and social formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100]’ so-associated with human limited-mentation-capacity in order for ‘the possibility of the sublimating social to arise as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’) points out that human ontological-performance[72]-<including-virtue-as-ontology> is ever always in ‘a hermeneutic/reprojecting/supererogating/zeroing prospective epistemic-totalising[32]~resubjecting of existential-contextualising-contiguity[39]-in-reification[87] as to prospective disontologisation/ontologisation-and-re-ontologisation’; as so-reflecting of the more profound/fundamental need to cater for ‘effectively ontologising/re-ontologising sublimating social as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’ (so-catered as of the ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–

ontological-normalcy/postconvergence)' underlying human 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]') while undermining disontologisation from human individual, institutional and social numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[13]/scalarisation-as-to-rescalarisation-as–re-ontologisation)'⟩ (inducing desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as well as generalised <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩) caught up in 'desublimating~referenced/registered/decisioned self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]>' (so-manifested in a mental-reflex of laxing, inattentiveness and unaccountability that wrongly construes of 'the resultant mere-formulaicity of prior profound-supererogation[97]/originariness-parrhesia,–as–spontaneity-of-aestheticisation' reflected in 'present mere-formulaic–methodologising/mutualising/organising/institutionalising implied reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' as impliciting a dispensation 'from eliciting prospective profound-supererogation[97]/originariness-parrhesia,–as–spontaneity-of-aestheticisation' so-implied as to 'hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing '~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-

performance[72]-<including-virtue-as-ontology>/potentiation' for prospective aporeticism overcoming/unovercoming in reconstrual of human '<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] re-aestheticising/re-motif-<in-postconverging–narrowing-down~'sublimation-of-taste–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> and re-procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-referencing-<in-postconverging–narrowing-down~'sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>'). Thus, <~~supererogatory~~human-subpotency>–effecting speaks to the 'notional veracity of human epistemic-stretching' (as incipient to 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance[72]-<including-virtue-as-ontology>'), as to the fact that the very exercise of human contemplation is incipiently-and-profoundly about 'human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> in notionally dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' (as of notional conceptivity/epistemic-reflexivity '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation' as so-reflecting: the projective/reprojective regenerativity of human [56]meaningfulness-and-teleology[100] in relative-ontological-completeness[88] operantly associated with prospective human aestheticising—[98]surrealising/supererogating–drive for <postconverging~'motif-and-

apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ imbued interlay/organicalism/aestheticising-handle-<~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation> in hermeneutically/reprojectively/supererogatingly/zeroingly-imbuing '~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness~differential ontological-performance[72]-<including-virtue-as-ontology>/potentiation' for prospective aporeticism overcoming/unovercoming in reconstrual of '<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] re-aestheticising/re-motif-<in-postconverging–narrowing-down~'sublimation-of-taste–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> and re-procession/re-automatism–as-to-re-apriorising/re-axiomatising/re-referencing-<in-postconverging–narrowing-down~'sublimation-of-apriorising/axiomatising/referencing–hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-reflexivity-of-[46]historiality/ontological-eventfulness[37]/ontological-aestheticising-tracing',-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>). Such a conception of <~~supererogatory~~human-subpotency>–effecting is critically relevant in appraising that 'technical/profound articulations are not made gratuitously' (in contrast to a modern-day unnecessary 'social-and-media reflex of facility/convenience' shunning technicity/profundity which goes on it is herein argued to be at the 'infrastructural/root source

of the cultivation of public and institutional discursive mediocrity' as to 'enculturating a practice of public interestedness/profundity mediocrity and public awareness/accounting/decisioning mediocrity' whereas the technicity/profundity of modern-day training and professions rather points to the fact of a public potentially capable to handle more creatively profound/technical public analysis and public debate rather than just 'parsimonious/frugal ratings-driven defining conception of intellectual analysis prone to desublimating disorientation, misanalysis and irrelevance') as to the requisite social notional~self-distantiative contemplative technicity/profundity that inherent existence sublimating–nascence warrants to make available appropriately sublimating <~~supererogatory~~human-subpotency>–effecting (whether as to direct knowledge acquisition or appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness). This poor appreciation of technicity/profundity in the public arises as of a poor projection of existence's sublimating–nascence to wrongly imply that the individual 'is perfect as they are' with supposed 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign's service', and critically wrongly implying that knowledge as to organic-knowledge can be acquired without the requisite 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' of the individual as to their 'appropriate notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>', while at the same time 'a pseudo-contrition as to awareness of such relatively shallow technicity/profundity cultivated in such social-and-media spaces' doesn't deter such spaces (consciously or unconsciously) from surreptitiously acting as of profound technicity/profundity at critical moments of public discourses with the consequence that 'there is an opaque connection/continuity between public, media and institutional

discursivity with social and institutional outcomes as if these are discrete and unrelated activities' (whereas the supposed relevance of discursivity has to do with how it allows for comprehensible public 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' in effectively appreciating social and institutional outcomes processes rather than individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction). The concrete and natural human psychological disposition with respect to knowledge as to organic-knowledge is in appreciating that for critical thinking even for the novice it is imperative to truly engage with the substance of the matter comprehensively-and-insightfully notwithstanding the level of exactifying comprehension (again whether as to direct knowledge acquisition or appropriate percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness). The abstraction-of-thought/principled-thought articulated with subject-matters content is not done gratuitously as it is often popularly advanced especially with 'ontologically-flawed frameworks of blurriness[7] and ratings/sales immediate interests' susceptible to normalised/stereotyped/selfhelping/feel-good construal of knowledge. Subject-matter abstraction-of-thought/principled-thought content are not so-produced gratuitously in the sense that this effectively speaks to: the requisite sophistication/complexity for 'full incipient supererogating breadth of human intelligibility transmutation' (as '<~~supererogatory~~-human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' before the incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100] as to existentialising–frame) 'that then permits hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-accessing/sublimating-relating-to' existence—as-sublimating-withdrawal,-eliciting-of-

prospective-supererogation[97] (noting here that what is key here is 'the existence constrained educed sublimating' however the technicity/profundity whereas an attitude of normalised/stereotyped/selfhelping/feel-good knowledge that 'doesn't align with the existence constrained educed sublimating' is fundamentally besides the point however its 'false convincing of the fellow human mortal approach' so-reflected as to the deficient social outcomes it is bound to be associated with'). Critically when push comes to shove, such blatantly flawed conception of true knowledge but socially accommodated as to 'a social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception associated with immediate public ratings and/or sales/merchandising' (over the 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' implications of 'constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] imbuing human ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality') are found to be wanting in contrast with the true nature and existential sublimating/desublimating implications of professional/technical/scientific knowledge inherent subject-matter content as abstraction-of-thought/principled-thought (notwithstanding supposedly professional/technical/scientific auxiliary/substitutive practices of 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' that are closely attached-and-driven directly or indirectly by public ratings and/or sales/merchandising with little consideration for veridical/optimal existential sublimating/desublimating implications, even as it is herein argued professional/technical/scientific abstraction-of-thought/principled-

thought content mustn't necessarily generate less public interest but should primarily be motivated with inherent knowledge-reification[87] sublimating~existentialising–decisionality implications). It is herein contended howver counterintuitive that the idea of understanding 100% of knowledge content at one go (as commonly assumed and cultivated with such content driven by public ratings and/or sales/merchandising as to excessive simplification, distortion, superficiality, ephemerality and attention-grabbing undermining organic knowledge) is very much detrimental for a profoundly engaging and sublimating practice of public exposition to knowledge as so-inducing the degradation/banalisation of content in order to supposedly capture the most number of people at one go, and so it is herein argued very much contrary to the natural human potential for profound knowledge assimilation which is rather of hermeneutic/reprojecting/supererogating/zeroing potential. A lot of true learning, understanding and engagement (beyond attention-grabbing and simplification convenience) comes and expands hermeneutically/reprojectively/supererogatingly/zeroingly as to re-exposition to same and similar content for eliciting an active thought/contemplative engagement that is sufficiently challenging to people's true intellectual growth possibility as to creatively eliciting and developing true contemplative interest and not just passivity (however the habituation of a plainness that turns out to seem to be 'the popular choice' to which in reality all individuals can succumb to but which is as of their self-reflection actually subpotentiating with regards to the 'broad existential panoply of human epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' necessary for prospective ontologisation/re-ontologisation as to epistemic-totalising[32]~resubjecting of existential-contextualising-contiguity[39]-in-reification[87]). Such an attitude of 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-

Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' to the education of children and young people can be particularly detrimental to critical thinking (while cultivating 'an elicited conformity/trending/voguing/fashionability/resonance relation to [56]meaningfulness-and-teleology[100]') due to the overly denatured and insufficiently challenging–and–independence-eliciting existentialising–frame of [56]meaningfulness-and-teleology[100] (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective epistemic-totalising[32]~resubjecting of existential-contextualising-contiguity[39]-in-reification[87] of knowledge content and generation of varying interests); and so in reflection of the fact that a lot of childhood and human developmental learning is rather 'passive integration of schema of thinking/contemplation and engagement' as more decisive than really 'knowing and recalling knowledge content' (notwithstanding the inherently basic interrelatedness) with 'passive integration of schema of thinking/contemplation and engagement' critical for elaborating/framing meaning starting with the very incipient and appropriate jargon/language-conceptualisation for producing meaning (that is bound to align with constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] and so rather than 'an elicited conformity/trending/voguing/fashionability/resonance relation to [56]meaningfulness-and-teleology[100]' with a poor sense of the prospective existential-contextualising-contiguity[39]-in-reification[87] of knowledge content as to epistemic-totalising[32]~resubjecting). Where the cultivated 'passive integration of schema of thinking/contemplation and engagement' is rather as of 'an elicited conformity/trending/voguing/fashionability/resonance relation to [56]meaningfulness-and-teleology[100]' over eliciting an active thought/contemplative engagement that is sufficiently challenging to the true human intellectual growth potential (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active

thought/contemplative engagement as of prospective existential-contextualising-contiguity[39]-in-reification[87] of knowledge content as to epistemic-totalising[32]~resubjecting) enabling appropriate social 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]', then the supposed outcome of a seeming public disinterest and disengagement with technicity/profundity is rather an issue induced as to our procrypticism/disjointedness-of-[84]reference-of-thought social [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in its [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ (starkly reflected as to the temporal-advantageousness and manifest in-effect absolution of ratings and/or sales/merchandising now permeating the rationale of basically all institutions in their numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[15]/scalarisation-as-to-rescalarisation-as–re-ontologisation)'⟩ beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as so-oblivious to the 'profound ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' so-implied as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought [61]nonpresencing-<perspective–ontological-

normalcy/postconvergence> sublimating~existentialising–decisionality apriorising/axiomatising/referencing—relation-to-the-world). Ultimately, technicity/profundity is inescapable for achieving sublimating–nascence whether as more readily appreciated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> existentialising–decisionality (as no normalised/stereotyped/selfhelping/feel-good knowledge is hardly of any help to the technician/practitioner/scientist in the face of constraining existential implications) or with the relative blurriness[7] of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality, and critically in many ways the cultivation of shallow technicity/profundity (as to poor 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' requiring appropriate notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>) in public spaces is not detached from 'public interestedness/profundity mediocrity' and 'public awareness/accounting/decisioning mediocrity'. But then technicity/profundity as to the public discourse is all about cultivating the possibility for 'a public formulative appraisal and 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 naively be construed about human capacity for understanding, a lot of 'human understanding is actually passive exposition to understanding of appropriately articulated/formulated knowledge-reification[87] so-underlying <~~supererogatory~~human-subpotency>–effecting as to the formative-and-enabling formulative backdrop for sovereignly appraising [56]meaningfulness-and-teleology[100] 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 human 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' relation with knowledge (as to conscious awareness existentialising–decisionality implications even if complete understanding as of complete [56]meaningfulness-and-teleology[100] 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 public spaces by such a direct or deferential capacity for notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> to cultivate 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' over a facility/convenience mental-reflex). In this regards, the sovereign–function/posture ontologising-aptness is truly realised as to a dynamic deferential-formalisation-transference relation with the genuine social intellectual–function/posture that is much more than a conception of 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' as such a flawed conception is very much prone to disenfranchising public, media and institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation bound to ultimately induce individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction (and as such disenfranchising framework render the truly relevant public issues secondary/indirect to their punctual/immediate purpose of ratings/popularity than genuine thought). But rather the sovereign–function/posture

ontologising-aptness in many ways is in a protracted continuum with the genuine social intellectual–function/posture, so-implied as to 'a totalitative construal of the genuine social intellectual–function/posture parallel intellectual contestation of aptitudinal-substantive-pertinence educing layers of deferential-formalisation-transference as of percolation-channelling-<in-deferential-formalisation-transference> enabling the sovereign–function/posture ontologising-aptness (as so-undergirded by 'the overall underlying social-construct ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality so-reflected as of social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>'). The sovereign–function/posture ontologising-aptness warrants that it doesn't fall prey to falsehoods of 'contrastive equivalence' implied as of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] manifested with ontologically-flawed process/processive bothsidesism formulations and recipes along the lines of decades-long politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)', and further requires that effective public and institutional intellectual contestation of aptitudinal-substantive-pertinence are not be subverted by monopolising/quasi-monopolising/networking existentialising–frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness. Likewise, the 'genuine social intellectual–function/posture involves striving for a protracted continuum with the sovereign–function/posture for its ontologising-aptness' but not in wrongly validating the existentialising–frame of discursivity as to a conception of 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-

reification[87]/contemplative-distension[26]' (that ultimately undermines technicity/profundity which is inescapable for achieving sublimating–nascence whether as more readily appreciated with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> existentialising–decisionality or with the relative blurriness[7] of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality); and so to fundamentally bring to the consciousness-awareness-teleology that 'sovereignty doesn't equate with technicity/profundity' (even as in reality it is herein contended this disconnect in the appraisal of the veridical relationship between sovereignty and technicity/profundity is mostly enabled with social-and-media induced numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/scalarisation-as-to-rescalarisation-as–re-ontologisation)'⟩ wherein 'an elicited conformity/trending/voguing/fashionability/resonance relation to [56]meaningfulness-and-teleology[100]' undermines the individual's and social 'conscious-and-active epistemic-totalising[32] re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of [56]meaningfulness-and-teleology[100]' while overemphasising rather a 'subconscious-and-passive epistemic-totalising[32] re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of [56]meaningfulness-and-teleology[100] as elicited with pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with the consequent contemplative disorientation, estrangement and lip-servicing/trivialising-relation to veridical social-stake-contention-or-confliction existentialising–decisionality evaluation-and-coherence'). This eventually means

that the genuine social intellectual–function/posture (adduced knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications) should be able to saliently articulate/impress-upon the 'overall social intellection-aptitude body' (within the framework of a natural and truly original, autonomous and non-contrived intellectual culture) 'appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming' as to social dynamics of percolation-channelling-<in-deferential-formalisation-transference> (rather than the manifested mediatic silliness wherein 're-processive technicity/profundity' is widely scorned upon 'in favour of vague normalised/stereotyped/selfhelping/feel-good narratives' as to mere entitlement-and-access and ratings-drivenness eliciting pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in a 'framework of preconvergingly–de-mentated/structured/paradigmed institutional and media contrivance' and so-inducing 'individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction', and as so-cynically-and-surreptitiously cajoled by dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> rendering the 'overall social intellection-aptitude body' relatively irrelevant towards upholding the sovereign–function/posture). Thus, the sovereign–function/posture is effectively disempowered as to its relevance to public outcomes of social-stake-contention-or-confliction when the 'overall social intellection-aptitude body' assessment capacity is fundamentally undermined as to monopolising/quasi-monopolising/networking existentialising–frame of public and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity (such that in effect through the decades such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> has paradoxically effectively-and-

preemptively succeeded in ‘qualifying in the public psyche’ the ‘specific overall social intellection-aptitude body that is the public university as to its underlying social-construct ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality so-reflected as of social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> with regards to socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming’ in falsehoods terms of ‘contrastive equivalence’ implied distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and so-undermining its ‘neutral sovereign–function/posture upholding’, and with a failed public consciousness about the sovereign importance of the public university practically subjecting them to increasing private funding deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign–function/posture upholding’ and most critically-so not necessarily in quashing ideas but inducing social apprehension and contestive inactivity). In many ways, the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign–function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) in recent decades with regards to socio-econo-political subontologisation/ideology-over-ontology has often failed to appreciate the implications of the fact that given human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34], ‘human [56]meaningfulness-and-teleology[100] is effectively of epistemic-totalising[32] consequence reflecting epistemic-totalising[32] growth/conflatedness[12]/postconverging as to existential-contextualising-contiguity[39]-in-reification[87] knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening[53] (thus implying human [56]meaningfulness-and-teleology[100] profoundness/ontologising-depth is of notional~nondisjointedness/contiguity/coherence as 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⟩' underlined as to its given prospective [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩); with the implication here that 'institutional process/processiveness as of mere-formulaicity as to mere-formulaic–methodologising/mutualising/organising/institutionalising (while clearly inducing disontologising socio-econo-political outcomes)' cannot be construed as the all-be-all of human institutions but rather 'process/processiveness has to be associated with sublimating~existentialising–decisionality institutional socio-econo-political outcomes and purpose reappraisal reflected with the epistemic-totalising[32]~resubjecting of existential-contextualising-contiguity[39]-in-reification[87]' as to profound ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness ontologising/re-ontologising conception of social-stake-contention-or-confliction to avoid their pedantising skewing into numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[50]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/scalarisation-as-to-rescalarisation-as–re-ontologisation)'⟩. Thus the veracity/efficiency of social intellection is rather in terms of 'the consequent sovereign–function/posture contemplative capacity/deferential-capacity in epistemic-totalising[32] growth/conflatedness[12]/postconverging as to existential-contextualising-contiguity[39]-in-reification[87] knowledge/interpretative veracity implications of concurrent limited-mentation-capacity-deepening[53]' allowing for appropriate coherence between concrete–social-reality-<as-

to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction' and so rather than the naive counterintuition of mere 'shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness/preconvergence in an atmosphere of incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>' (and so as to the fact that 'existence as to ontological-veracity consequence of the social reality' so-underlined by manifest social-stake-contention-or-confliction issues should as to human epistemic-growth/conflatedness[12]/postconvergence instigatively drive public debates rather than 'the naivety that the balancing of human-subpotencies as of vague process/processive bothsidesism mental-reflex in apriorising/axiomatising/referencing—constitutedness/preconvergence will then reflect sublimating social ontological-veracity' so-underlined by issues of relatively little relevance to general social-stake-contention-or-confliction with the latter just making room for desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation induced distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and wherein issues of minor or irrelevant social-stake-contention-or-confliction are used to disorientate and estrange the sovereign–function/posture while trivialising-and-enframing issues of central public interests). The consequence being that a 'shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness/preconvergence in an atmosphere of incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>' is critically inadequate for 'neutral sovereign–function/posture upholding' as so particularly elicited with distractive-alignment-to-

[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] issues. The fundamental point here is that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> makes nonsense of any such vague notion as 'neutrality by the balancing of human-subpotencies' so-reflective of 'vested interests driven conception of balance as to discrete interests' (rather than common/mutualising interest conception of balance rather requiring the cultivation of a veridical social exercise of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to implied social formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] reflective of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection implications), with such 'vested interests driven conception of balance as to discrete interests' rather an exercise consciously or unconsciously of manifest ontological-bad-faith/inauthenticity[64] in existential-extrication-as-of-existential-unthought. Thus ontological-veracity (as to the pertinence of 'overall social intellection-aptitude body' as to its capacity for 'neutral sovereign–function/posture upholding') rather arises as of a 'human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression' in pointing out the prospect of sublimating/desublimating~existentialising–decisionality socio-econo-political outcomes and implications rather than the 'passive deification of institutional process/processiveness as of mere-formulaicity as to mere-formulaic–methodologising/mutualising/organising/institutionalising' (underlying why such a deficient social intellection posture will tend to be one step behind cumulating desublimating socio-

econo-poliotical outcomes as if it is most critically about reflecting upon such cumulating desublimating~existentialising–decisionality socio-econo-political outcomes rather than truly a posture of anticipative analysis and preemption). This mere process/processiveness induced deficiency is often critically reflected in a 'barest and passive/unreflexive conception of sovereignty in the democratic process' that is poorly cognisant of the appropriate overall social enlightenment/knowledge imbuing oversight of the 'overall social intellection-aptitude body' (as to its capacity for 'neutral sovereign–function/posture upholding' whether as so-reflected by the public university or the press body or the 'overall backdrop of the professional class intellectualism') that is 'much more than about leaving the room for competing/contending parties narrations/orientations/advocacies for socio-econo-political existentialising–decisionality but appraising-and-critiquing the effective coherence of such narrations/orientations/advocacies as to socio-econo-political outcomes expectations of the sovereign–function/posture'; so-underlying the more profound-supererogation[97] notion of sovereignty associated with 'appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming' as to social dynamics of veridical social knowledge percolation-channelling-<in-deferential-formalisation-transference>. The consequence of this mere process/processiveness induced deficiency is reflected in an entrenched dichotomy of the democratic process between the reality of recurrent narratives of disontologising socio-econo-political outcomes on the one hand and on the other hand a publicly cultivated <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ political culture/discourse that by its self-drivenness/self-containment at critical moments of the democratic process seem to bypass the relevance of such recurrent disontologising socio-econo-political outcomes (even as the very same social themes are recurrently and superficially raised

as to a numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[13]/scalarisation-as-to-rescalarisation-as–re-ontologisation)'⟩ treatment); so-reflecting a 'habituatedness/mental-colonisation of the sovereign–function/posture to the [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity' cynically construed as enabling a social-stake-contention-or-confliction distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation exercise in undermining prospective human re-ontologisation/omnipotentiality. Basically the 'full incipient supererogating breadth of human intelligibility transmutation' (as '<~~supererogatory~~human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' before the incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100] as to existentialising–frame) speaks to the 'epistemic-totalising[32] nonrecomposuring-cumulating/addending of human [56]meaningfulness-and-teleology[100] as liable to dispensing with its 'limited-mentation-capacity necessity for re-originariness/re-origination'/limited-mentation-capacity-deepening[53] (as so-reflecting human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disontologising ontological-performance[72]-<including-virtue-as-ontology> within any given registry-worldview/dimension); thus speaking to the de-mentative/structural/paradigmatic veracity of the 'prospective disontologising of any given human prior sublimating [56]meaningfulness-and-teleology[100] into prospective pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation as to prospective social-stake-contention-or-confliction' (so-reflected with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology). Disontologisation as such is a reflection of the fact that the very seedingness/incipience of human sublimating ontologising-depth reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] lies with human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, with disontologisation seedingly/incipiently associated prospectively with human limited-mentation-capacity as of mere-formulaic–methodologising/mutualising/organising/institutionalising underlying dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. Disontologisation thus arises at human destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> reflected as to numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/scalarisation-as-to-rescalarisation-as–re-ontologisation)'⟩. The bigger point here has to do with the requisite knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications as to 'social and institutional

notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] elicited ontological-normalcy/postconvergence recovery-of/making-available of prospective ontologising-depth of [56]meaningfulness-and-teleology[100] (in so-overriding sovereignising disposition for beholdening subontologisation/subpotentiation as associated with social and institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimating~existentialising–decisionality imbued distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]) as to human prospective re-ontologisation/omnipotentiality drive; and so-reflected 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–[56]meaningfulness-and-teleology[100]. Disontologisation as to social-stake-contention-or-confliction as reflected above is so-critically at the very core of 'human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality' intellectual theorising as to a human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality characterised by blurriness[7] allowing for the relative pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation preconvergingly–de-mentated/structured/paradigmed undermining of prospective genuine social intellectual–function/posture as to its projected re-ontologisation/omnipotentiality drive; as so-critically reflected with a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation that in many ways openly-assert having nothing to do with present human and social aporeticism overcoming/unovercoming or superficially gloss over such human and social aporeticism

overcoming/unovercoming in a confusion between advocacy/ministration/sermonising and intellection going on to trivialise and undermine the profound enlightening implications of true intellection (as to a fundamental dearth of knowledge-reification[87] gesturing however crude as knowledge becomes an issue of 'personalised and free-floating mentioning' incapable of true objectifying knowledge-reification[87] gesturing as to 'knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications' enabling the conceptualisation of momentous [40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>), and further contriving to undermine anti-intellectually (as to confusion between intellectual engagement and bland media-driven influence) a genuine social intellectual–function/posture projective resolutioning of such prospective human and social aporeticism overcoming/unovercoming as so-fraudulently directed against the prospective sublimating~existentialising–decisionality of many a postmodern thought and other critical thinkers. Such a disontologising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation is one that 'increasingly runs away from and thrive outside the very central notion defining intellectualism' (herein implied as 'knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications') as to its dereification[87] gesturing cultivating the decadent notion that 'mere sovereignty equates with technicity/profundity' (as the 'critical cancer' of our modern-day democractic process as it shuts-off requisite sovereign 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' so-associated with 'individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction'); as to when such pedantry openly affirming ignorance or demonstrates ignorance go on to 'supposedly articulate sublimating knowledge' with such

normalised/stereotyped/selfhelping/feel-good conception of knowledge 'mediatically and socially popularised' inducing (given direct-and-indirect epistemic-totalising[32] consequence of human [56]meaningfulness-and-teleology[100]) 'incoherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation>'. The implications of such dereification[87] gesturing (as to its reflection of human self-referencing-syncretising relation with 'knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications') speaks to a degenerate conception of human self-referencing-syncretising that seem to imply surreptitiously that no relative-ontological-completeness[88] is pertinent (which it rather cynically qualifies as relativism) as to a cynical self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> of [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' and very much explains why it fails to appreciate that without 'relativism' there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-deepening[53]. Critically in this regards, human civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting and fulfilling human ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality and so in a cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame allowing for human and humanity's 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' (and not flawed normalised/stereotyped/selfhelping/feel-good conception of knowledge). We can

appreciate in this regards that the specialist whether astronomer, technician, electronician, etc. is more critically sublimating/emancipating as to a 'knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications' acting upon the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame of intellectualism involving genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as first-level technicity/profundity elucidation (as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) with fellow specialists and then of derived-knowledge implications percolating to the appraisal of 'overall social intellection-aptitude body', and not a directly normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the general public in distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] (undermining such a sublimating/emancipating cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame imbued notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> conception which is exactly what best defines and upholds human sovereign–function/posture as to appropriate coherence between concrete–social-reality-<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality-<as-to-manifest-sublimation/desublimation> with respect to public outcomes of social-stake-contention-or-confliction). In this regards, a prevailing and counterintuitive naivety as to human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality is that the mere communication of knowledge (without appropriate eliciting of 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' as an exercise that is behind knowledge-production in-the-very-first-place and is required for

effective prospective existential-contextualising-contiguity[39]-in-reification[87] of knowledge content as to epistemic-totalising[32]~resubjecting) suffices without factoring that this is exactly what allows for pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation; as knowledge effectively requires a sound grasp-of and referencing-to its sublimating/emancipating cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame given human limited-mentation-capacity (as to the fact that the ordinary citizen doesn't need to be a physicists or astronomer or engineer or a public policy expert as more directly relevant in the democratic process but rather needs to have the appropriate fundamentals-and-distance as of capacity/deferential-capacity to be able to sovereignly relate-to and reference-to the implications of such technicity/profundity sublimating/emancipating knowledge-reification[87] hermeneutically/reprojectively/supererogatingly/zeroingly (with regards to effective prospective existential-contextualising-contiguity[39]-in-reification[87] of knowledge content as to epistemic-totalising[32]~resubjecting) and so while at the same time not subject-to/avoiding vague conceptualisations inducing disorientation, estrangement and trivialisation (of such technicity/profundity sublimating/emancipating knowledge-reification[87]) failing to fulfil the veridical public outcomes of social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather inducing social numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/scalarisation-as-to-rescalarisation-as–re-ontologisation)'⟩ as to 'an elicited conformity/trending/voguing/fashionability/resonance relation to [56]meaningfulness-and-teleology[100]'). Critically, it is herein contended that in many ways despite the blurriness[7] of

human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality, there are just as well subject to appropriate constraining deblurring analysis with respect to their aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality; and critically-so as of a relation to momentous [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. Such a translating-insight (rather derived from the more potent 'human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression' of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> as devolved axiomatic-constructs of the [84]reference-of-thought rather in their 'excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]'), implying translating the 'imbued counterintuitive [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection' as from such incipient 'sublimating–nascence devolved axiomatic-constructs' into 'straightened-out/rede-mentated/restructured/reparadigmed [84]reference-of-thought sublimating–nascence so-instantiated as to overall [84]reference-of-thought-[85]devolving sublimating–nascence (and so-reflected in prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality)'. Again, the relevant issue for such an aporeticism overcoming/unovercoming (in the face of constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]) has to do with human 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-

with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] imbuing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. It is important here to appreciate that such a translating-insight prompted as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality for a deblurring and enabling perspective for prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality (as to [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection), effectively speaks to their 'dynamically reinforcing sublimating–nascence relationship' wherein we can appreciate that 'budding positivism/rational-empiricism nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality' involved 'a de-mentative/structural/paradigmatic claim of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of prospective [84]reference-of-thought sublimating–nascence' required for a 'corresponding budding positivistic social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality' as manifested socially by the Copernicuses, Galileos, Descartes, etc. inducing a social environment further reinforcing the possibility for the furthering of positivistic natural

science and eventually bringing about positivistic social emancipation/enlightenment and social science (noting here that such 'a de-mentative/structural/paradigmatic claim for human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of prospective [84]reference-of-thought sublimating–nascence' captures the ontological-veracity of the idea of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ articulated and elucidated herein, as to the profound-and-scientific reflection of the underlying ontological-contiguity[67]—of-the-human-institutionalisation-process[68] involving human limited-mentation-capacity-deepening[53] in the succession of <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ that speak of 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' implied notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and so rather than 'the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of an intradimensional desublimating conception of its [84]reference-of-thought', so-manifested beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], as to its given manifest in-effect absolution registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ such as of ideological capitalistic or communistic conceptualisation within our positivism–procrypticism occlusiveness manifest in-effect absolution registry-worldview/dimension 'poorly appreciative of prospective profound ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness as

rather imbued with the more fundamental human psychology' implied as of 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'). This 'dynamically reinforcing sublimating–nascence relationship' as reflective of the ever relevant constraining dynamics of presencing–absolutising-identitive-constitutedness[13] in epistemic-abnormalcy/preconvergence[30] and [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>, points to the requisite knowledge-notionalisation (as herein reflected with the fact that profound knowledge must 'understand the dynamics of both human temporal and intemporal ontological-performance[72]-<including-virtue-as-ontology>') for such a translating-insight; herein construed as to prospective re-originariness/re-origination 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' (in apriorising/axiomatising/referencing—conflatedness[12]) epistemic-projection perspective reflection upon a preconverging-or-dementing[19]–apriorising-psychologism (in apriorising/axiomatising/referencing—constitutedness), as recurrently manifested across the succession of registry-worldviews/dimensions. Critically, human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] educing intelligibility, as of 'full incipient supererogating breadth of human intelligibility transmutation' (as '<~~supererogatory~~-human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' before the incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100] as to existentialising–frame), and so as to underlying human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102], is effectively the existentialising backdrop of human sublimating~existentialising–decisionality and desublimating~existentialising–decisionality

(and so as to [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] imbuing human ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality’ and ‘[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’). It is within this ambits, that ‘prospective possibilities of sublimating~existentialising–decisionality’ can be contemplated as from the very depth of human ‘<~~supererogatory~~human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ for requisite ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]’, and so as to individual and social subconscious and conscious educing intelligibility: in translating the ‘imbued counterintuitive [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection’ as from incipient ‘sublimating–nascence devolved axiomatic-constructs’ into ‘straightened-out/rede-mentated/restructured/reparadigmed [84]reference-of-thought sublimating–nascence so-instantiated as to overall [84]reference-of-thought-[85]devolving sublimating–nascence (and so-reflected in prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality)’. The depth of ‘<~~supererogatory~~human-subpotency>–effecting imbued epistemic-totalising[32]

preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' is exactly what is incipiently-and-notionally of undergirding 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' as to both 'the consequent human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon inherent existence's sublimating–nascence inducing of re-ontologisation/omnipotentiality sublimating–existentialising-decisionality' and 'the consequent human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–[56]meaningfulness-and-teleology[100]> upon social-vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation supposedly of sublimating–existentialising-decisionality'. The depth of human '<~~supererogatory~~human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' is so-underlined notionally as of 'both human <self-reflexive>-willed–thought and <self-reflexive>-willed–will [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating' (with regards to constraining existentialising–decisionality taking/making), reflecting the fact that human intelligibility (individual and social) undergirding 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality (for ontological-performance[72]-<including-virtue-

as-ontology>)' modalises differently; and so-differently modalised (between 'empowering/disempowering <self-reflexive>-willed–thought as to enhancing availability/elicitation–and–reassurance/reinforcement/corroboration/constraining for ontologising' and/or 'empowering/disempowering <self-reflexive>-willed–will as to disenhancing unavailability/unelicitation–and–unnerving/undermining/contradiction/unconstraining for disontologising') when it comes down to such manifest self-reflexive conceptualisation of both (in [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]) 'constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] imbuing human ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality' and '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of the given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩'. This differing modalising is so-reflected 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–[56]meaningfulness-and-teleology[100], as so-speaking to the insight that: the logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> of 'secondnatured [56]meaningfulness-and-teleology[100] as to prior percolation-channelling-<in-deferential-formalisation-transference>' is irrelevant for prospective firstnatured knowledge-

reification[87] renewed logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102]>, and so as to the ‘fundamental ontologising/disontologising confliction’ re-arising across successive registry-worldviews/dimensions but rather so-re-arising as to the successive/changing [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] underlying the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] involving human limited-mentation-capacity-deepening[53] as to human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] imbuing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. This ‘fundamental ontologising/disontologising confliction’ is disambiguatively reflected with ‘empowering/disempowering <self-reflexive>-willed–thought as to enhancing availability/elicitation–and–reassurance/reinforcement/corroboration/constraining for ontologising’ (as so-bound to the ‘supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism of prospective relative-ontological-completeness[88] [56]meaningfulness-and-teleology[100] as of existential-contextualising-contiguity[39] knowledge-reification[87]’) and ‘empowering/disempowering <self-reflexive>-willed–will as to disenhancing unavailability/unelicitation–and–unnerving/undermining/contradiction/unconstraining for disontologising’ (as so-bound to the ‘uninstitutionalised-threshold[103] imbued dereification[87] threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> mental-disposition of ontologically-flawed relation with the

prospective institutionalisation existential-contextualising-contiguity[39] knowledge-reification[87]): when it comes down to such manifest self-reflexive conceptualisation of both (in [45]<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34]) 'constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] imbuing human ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality' and '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of the given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩'. With the insight here that 'human (individual and social) undergirding 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' (for ontological-performance[72]-<including-virtue-as-ontology>) is dynamically-and-discretely progressive/constructive upon availing/elicitable existence's sublimating–nascence as to undergirding human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality'

threshold-of~<self-reflexive>-willed–thought as so-associated relatively with unblurriness[7] and retrogressive/degenerative upon lacking/unelicitable existence's sublimating–nascence as to undergirding 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' threshold-of~<self-reflexive>-willed–will as so-associated relatively with blurriness[7]. This 'fundamental ontologising/disontologising confliction' reflected as to threshold-of~<self-reflexive>-willed–thought and threshold-of~<self-reflexive>-willed–will (as so-reflecting respectively dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) de-mentatively/structurally/paradigmatically arises/re-arises at prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as to:

- human lack of visibility of prospective ontologising-depth and epistemic-totalising[32] implications as so-undermining prospective ontologisation (as from the <self-reflexive>-willed–thought of the genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity) and so-eliciting prospective disontologisation (as from the <self-reflexive>-willed–will of dominance/vested-interest-subontologising-skewed-influence-as-to-social-

vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation),

- institutionalising percolation-channelling-<in-deferential-formalisation-transference> defaulting into a 'subconscious-and-passive epistemic-totalising[32] re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of [56]meaningfulness-and-teleology[100]' (in shallow ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness) and so over 'conscious-and-active epistemic-totalising[32] re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of [56]meaningfulness-and-teleology[100]' (as so-reflecting 'the requisite dynamic sublimating grasp/mastery hermeneutically/reprojectively/supererogatingly/zeroingly of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' in-accounting-for prospective human limited-mentation-capacity-deepening[53] with regards to 'human relative epistemic-abnormalcy/preconvergence[30] in relation to the already given ontological-normalcy/postconvergence nature of existence' with the profoundness of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] speaking of more than just mere-formulaic methodologising/mutualising/organising/institutionalising as to 'the precedence of profound ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness in generating-and-regenerating/maintaining-oversight-of methodologising/mutualising/organising/institutionalising alignment to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] and so in [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought,-in-~~supererogatory~~epistemic-conflatedness[12]'), as to the fact that the veracity of knowledge is much more than 'a conception as of the self-presence/self-constitutedness[13]-<in-

perspective–epistemic-abnormalcy/preconvergence[30]> of [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' but rather as of prospective 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] (and as so-implied with the 'knowledge-notionalisation backdrop of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] of knowledge-reification[87] in reflecting [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' whether as of a Derridean différance knowledge-reification[87] gesturing or Foucauldian genealogy/archaeology knowledge-reification[87] gesturing or as herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as to an explicit ontological-normalcy/postconvergence epistemic-projection knowledge-reification[87] gesturing or for that matter natural science and true scientific knowledge-reification[87] gesturing, wherein the knowledge-reification[87] gesturing is totalising-entailingly explicative of everything within its epistemic bounds as to reification[87] and dereification[87] in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that the same law of gravity can explain totalising-entailingly why a mechanical setup functions well or doesn't function well as to the underlying knowledge-notionalisation)

- epistemic-projection perspective lost of instigative/incipient profound ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation (in dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) inducing 'nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality' lost to 'the prior overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] imbued social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating~existentialising–decisionality' (as to a narrow-minded merely positive-opportunism[76] driven exploitation of such nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality), and so-critically eliciting <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[3]categorical-imperatives/axioms/registry-teleology[100]⟩ (in the bigger picture and more starkly we can appreciate 'the enlightenment struggle against feudalism and slavery as advocated say with such a thinker like Rousseau' as to the fact that the technical and scientific progress as to relative-ontological-completeness[88] weren't the occasion to put such technical and scientific progress like shipbuilding and other ocean voyage technologies at the service of the prior medievally clouded immaterial/social overall relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] value-construct and shallow-supererogating

methodologising/mutualising/organising/institutionalising <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ but rather called for a renewed conceptualisation of humanity beyond a mentality of immediate subsistence/survival and just as well such scientists like Einstein realised implicitly/intuitively that their scientific breakthroughs with regards to say nuclear science effectively called for a renewed conceptualisation of humanity beyond a mentality of immediate immaterial/social dimension expediency that could arise with respect to nuclear weapons, with this fundamental translating insight about 'nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality' critically warranted not just with such starked cases but with respect to the comprehensive and more subtle overall social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as it can be appreciated for instance that the business driven and mere defaulting utilisation of say media technologies has hardly elicited 'a comprehensive social self-reflexive questioning-and-contemplation' of their appropriate sublimating~existentialising–decisionality conception but for ad-hoc insights and approaches poorly appreciative of their requisite aporeticism overcoming/unovercoming and particularly-so with creatively effective public communication and democratic enhancement as to sovereign knowledge/enlightenment, insight/acumen and participation/interest thus inducing in many ways inducing the present hyperreality–as-to-its-simulacrum implications pointed out by Baudrillard)

- prior relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] social-functioning-and-accordance—as-of–social-stake-contention-or-confliction disontologising emphasised desublimating~existentialising–decisionality as to mere utilisation/positive-opportunism (in [45]<~~amplituding/~~formative–epistemicity>totalising~self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]) of prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality without translating into requisite undergirding 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' as to 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' for overall [84]reference-of-thought sublimating–nascence so-instantiated as to [84]reference-of-thought-[85]devolving sublimating–nascence (and so-reflected in prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality)

- the existential-contextualising-contiguity[39] of human [56]meaningfulness-and-teleology[100] implies that prospective knowledge-reification[87] as to organic-knowledge is necessarily in an 'existentialising–frame reflecting its <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' but which is not immuned from estranged-interpreting-and-purposes and contextual-misanalysis (as can be so-appreciated with respect with many a critical and postmodern thought) inducing disontologisation, and just as well institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation project such shallow ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness that contorts ontological-

veracity while undermining veridical issues of aporeticism overcoming/unovercoming (as can be fairly appreciated with the skewed outcomes associated with decades-long theorising and politically manipulative narratives like deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.)

- a fundamental 'deficiency of excessive/undue magnanimity' of the genuine social intellectual–function/posture throughout-and-all-along the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] that seem to merely imply that 'its social sublimating pertinence is only as to the mere positive-opportunism[76] that enables prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' while wrongly overlooking/ignoring relatively its so-enabling threshold-of~<self-reflexive>-willed–thought as to undergirding 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' as to 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' as central to the existential-contextualising-contiguity[39] of such [56]meaningfulness-and-teleology[100] implied prospective knowledge-reification[87] as to organic-knowledge, with the consequence that a 'flatmindedness'/banality/flimsiness relation with the same knowledge construed as of mere reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation imbued positive-opportunism uninsightful about originariness-parrhesia,–as–spontaneity-of-aestheticisation 'is bound as of threshold-of~<self-reflexive>-willed–will to be developed into desublimating beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising of [80]presencing—absolutising-identitive-

constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ as can arise with associated ‘generalised social <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[9]categorical-imperatives/axioms/registry-teleology[100]⟩’ and ‘more ruthlessly’ with associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (such that the prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension projection is of a [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> sublimating apriorising/axiomatising/referencing—relation-to-the-world implying a human <self-reflexive>-willed–thought awareness of ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation as to profound ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation in reflection of human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ and so over ‘mere-formulaic 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 [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]’)

- a human [80]presencing—absolutising-identitive-constitutedness[13] 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⟩' of 'punctual [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] rather measuring-up success/accomplishment/aspiration in shallow-supererogation[97] of manifest in-effect absolution as to the given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' and so effectively oblivious and 'lacking in conscious protensivity as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> implications' explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation[97] relative to 'their abstractly conceivable profound- supererogation[97] potential for re-ontologisation' (so-implied as to successive human re-ontologisation/omnipotentiality possibilities) but for the genuine social intellectual–function/posture cyclically induced prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity for such re-ontologisation overriding of such 'measuring-up success/accomplishment/aspiration in shallow-supererogation[97] of manifest in-effect absolution' conception of the social-setup, with such a conception of the social-setup arising as to the fact that however counterintuitive it may seem 'ordinarily/generally a social-setup is not consciously-and-subconsciously self-reflexive of itself as about its optimisable ontologising-depth (as of a prospective overriding re-ontologisation underlying the possibility for its prospectively idealised transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as to sublimating~existentialising–decisionality)' but rather a social-setup is consciously-and-subconsciously self-reflexive of

itself as about ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ as to its limited-mentation-capacity conceptivity/epistemic-reflexivity implications (when it comes down to such manifest self-reflexive conceptualisation of both (in [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]) ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] imbuing human ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality’ and ‘[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of the given registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’) in so-prompting the social-setup’s ‘lack of empowering <self-reflexive>-willed–thought as to enhancing availability/elicitation–and–reassurance/reinforcement/corroboration/constraining for ontologising’ and ‘lack of empowering <self-reflexive>-willed–will as to disenhancing unavailability/unelicitation–and–unnerving/undermining/contradiction/unconstraining for disontologising’, and so in the face ‘of the very same notional conceptivity/epistemic-reflexivity (but rather of ‘empowering <self-reflexive>-willed–thought as to enhancing availability/elicitation–and–reassurance/reinforcement/corroboration/constraining for ontologising’ and ‘empowering <self-reflexive>-willed–will as to disenhancing unavailability/unelicitation–and–unnerving/undermining/contradiction/unconstraining for disontologising’) as to the relative beholdening inconsideration associated with the temporal advantageousness of

dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation' (thus reflecting why for instance the democratic process is bound to ebb in suboptimisation/subontologisation/subpotentiation given the inherent overall disparity/incongruence of the actual manifestation of a social-setup's self-reflexivity as to 'minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction' and the potential manifestation of the social-setup's self-reflexivity as to perspective 're-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth as of the full-potency of existence'); and it is critically the genuine social intellectual–function/posture imbuing knowledge-reification[87] gesturing as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as to aporeticism overcoming/unovercoming conceptivity/epistemic-reflexivity that carries the potential for pushing and making-available/eliciting such a prospect for re-ontologisation (and as so effectively manifested historially as to the relatively low emotional-involvement with non-socially implied sublimation/emancipation and the relatively high emotional-involvement with socially implied sublimation/emancipation, and in the latter instance particularly when the threshold-of~<self-reflexive>-willed–will of defaulting dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation overplays the card of 'minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction' of the social-setup and in so-doing eliciting the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame of

intellectualism including the illuminating genuine social intellectual–function/posture, the appraisal of 'overall social intellection-aptitude body' and generalised social advocacy in contemplating about prospective 're-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence'), and as so-underlying overall not only Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as elaborately articulated above but equally translative as to 'living-development–as-to-personality-development beholdening/unbeholdening existentialising–frame' and 'institutional-development–as-to-social-function-development beholdening/unbeholdening existentialising–frame' (so-reflected overall de-mentative/structural/paradigmatic as to perspective 'beholdening as sovereignising–imbued-subontologisation/subpotentiation' superseded/transcended with perspective 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence' implications for prospective re-ontologisation' so-underlying the dynamics of prospective human 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]').

Ultimately, our human [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ (as to the high emotional-involvement associated with social ontological-performance[72]-<including-virtue-as-ontology> and low emotional-involvement associated with non-social ontological-performance[72]-<including-virtue-as-ontology> elicited prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity) seem to take the easy-way-out/contrivance to imply that 'we are just as perfect as we are (implying the impertinence/non-veracity for prospective human 'epistemic-

growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]')' and that the notion of prospective sublimation is just about technical and natural science sublimation (and as so-advanced implicitly or explicitly in a self-serving lethargy of institutional pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) and so as to a human social environment where dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in many ways seem to be wary of prospective human re-ontologisation/omnipotentiality implications as if our very presence isn't the outcome of successive prior re-ontologising. It is thus critical for humanity as a whole and as of social science practice to inculcate the attitude that despite the blurriness[7] of human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality, that doesn't mean this gives leeway for political and other dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>; as to the fact that the pretense of a social science/ontology dies (with respect to the emancipation/sublimation possibilities for the 8.5 billion humans on Earth) when such an illegitimate pretense is not bluntly challenged notwithstanding any browbeating as 'supposed intellectuals' lose their intellectual soul when they acquiesce to the <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[3]categorical-imperatives/axioms/registry-teleology[100]⟩ of any such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> that thrive as to temporal advantageousness on eliciting the lowliness of human contemplation in inducing consciously or unconsciously prospective human

desublimation/disempowerment. In many ways, what is central to both such a dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation undermining of genuine knowledge-reification[87] is their poor appreciation and deriding of any such notion of the postconverging–de-mentating/structuring/paradigming possibility that makes-available worldview conceptualisation as herein implied as to 'knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications' (so-construed as of prospective 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[42]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]); as to a decadent immediate materialism that will not recognise that the 'knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications' of the physicists or chemists or biologists for instance is what allows for the expectations/anticipations underlying physical engineering/application or chemical engineering/application or biological engineer/application as to generated material productions (as without abstract science contemplation the very imagination of derived technologies will not arise) and along the same lines it can only be of the utmost disappointment to realise that at the very core of academic institutionalised social and philosophical contemplation is the manifestation of a pedantry that doesn't have or project the lack of the least insight about the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of social and philosophical

‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications’ as underlying the effective sublimating human and social expectations/anticipations that sublimatingly beget societies up to our age and as of relevance for prospective human and social construction. For such dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation, the punctual/immediate temporal advantageousness for eliciting the lowliness of human contemplation consciously or unconsciously prospective human desublimation/disempowerment as inherently validatory of a decadent conception of human self-referencing-syncretising in terms of self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> of [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩; but then in reality it is herein contended that in the middle to long run such posturing falsehoods are untenable notwithstanding their apparent punctual/immediate impression for the simple reason that veridical knowledge is not built on eliciting human sovereignising beholdening but rather eliciting human ontological-commitment as to ontologising-depth in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (and it is in this regards that human history speaks of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[30]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91] as to human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-

transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’). At the ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ such a conceptualisation may seem frivolous but then the work/job of doing philosophy and thinking is not for those of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’; that is why such pettiness-of-minds cannot recognise true work/job when they see it and it is herein contended are better off elsewhere rather than ‘merely hanging to the thread of institutional prescience’ devoid of ‘aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought’ that fails prospective human re-ontologisation/omnipotentiality. The above insight provides a relevant backdrop for a truer appreciation of what is entailed by prospective ‘[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ since critically any registry-worldview/dimension is rather of ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking[20]–apriorising-psychologism epistemic-projection of mere-formulaicity as to social-stake-contention-or-confliction’ such that it reflects of itself mainly as of postconverging-or-dialectical-thinking[20]–apriorising-psychologism while qualifying its prospective uninstitutionalised-threshold[103] (as of preconverging-or-dementing[19]–apriorising-psychologism) as nondescript/ignorable–void[60] and so in a [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩. But then ontology/science being as of existence doesn’t kowtow–and–subject-to the ‘little human mortal’ thresholds about existence, and it is up to the human to undertake its ‘epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]’ for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/‘distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] imbuing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, and so rather than falsehood terms of ‘contrastive equivalence’ implied distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]. This explains why (beyond the naïve functionalisms passed as knowledge-reification[87] but rather in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]) the reality of prospective ‘[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ is rather one of human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence). Fundamentally, a registry-worldview’s/dimension’s vices-and-impediments[106] in want for prospective ‘[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ are de-mentatively/structurally/paradigmatically tied to its uninstitutionalised-threshold[103] distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]imbued lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as to the fact that the state of recurrent-utter-uninstitutionalisation (failing base–institutionalisation),

ununiversalisation (failing universalisation), non-positivism/medievalism (failing positivism/rational-empiricism) and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought (failing [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought) are the truer underlying human epistemic-causality but for the narcissistic [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] speaking to the more fundamental human psychology as 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' (as superseding by such an underlying 'psychological [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>' all the successive overarching registry-worldviews/dimensions uninstitutionalised-threshold[103] notional~disjointedness of motif-and-apriorising/axiomatising/referencing–psychologism imbued preconverging/dementing[19]–qualia-schema' naively of their given [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in their [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩). In this regards, the reality of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity however its crossgenerational and diffusionary nature is an 'empirical fact' that can be counted upon for prospective human '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation' as to the fact that the social-construct and its institutions are bulldozeable when grossly failing 'their overall underlying social-construct ontological-commitment[66] implied self-assuredness-of-ontological-

good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality so-reflected as of social notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>' when 'merely hanging to the thread of institutional prescience' devoid of 'aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought rather with regards to a conception of intersubjectivity–of–[56]meaningfulness-and-teleology[100] as beholdening to [80]presencing—absolutising-identitive-constitutedness[13]' as to the fact that 'supposed knowledge-reification[87] is construed as not in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as underlied with notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] (in [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection)'. Such institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation manifestation devoid of 'aptitudinal-substantive-pertinence reflected in a predisposition for totalisingly-disentailing—discretion/whim-of-thought' nowadays is associated with a normalised/stereotyped/selfhelping/feel-good conception of knowledge that by distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] 'falsely cultivate the notion that it is engage in-the-very-first-place at the same contemplative pedestal' with profound knowledge as of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] (as to when it seemingly 'affirm to be engaged in analysing' but grossly blundering about the very requisite basics before even pretending to be truly engaged with such thought as articulated by postmodern thinkers and as so-prodded by monopolising/quasi-monopolising/networking existentialising–frame of public

and institutional discursivity as of mere entitlement-and-access and ratings-drivenness bent on side-lining salient and relevant narratives as to technicity/profundity), in a decadent intellectual culture that construe of 'dumbed-down apathetic publics-of-conquest' as the true environment for 'intellectual geniosity as to blandly cultivated popularity' (rather than in epistemic re-originariness/re-origination of projective/reprojective cross-subjection of knowledge-reification[87] to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] as herein underlied by notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] in [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection). Human epistemic-stretching undergirded as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] imbuing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> (with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) speaks to the fact that utopic '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation' is the central component of human sublimation-over-desublimation evental[37]-instigation notwithstanding 'the prospective negation of the-utopic by the self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> of [80]presencing—absolutising-identitive-constitutedness[13]

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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/preconvergence[30] so-reflected in the veracity of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)). Thus, notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> 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/measuringinstrument[3]–for–conceptualisation in reflection of human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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–[56]meaningfulness-and-teleology[100] is mostly appreciable as of its crossgenerational posterity implications ominously beyond ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the underlying possibility for human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity; thus underlying the most profound [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-

as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’ with notional~deprocrypticism as herein articulated accounting for overall human [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>. Critically thus, the ‘knowledge-notionalisation backdrop of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] of knowledge-reification[87] in reflecting [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ as implied both scientifically and by many a postmodern thinker doesn’t need to ‘take a page into any ideological unknown’ to effectively contemplate of the practical implications for prospective re-ontologisation; and as herein contended with regards to ‘[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ that the fundamental idea for such prospective social re-ontologisation lies with ‘appropriate constraining deblurring analysis in profound-supererogation[97] of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> sublimating~existentialising–decisionality’ (given the very ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]). We can appreciate in this regards the role of constraining existence in the ‘[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ driving the natural sciences as to the ‘transversal and cross-subjecting sublimating-selectivity-and-desublimating-deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various fields in perpetuative re-ontologisation (and so-construed as to a ‘science

supererogating exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> conception' that is not undermined by a false conception of science reflected by 'a science ideology desublimation in <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩').

However, because of the high emotional-involvement in the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed–will ideological stance (integrating <~~amplituding~~/formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[9]categorical-imperatives/axioms/registry-teleology[100]⟩ explaining the discomfort induced when such conscious or unconscious ideological stances are subjected to deconstruction analysis or genealogical/archaeological analysis as to [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> implications of human limited-mentation-capacity-deepening[53]) and so over an existence-driven <self-reflexive>-willed–thought; in a flawed knowledge-reification[87] gesturing that poorly appreciates the two-sided epistemic-veracity of undergirding human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' so-reflected by the 'supererogating/willing side' and the 'existence sublimating-validation/desublimating-invalidation side' for sound human intelligibility to arise (and critically the reality of a truly social scientific insight is one that necessarily has to take a considerable distance from the immediate/punctual high emotional-involvement as inherently manifested in the direct socio-econo-political processes of social-

stake-contention-or-confliction and its associated directed ideologies with such a truly scientific endeavour not about pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation but 'rather most thoroughly involved in social-stake-contention-or-confliction aporeticism overcoming/unovercoming' along the lines of a more profound human and social sublimation arising as from human 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'). This should not be construed as a weakness as often wrongly implied of the anti-ideological stance of postmodern thought but rather speaks of a strength in the sense that it is naïve to think the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> can be veridically undermined/superseded by a 'corresponding antipodal/diametrical compensatory subontologisation' (as manifested between the conflicting capitalistic and communistic ideologies), rather than a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself so-implied as of supererogatory-progressivity as to human aporeticism overcoming/unovercoming in enabling prospective sublimating–nascence for human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality (even as the practicalities of the political environment inevitably will elicit thresholds of disontologising as to non-ontologising/subontologising conceptualisations); but then just as the natural scientist's basic research is to 'open-up'/'throw-up'/'reveal' sublimating avenues for 'more and more profound ontologising possibilities for engineering/technical practices' likewise the genuine social intellectual–function/posture has to be able to 'open-up'/'throw-up'/'reveal' 'more and more profound ontologising possibilities/avenues of contemplative sublimating for more and more profound social-and-institutional-frameworks-of—referencing/registering/decisioning

sublimating~existentialising–decisionality' notwithstanding ideological pretenses of mere-formulaicity as to mere-formulaic capitalistic/communistic ideological methodologising/mutualising/organising/institutionalising that seem to be utterly immuned from the ontological-veracity of human prospective 'originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to profound dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' (to the point where human progress is hardly contemplated re-originarily outside the direct and/or indirect gravitation of such all-enframing ideologies as to mere-formulaicity) and in many ways such ideologically induced conscious-and-unconscious 'habituatedness/mental-colonisation as to [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity' stifles the true re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] potential for human prospective aporeticism overcoming/unovercoming. Such a postmodern philosophical anti-ideological stance of '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation' (just as is the case with the natural sciences as to 'prospective scientific sublimating reconstruals of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal as of human limited-mentation-capacity-deepening[53]' not to be confused with science ideology which is rather about 'consciously or unconsciously usurping the sublimating credence of science in its science ideology

pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation exercise') is all about human candidity/candour-capacity for effectively tackling prospective aporeticism overcoming/unovercoming as to profound ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness eliciting of 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' and doesn't carry false promises of shallow ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness as to mere-formulaic methodologising/mutualising/organising/institutionalising (as associated with ideological stances reflected say as to capitalistic or communistic ideologies); and so critically because the more salient point for aporeticism overcoming/unovercoming though it may seem counterintuitive is not ideological solutions of [80]presencing—absolutising-identitive-constitutedness[13] but rather (notwithstanding the high emotional-involvement) appropriate human development as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> as a prerequisite speaking hermeneutically/reprojectively/supererogatingly/zeroingly of a prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> change in human apriorising/axiomatising/referencing—relation-to-the-world than just '[56]meaningfulness-and-teleology[100] within prior mere-formulaicity (of prior mere-formulaic 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 an already prospectively poorly apriorising/axiomatising/referencing—relation-to-the-world', and in this regards we can appreciate that budding-positivists critical philosophical insight was more than just their effectively instigative/incipient budding science but a critical appreciation

that the medieval-scholasticism non-positivism apriorising/axiomatising/referencing—relation-to-the-world wouldn't countenance-and-cultivate the true prospect of scientific knowledge requiring a positivism apriorising/axiomatising/referencing—relation-to-the-world (notwithstanding the then high emotional-involvement), with such budding positivism not being at all a 'corresponding antipodal/diametrical compensatory subontologisation' to medieval-scholasticism but rather an altogether 'a true aspiration for a most profound prospective ontologisation/re-ontologisation in-of-itself'. This again confirms that the ontological-veracity of genuine human knowledge is rather about notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>/'distantiation of contemplative existentialising–frame as to transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] imbuing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> (as to the precedence of inherent existence possibility for sublimating–nascence to which human-subpotency subjects itself) and not conceptualisations of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] (that wrongly imply that human totalisingly-disentailing—discretion/whim-of-thought takes precedence over inherent existence possibility for sublimating–nascence). It is only after establishing a prospectively sound apriorising/axiomatising/referencing—relation-to-the-world (in the case of prospective deprocrypticism involving the inducing/projection of an underlying nondisjointing apriorising/axiomatising/referencing—relation-to-the-world as of profound-supererogation[97] entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] in undermining the totalisingly-disentailing—discretion/whim-of-thought of our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought increasingly underlied with dynamic, sophisticated and networking institutionalised pedantising/muddling/formulaic-

hollowing-out—in-subontologisation/subpotentiation) that a prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought imaginary (just as arose with the presently developed positivism/rational-empiricism imaginary over prior non-positivistic imaginaries) will drive a veridical '[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought specific human conceptivity/epistemic-reflexivity-⟨[45]<~~amplituding/~~formative–epistemicity>totalising-<so-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-as-from–'(~~supererogatory~~-de-mentative–amplituding/mental-aestheticising-attuning)-interlay/organicalism/aestheticising-handle';-imbued-~~supererogatory~~-projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation>⟩' with regards to the [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought implied 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism' as making-available future human re-ontologisation/potentiation/optimisation potential and so beyond our occlusive [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> 'minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction' (as just inducing more and more a complexification of our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought increasingly underlied with

dynamic, sophisticated and networking institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation in many ways undermining prospectively profound intellectualism and the genuine social intellectual–function/posture). In this regards, it should be appreciated that as to notional~deprocrypticism reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'such a deprocrypticism imaginary is claiming to be the very rule of human civilisation' as to the fact that 'there is no recurrent-utter-uninstitutionalisation basis for advancing prospective base-institutionalisation', and 'no base-institutionalisation basis for advancing prospective universalisation', 'no universalisation basis for advancing prospective positivism/rational-empiricism' and prospectively 'no positivism–procrypticism basis for advancing prospective deprocrypticism/nondisjointing' but for 'the inherent [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of existence' instantiated hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective human limited-mentation-capacity-deepening[53] (in resolving the prior 'dullness' of the human mind); rendering nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-effect absolution as to their given [80]presencing—absolutising-identitive-constitutedness[13] as so-fraudulently implied by our positivism–procrypticism anti-relativism stance (and eliciting herein the counterclaim that a rational-and-coherent defense of such a posture warrants a further claim recommending that humanity should rather go back to the state of 'recurrent-utter-uninstitutionalisation as to its given manifest in-effect absolution [80]presencing—absolutising-identitive-constitutedness[13]' as a more coherent anti-relativism stance as so-expliciting the idea that human progress doesn't/shouldn't occur, even as paradoxically many such anti-relativism proponents seem to project progressive views without truly grasping the contradictory implications of progressivism and anti-relativism explaining their inclination to 'disjointing totalisingly-disentailing—discretion/whim-of-thought' whereas

‘true knowledge has to carry its sublimation within itself as to its notional~nondisjointing totalising-entailing’ for it to be socially potent and effective). We can appreciate in this regards that the ‘sublimating~existential-decisionality potency of a scientist thought is not in-and-about themselves’ as so-manifested in a ‘normalised/stereotyped/selfhelping/feel-good conception of knowledge’ but rather ‘their inherent coherent knowledge formulation technicity/profundity and elucidating elaboration’ which then has to avoid explicited or implicited contradictions with regards to the knowledge technicity/profundity ‘enhancement of the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-<in-deferential-formalisation-transference> existentialising–frame of intellectualism’; as so-involving the illuminating genuine social intellectual–function/posture, the appraisal of the ‘overall social intellection-aptitude body’ as well as generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as of the full-potency of existence’. In other words, ‘existence imposes its sublimating rules to the human mortal subpotency’ as the very ‘fundamental meaning of science’ (notwithstanding vague human-subpotency self-important ‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and complotment); in a continual prospective relativistic process of human limited-mentation-capacity-deepening[53]. In this respect, it is herein contended as of a most intimate appreciation that such anti-relativism stances which will imply no human progress occurs are ‘so moronic’ it is doubtful these are held out of true conviction (bad or good), but rather are ‘cynical and strategic anti-intellectualism stances hanging upon mere institutional imprimaturing (as overplaying the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction’ as to the protection offered by sensibility/decorum of institutional imprimatur)’ in undermining the implications of prospective profound-supererogation[97] entailing-[45]<~~amplituding/~~formative–

epistemicity>totalising~in-relative-ontological-completeness[88] as associated with social equality and anti-bigotry movements as to class, race, gender, etc. (and so-reflected by the fact that their proponents have 'hardly been able to meet the academic standards of the arguments implied and projected by proponents of relativism' and rather turning to surreptitious and media-driven strategies avoiding intellectual engagement in inducing social and institutional numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/scalarisation-as-to-rescalarisation-as–re-ontologisation)'⟩). Such 'strategic and cynical institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation' it is herein contended is much more potently effective in preconvergingly–de-mentating/structuring/paradigming social and institutional in-effect bigotedness (consciously or unconsciously) than the overt and superficial name-calling social manifestations conception of bigotry/prejudice/narrow-mindednes as to emotional distress; and so, as the deferential social and institutional interpretation of such in-effect bigotedness stances surreptitiously/underhandedly undermine the requisite social and institutional prospective aporeticism overcoming/unovercoming as to profound ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness eliciting of human 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'. Basically, we can garner that 'the very epistemic condition inherent to human limited-mentation-capacity in contrastive relation to the [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> of inherent existence sublimating–nascence', induces (as of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]) a

‘human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’ (so-reflected in the mere-formulaicity as to mere-formulaic methodologising/mutualising/organising/institutionalising implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation) as of human dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩; so-underlying ‘human ontological-performance[72]-<including-virtue-as-ontology> degrades into prospective epistemic-abnormalcy/preconvergence[30]’ with respect to human ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ which rather ever is in want for prospective human limited-mentation-capacity-deepening[53] (so-undergirded as of human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩). This dynamics sums up human ontological-performance[72]-<including-virtue-as-ontology> so-underlied de-mentatively/structurally/paradigmatically by human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’ (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology); marked by a human ‘fundamental ontologising/disontologising confliction’ with regards to ‘social-functioning-and-accordance—

as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' wherein prospective blurriness[7] induces dynamic numbing-traction—of-desublimating–[56]meaningfulness-and-teleology[100]-⟨as-perspective-lost-of-'~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-postconverging/dialectical-thinking[20]-of–notional~deprocrypticism-(in-dimensionality-of-sublimating[24]—[21]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/scalarisation-as-to-rescalarisation-as–re-ontologisation)'⟩. What then can be pertinently contemplated from this summary articulation of human ontological-performance[72]-<including-virtue-as-ontology> is potently about understanding/analysing-as-from-the-angle of such 'human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation' into 'epistemic-abnormalcy/preconvergence[30] of mere-formulaicity as to mere-formulaic methodologising/mutualising/organising/institutionalising implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation', so-underlied with regards to 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' (so-reflected as to the 'de-mentative/structural/paradigmatic formative risk/prospect of disontologisation associated with the prospect for veridical human ontologising/re-ontologising' for appropriate human sovereign 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]', and as so-undergirded by human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-

incipience-of-existentialising–decisionality'). It is herein contended that 'the veridical prospect of human intelligibility for ontologisation' is of necessity (given human limited-mentation-capacity) 'epistemic-totalisingly[32] educing as from human profound-supererogation[97]'; so-reflected as to the very incipient '<~~supererogatory~~human-subpotency>–effecting (as to ontological-good-faith/authenticity[69] or ontological-bad-faith/inauthenticity[64]) imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' as of undergirding human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality'. The implication here is that a human mental-reflex of 'mere-formulaicity of ruling and rule-making as to apriorising/axiomatising/referencing' is ever always of wanting ontological-veracity in need for 'corrective human profound-supererogation[97] imbuing human limited-mentation-capacity-deepening[53]'. In other words human 'potential of profound-supererogation[97]' (as the corrective potentiating of human limited-mentation-capacity for human limited-mentation-capacity-deepening[53]) is veridically what carries an abstract equivalence association/relation with existence's inherent ontological-normalcy/postconvergence (and so rather than any human limited-mentation-capacity educing mere-formulaicity which rather induces 'human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation'). But then, all social-setups 'as specifically instantiated social-constructs of human intelligibility', are wedded whether as of relatively shallow-supererogation[97] or relatively profound-supererogation[97] (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of– meaningfulness-and-teleology) to 'their given mere-formulaicity as to mere-formulaic methodologising/mutualising/organising/institutionalising implied prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' for their 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' so-reflected in their <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ with their ontological-performance[72]-<including-virtue-as-ontology> so-thresholding between their given 'second-level as to human-subpotency ascendance driven self-referencing-syncretising human-existential-tautology as to desublimating derivation of intelligibility' and their given 'first-level as to existence-potency[38]~sublimating–nascence ascendance driven self-referencing-syncretising human-existential-tautology as to sublimating derivation of intelligibility'. Hence registry-worldviews/dimensions 'self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking[20]–apriorising-psychologism epistemic-projection of mere-formulaicity' speaks to their inclination for 'minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction' that will formatively drift into prospective disontologisation over prospective ontologisation/re-ontologisation; with the ultimate notional~deprocrypticism aporeticism overcoming/unovercoming cognisance and implication that 'human prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation' is inevitably given as to a mere-formulaicity relation to intelligibility, thus requiring a deprocrypticism 'rehabilitated conceptualisation of human purposeful profound-supererogation[97]' together with 'rehabilitated conscious reflexion about the inherent prospective deficiency in mere-formulaicity of human intelligibility' (rather than a convenience-seeking defaulting individual and social mental-reflex

into mere-formulaicity as to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]). In this regards, human 'fundamental ontologising/disontologising confliction' (with regards to 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising') undermines the notion that human social-setups are in 'an absolute ontologising predisposition of sublimating~existentialising–decisionality relation with inherent existence's sublimating–nascence' (as is wrongly projected by [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> even as this 'may seem intuitively' truer with domains of relatively less blurriness[7] or low emotional-involvement as to 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' like say the natural sciences and mathematics but this is not exactly the case from a bird's-eye view reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as such a possibility is undermined by the very interactiveness of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> existentialising–decisionality and social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality) and manifest a disontologising disposition at prospective uninstitutionalised-threshold[103], and so even as 'counterintuitively we may think as from our positivism/rational-empiricism registry-worldview/dimension that we are naturally predisposed to relate to the postconverging–de-mentating/structuring/paradigming implications of prospective true knowledge in terms of their veridical entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]' without a disontologising disposition. Rather the 'fundamental

ontologising/disontologising confliction' (as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]) arises effectively as of 'a prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> change in knowledge-reification[87] gesturing in [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation' (as we can appreciate that the state of recurrent-utter-uninstitutionalisation construed of its non-rules—apriorising/axiomatising/referencing–psychologism knowledge disposition in terms of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] but for the prospective base-institutionalisation change in knowledge-reification[87] gesturing for prospective ontologisation/re-ontologisation in [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as to rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism which highlighted the uninstitutionalised-threshold[103] of recurrent-utter-uninstitutionalisation at which point it is of a disontologising disposition of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation, and this 'prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> changing in knowledge-reification[87] gesturing for prospective ontologisation/re-ontologisation in [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation' as to the successive registry-worldviews/dimensions prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is the veridically undergirding rule for sublimating–nascence and so retrospectively-to-prospectively and equally reflect the fact that our positivism–procrypticism is of a disontologising disposition (of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation) with respect to prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought 'prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>

changing in knowledge-reification[87] gesturing for prospective ontologisation/re-ontologisation in [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation' as of preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 undermining our present institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation). The implication of this human 'fundamental ontologising/disontologising confliction' (with regards to 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising') is that the mental-reflex of 'a mutual logical coherent engagement' is only as pertinent when speaking of 'a common knowledge-reification[87] gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity' but where prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> intimates a fundamental variance in knowledge-reification[87] gesturing as to relative-ontological-incompleteness[89] ([51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation) by relative-ontological-completeness[88] ([55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation), then such a supposed 'a common knowledge-reification[87] gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity' collapses (as the relative-ontological-completeness[88] implied [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation reflects a re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking[20]-'projective-

insights'/'epistemic-projection-in-conflatedness[92]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]). This 'fundamental ontologising/disontologising confliction' (as to 'prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> changing in knowledge-reification[87] gesturing for prospective ontologisation/re-ontologisation in [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation' implications) very much reflects the Socratic-philosophers '[104]universalising-idealisation ontologising/re-ontologising [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation' with respect to Ancient-sophists 'non-universalising disontologising [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation', budding-positivists 'positivism/rational-empiricism ontologising/re-ontologising [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation' with respect to medieval-scholastics 'non-positivising disontologising [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation' and it is herein claimed as well postmodern thought 'nondisjointing totalising-entailing ontologising/re-ontologising as to [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]' [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (objectifying knowledge conception say with incipient/budding deconstruction or genealogy/archaeology as to such explicited knowledge-reification[87] gesturing even as other 20th century thinkers expressed varyingly similar notions without expliciting their knowledge-reification[87] gesturing or as herein construed in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) with respect to present-day 'disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-

conceptualisation' (personalising knowledge conception as of institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation). At which point the veracity of prospective ontologisation/re-ontologisation is rather one of prospective human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) in reflection of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>. Hence, such re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] rather reflects a most profound-supererogation[97] human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' for prospective intelligibility, as of 'full incipient supererogating breadth of human intelligibility transmutation' (as '<~~supererogatory~~human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' before the incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100] as to existentialising–frame); wherein it is rather as to a

fundamental '<~~supererogatory~~human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' (in [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]) relation with 'constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] imbuing human ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality' and '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of the given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩', that such a re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] ontologically induces (by its incipient prospective metaphoricity[57] and then [56]meaningfulness-and-teleology[100] as to prospective existentialising–frame) untenability/internal-contradiction/internal-incoherence/institutional-constraining upon dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and 'generalised social <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-

teleology[100]〉 in its genuine social intellectual–function/posture' (and in so-doing undermining the falsehood explicited or implicited of 'a common knowledge-reification[87] gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity' which is the basis for the false projecting-and-analysing of the 'relative-ontological-completeness[88] knowledge-reification[87] gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity' in terms of the 'relative-ontological-incompleteness[89] knowledge-reification[87] gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity' by such pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation). The latter point very much explains the title herein as to the connection between psychopathy/postlogism[78] and a human hermeneutic psychology conception; so-reflected in the fact that the same disontologising mental-reflex associated with psychopathy/postlogism[78]-slantedness (and as it elicits dynamic conjugated-postlogism[78]) in its prior mere-formulaic relation with [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] (with regards to living-development–as-to-personality-development within any given registry-worldview/dimension implied 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising') is oddly enough similarly manifested beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as to the disontologising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation at all uninstitutionalised-threshold[103] in their prior mere-formulaic relation with [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] (with regards to Being-development/ontological-framework-expansion–as-to-depth-of-

ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] implied ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ and so-manifested effectively in institutional-development–as-to-social-function-development) as so-construed epistemically from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>; and thus respectively in want of prospective ‘originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to profound dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]’. But then the inherent difficulty of the reflexive contemplation projected as of such a prospective deprocrypticism imaginary (as with all so-construed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] imaginaries undergirding the successive registry-worldviews/dimensions superseding of their precedently [80]presencing—absolutising-identitive-constitutedness[13] as so-reflecting ‘the human notional~philosophy existentialising–frame of existential unenframed conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) and as relevant to all imaginaries in their instigation of ‘multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity’, is the corresponding manifestation of the ‘conceptualising scale of a human 60-100 years lifespan today as to living-development–as-to-personality-development which is rather bound to be lured/attracted to the

existential-extrication-as-of-existential-unthought pointedness/punctiliousness of its shallow conceptualising scale' that de-mentatively/structurally/paradigmatically is overburdened as to such a [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> crossgenerational epistemic-stretching; thus dismissing the ontological-veracity of its 'desublimating~referenced/registered/decisioned self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]>' and in lieu affirming the implications of such a prospective deprocrypticism imaginary rather as to human prospective notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence). It is exactly this disparity–of-momentousness/magnanimity/scale/magnitude in human intelligibility appraisal as to the scale of 'multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' and 'conceptualising scale of a human 60-100 years lifespan today as to living-development–as-to-personality-development ' that induces human existential-extrication-as-of-existential-unthought predisposition manifested in distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]. Critically, such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation is exactly what compensates for this disparity–of-momentousness/magnanimity/scale/magnitude and totalisingly-entails for prospective social aetiologisation/ontological-escalation in contrast to the de-mentative/structural/paradigmatic association of human existential-extrication-as-of-

existential-unthought predisposition manifested as to distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] with [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation imbued dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>, pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and 'generalised social <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩. In this regards, the idea that the pertinence of Socratic-philosophers '[104]universalising-idealisation ontologising/re-ontologising' lies in an equivalence/correspondence relation with Ancient-sophists 'non-universalising disontologising' secondnatured social-setup or budding-positivists 'positivism/rational-empiricism ontologising/re-ontologising' lies in an equivalence/correspondence relation with medieval-scholastics 'non-positivising disontologising' secondnatured social-setup or for that matter postmodern thought 'nondisjointing totalising-entailing ontologising/re-ontologising as to [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]' lies in an equivalence/correspondence relation with present-day 'disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising' secondnatured social-setup; are naiveties of human distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] (as to the fact that prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is all about intellectually-and-morally superseding its Age as to relative-ontological-completeness[88] [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation and not subjecting-itself/succumbing to the relative-ontological-incompleteness[89] [51]incrementalism-in-relative-

ontological-incompleteness[89]—enframed-conceptualisation of its Age, and as so-inherently warranted by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]). Prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]imaginaries as such as to the implied human notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>, 'do not truly manifest sublimating–nascence validity' by fulfilling/satisfying any human self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> inclinations (even if that arises incidentally/parenthetically as of the induced secondnatured positive-opportunism accompanying the intemporal-disposition firstnaturedness instigation of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity) but rather 'their truly manifest sublimating–nascence validity' arises as to their inherent implications of prospective human construction-of-the-Self with regards to the sublimating–nascence of prospective [84]reference-of-thought as to [84]reference-of-thought-[85]devolving, as so-reflected with human sovereign 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (rather than an ontologically-flawed 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'). In this regards, the genuine social intellectual–function/posture should be able to 'sneer' at its social-setup, as to the fact that its 'incarnation of prospective human Being-development/ontological-

framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]imaginaries' cannot be beholdening to its [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> social-setup but rather 'beholdening to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression prospect for its social-setup epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' (just as the true technician and scientist is not beholdening to 'peoples' human-subpotency temporal-dispositions but rather to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression technical or scientific implications for veridically enhancing the human sovereign–function/posture with regards to their technical or scientific undertaking). Such a conception of the genuine social intellectual–function/posture (as it so-reflects 'the human notional~philosophy existentialising–frame of existential unenframed conception of human philosophy' beyond any given institutionalised sublimating/desublimating culture of philosophy) renders ridiculous modern manifestations of 'media-driven, social networking, popularity-seeking as well as institutional imprimaturing conception of supposed intellectualism' that by supposedly succumbing/ingratiating to institutional and social lip-servicing (as to an ontologically-flawed 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]') supposedly so-earning intellectual recognition/due; thus paradoxically subjecting the notion of intellectualism to human 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' which is in want for its prospective Being-

development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]imaginary. The blunt reality of true intellectualism couldn't be more diametrical as to the fact that the genuine social intellectual–function/posture involves unaccommodating the social-setup's [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> rather than further cultivating its nonsensical, nombrilistic and self-important pretenses/claims of manifest in-effect absolution [80]presencing—absolutising-identitive-constitutedness[13]. As to the modern states penchants of misgovernance, dehumanisation, criminal wars, genocides and hideous activities and as so in association with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and an overall out-of-sight-out-of-mind civil society 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising', such a supposedly implied conception of intellectual-and-moral ascendency is nothing but a bogus social-setup's auto-congratulatory exercise of 'supposed intellection and morality' that cannot answer to the inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments[106]/limitations of its Age (let alone prospectively uphold 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality). In the bigger scheme of things as to [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection, human social-setups reflecting the respective states of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism and positivism–procrypticism are transcended/superseded exactly because of an incipient/nascent/instigative genuine social intellectual–function/posture 'sneering' at them and never as to otherwise ingratiating at them as manifested by the Socrates,

Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation (noting that the notion of 'human prospective notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)' is about eliciting the sense of fellow human capacity/deferential-capacity to appreciate the inherent soundness of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as to the fellow human capacity/deferential-capacity for undergirding 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' as to the fact that all true intelligibility and knowledge is only possible by eliciting a fundamental potential that is already de-mentatively/structurally/paradigmatically availing to 'the fellow human in a direct-capacity or deferential-capacity of human growth/development/maturation' as to their ontological-good-faith/authenticity[69] or ontological-bad-faith/inauthenticity[64] to pursue it or not). The blunt fact is that society is never its own inherent intellectual-and-moral absolute reference and thus is in want for its intellectual-and-moral development explaining why progress happen and the role of the genuine social intellectual–function/posture being

about encouraging such progress, with the consequence that an ‘ingratiating supposedly intellectual relationship’ with human institutions as to ‘social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ is ever always (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) bound to lead to the institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation desublimation and so associated with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and ‘generalised social <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19] –narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩; reflecting the reality that the genuine social intellectual–function/posture must be able to stand at a ‘distance as of notional~self-distantiation’ with their Age, society and social institutions (and critically many an intellectual failing is exactly because of this defect that actually subconsciously stifles the natural direction/conclusion of their work as in the case with Heidegger, and so understood rather than an after the fact <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ conceptualisation which itself fails the test of standing at a ‘distance as of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>’ with its own Age, society and social institutions to then be able to open the avenue for prospective human sublimation/emancipation as requisite to supersede/transcend its inherent preconverging–de-mentating/structuring/paradigming vices-and-impediments[106]/limitations). This disparity–of-momentousness/magnanimity/scale/magnitude underlies the notional~ratio-

contiguity/ratiocination de-mentative/structural/paradigmatic implications (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology) reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; as so-underlying 'the succession of human registry-worldviews/dimensions notional~ratio-contiguity/ratiocination ontological-performance[72]-<including-virtue-as-ontology>' as of [45]<~~amplituding/~~formative–epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-'trepidatious-consciousness' with recurrent-utter-uninstitutionalisation, [45]<~~amplituding/~~formative–epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-'warped-consciousness' with base-institutionalisation–ununiversalisation, [45]<~~amplituding/~~formative–epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-'preclusive-consciousness' with [104]universalisation–non-positivism/medieval, [45]<~~amplituding/~~formative–epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-'occlusive-consciousness' with positivism–procrypticism, and [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness' with deprocrypticism. Such a disparity–of-momentousness/magnanimity/scale/magnitude notional~ratio-contiguity/ratiocination conception speaks to the 'overall recurrent dynamics of human profound-supererogation[97] and shallow-supererogation[97] as to mere-formulaicity' reflected as to 'multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-

mentativity' and 'conceptualising scale of a human 60-100 years lifespan today as to living-development–as-to-personality-development '; with this disparity–of-momentousness/magnanimity/scale/magnitude manifested as of human mental-projection of 'Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]imaginary of individuation' and 'living-development–as-to-personality-development psyche of individuation'. 'Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]imaginary of individuation' is self-reflexively of most profound idealising with regards to human homeliness implications of the 'substantive existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance' underlying notional~philosophy while 'living-development–as-to-personality-development psyche of individuation' as to manifest in-effect absolution [80]presencing—absolutising-identitive-constitutedness[13] existential-extrication-as-of-existential-unthought predisposition is self-reflexively of shallower idealising with regards to human homeliness implications of the 'substantive existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance'; so-reflected as to underlying 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' with 'Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]imaginary of individuation' predisposition for prospective ontologisation/re-ontologisation in [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation and 'living-development–as-to-personality-development psyche of individuation' predisposition to prospective disontologising

[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation. ‘Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]imaginary of individuation’ as to notional~ratio-contiguity/ratiocination of human ontological-performance[72]-<including-virtue-as-ontology>/potentiation implications translates into ‘[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> deascriptivity interlay/organicalism/aestheticising-handle-<~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-‘aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)’—educed-sublimation>’ so-construed as angling-of-imaginary. Contrastively, ‘living-development–as-to-personality-development psyche of individuation’ as to notional~ratio-contiguity/ratiocination of human ontological-performance[72]-<including-virtue-as-ontology>/potentiation implications translates into ‘[80]presencing—absolutising-identitive-constitutedness[13] ascriptivity interlay/organicalism/aestheticising-handle-<~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-‘aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)’—educed-sublimation>’ so-construed as psychical-nascency. Critically as to the ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<~~supererogatory~~human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation’ before the incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100] as to existentialising–frame); human ‘self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-

preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' as to 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' undergirds both angling-of-imaginary as to 'human projection of nonextricatory-existential-preempting-of-existential-unthought predisposition manifested as to abstract-projection drivenness' and psychical-nascency as to 'human projection in existential-extrication-as-of-existential-unthought predisposition manifested as to mere outturn-projection drivenness'. Critically, the de-mentative/structural/paradigmatic possibility for dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (as so-required for prospective deprocrypticism imaginary) can only be elicited as from an angling-of-imaginary abstract-projection drivenness (as to the thoughtful sublimating coherence of the 'substantive existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance') over psychical-nascency outturn-projection drivenness (as to the existential-extrication-as-of-existential-unthought of the sublimating coherence of the 'substantive existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance'). This human individuation and social projection divergence between human psychical-nascency and human angling-of-imaginary (as to disparity–of-momentousness/magnanimity/scale/magnitude) is critically reflected dynamically in all human endeavours as of 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-

ontologising'; underlined with 'angling-of-imaginary [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of abstractive social contemplations beyond ordinary consideration-and-expectations/anticipations bearing registry-worldview/dimension opening-up consequences' and 'psychical-nascency punctual/[80]presencing—absolutising-identitive-constitutedness[13] epistemic-projection of social contemplations as to secondnatured human endeavours of ordinary consideration-and-expectations/anticipations'. The human psychical-nascency—ideal-type-or-individuation can be construed as a human individuation of in-effect absolution upholding of the 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' and so consciously or unconsciously whether effectively ontologising or disontologising as to the mere-formulaicity implications of its <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩. Psychical-nascency speaks to the foremost human conservative disposition undergirding human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality', inclined to the risk/prospect of prospective disontologising (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology); and so-critically underlying its de-mentative/structural/paradigmatic 'human psychology of passivity to the underlying

metaphoricity[57] of human limited-mentation-capacity-deepening[53] as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' but for when prospective effective sublimating–nascence manifests (as to 'a rootless sourcing/generating of social sublimating–nascence manifestations and their prospective sublimating possibilities') speaking to 'a relatively poor abstractive relation with the instigation/incipience of effective sublimating–nascence manifestations and their prospective protracted sublimating possibilities and thus a relatively poor abstractive relation with prospective instigation/incipience of social sublimating–nascence' as to [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 'prospectively unreflexive as un-originary encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> (in lack of limited-mentation-capacity-deepening[53])'. The ontological-veracity of this 'human psychical-nascency foremost human conservative disposition' can be garnered when it comes to the crossgenerational span it has taken the human species (as to its genealogical/archaeological growth/development) to go through the successive registry-worldviews/dimensions 'relative-ontological-completeness[88] apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity' before arriving at our present rational-empiricism/positivising 'relative-ontological-completeness[88] apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity', with the possibility of the successive human registry-worldviews/dimensions induced transcendence-and-sublimity/sublimation/~~supererogatory~~de-

mentativity from 'the scarce re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] of any given social-setup implied self-sufficiency as to its <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' insufficient for the possibility of such successive transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity; as most critically given the natural human individuative and social disposition to psychical-nascency only the veracity of a strong dynamics of human cultural-diffusion/intercultural-influence allowed for the critical threshold of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] enabling social-setups induced transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. The fundamental point here is to reflect upon human psychical-nascency inherent implications with regards to human subontologising passivity and the de-mentative/structural/paradigmatic dynamics and/or compensatory–dynamics for human critical threshold of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] as to the possibility for prospective ontologising/re-ontologising. In many ways and in the bigger picture of the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (implied [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ underlying human fundamental ontology-driven 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or

natural~psychological-dynamics'), the reality undergirding human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' fundamentally bonds together human nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> existentialising–decisionality with human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality; as to the fact a casual exercise contemplating why our modern profound-and-systematic scientific attitude which we take for granted was hardly pre-eminent with previous Ages, fundamentally reflects 'the overarching de-mentative/structural/paradigmatic implications of the social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to its imbued psychical-nascency' upon such a possibility of contemplation of 'nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> existentialising–decisionality' in positivising/rational-empiricism (to the point that even an archetypal budding-positivist ushering our present-day scientific worldview like Newton wasn't himself 'freed/liberated' from the 'medieval social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality' as to occultic/alchemic dispositions and further speaking to the fact that it is naïve for the modern-day scientist not to contemplate about how our present-day social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbued psychical-nascency' impacts on the possibility of prospective sublimating–nascence and so more obviously as to a reflex of desublimating science ideology). That said the reality as well points to the fact that the

more circumscribed/bounded nature of human nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> render them premonitory as to preceding and empowering the possibility for prospective social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality; as we can appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope demonstration is more naturally-and-potently unsettling/unarguable/disarming by its sublimating rational-empiricism/positivising implications than say an abstractly contemplated contention in that period on the basis that a 'rational-empiricism/positivising knowledge-reification[87] gesturing as to [84]reference-of-thought-[85] and [84]reference-of-thought-[85]devolving>' is the appropriate 'social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating~existentialising–decisionality'. Psychical-nascency thus speaks to the fact that 'human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality de-mentatively/structurally/paradigmatically have a potent prospective disontologising psychosomatic grip' (as of <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) upon human ontologising/re-ontologising capacity in re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[42]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] even at the exclusion of prospective ontologising implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]; as so-incipiently manifested and reflected notionally with the human psychical-nascency of individuative and social 'full incipient supererogating breadth of human intelligibility transmutation' (as '<~~supererogatory~~human-subpotency>–effecting imbued

epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' before the incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100] as to existentialising–frame). Contrastively, human angling-of-imaginary—ideal-type-or-individuation speaks to human <self-reflexive>-willed–thought appraising of the disontologising-threshold and projection of prospective ontologising/re-ontologising-threshold of human 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising'; as to undergirding human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality', so-underlied with human marginally subversive de-mentative/structural/paradigmatic possibilities for prospective [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation induced ontologising/re-ontologising (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology). Human angling-of-imaginary speaks to 'a relatively appreciative/contemplative abstractive relation with the instigation/incipience of effective sublimating–nascence manifestations and their prospective protracted sublimating possibilities and thus a relatively appreciative/contemplative abstractive relation with prospective instigation/incipience of social sublimating–nascence' as to [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing—conflatedness[12] 'in prospective reflexive as re-

originary encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>' inducing of prospective <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. The ontological-veracity of this 'human angling-of-imaginary marginally subversive de-mentative/structural/paradigmatic possibilities' (as to 'multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity') can be garnered with regards to the fact that all successive prior registry-worldviews/dimensions do not 'harbour/contemplate of the imaginary' of their successive prospective registry-worldviews/dimensions (as so-reflected as to the successive change of 'relative-ontological-completeness[88] knowledge-reification[87] gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity'); such that our very own positivism–procrypticism imbued disjointing doesn't/hardly effectively renege/revoke/rescind on the idea that its present 'occlusive as disjointing knowledge-reification[87] gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity' is prospectively bound to be superseded/transcended. Again, the fundamental point here is to reflect prospectively upon human angling-of-imaginary underlying the very [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of inherent existence requiring prospective human limited-mentation-capacity-deepening[53] (in inducing the de-

mentative/structural/paradigmatic dynamics and/or compensatory–dynamics for human critical threshold of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] as to the possibility for prospective ontologising/re-ontologising given the ontological-veracity of a human de-mentative/structural/paradigmatic 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' over which prospective human sublimation/emancipation arises as to prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence). In this regards, central to human angling-of-imaginary is the existentialising exercise of re-evaluating all supposedly precedingly decided human intelligibility (as to undergirding human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality') in a reflexive as re-originary encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> and in so-doing establish/re-establish momentous/sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>; and

so as the most profound of human knowledge-reification[87] exercise underlying the human institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ imbued successive registry-worldviews/dimensions 'relative-ontological-completeness[88] knowledge-reification[87] gesturing as of apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity' (as from recurrent-utter-ininstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism, base-institutionalisation–ununiversalisation 'rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism', [104]universalisation–non-positivism/medievalism '[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism', positivism–procrypticism 'positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' and prospective deprocrypticism preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' as underlied by the rational-realism of notional~deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing 'postconverging–de-mentating/structuring/paradigming as [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]'). Basically, angling-of-imaginary speaks to the fact that since prospective human limited-mentation-capacity-deepening[53] speaks to the most profound human contemplative insight then it is historially explicative of most profound human knowledge and science as to its [61]nonpresencing-

<perspective–ontological-normalcy/postconvergence> epistemic-projection and speaks to the ontological-veracity of 'history at the service of prospective knowledge implied as of sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' (as it can be appreciated in this regards that the relative unblurriness[7] as with the natural sciences shows that a relic/artifactual interpretation of any prospective knowledge is bound to effectively undermine the prospective aporeticism overcoming/unovercoming required for prospective knowledge-reification[87] in the sense that for instance in many ways budding-positivists and their medieval-scholastics counterparts dealt more or less with the same knowledge issues but with medieval-scholasticism 'beholdening as sovereignising–imbued-subontologisation/subpotentiation in totalisingly-disentailing—discretion/whim-of-thought' fundamentally stalled/hampered by their non-positivising and undermining the budding-positivism epistemic-projection perspective of 'positivising ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism overcoming/unovercoming' and along the same axiomatic-construct lines, though in contrast to the above positivism/rational-empiricism example of the [84]reference-of-thought as grandest-axiomatic-contruct, the convolutedness of say modern-day DNA genetics knowledge-reification[87] axiomatic-construct in existential-contextualising-contiguity cannot be construed as of mere conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> say in terms of Mendelian hereditary axiomatic-construct which will utterly undermine the modern-day 'DNA-driven hereditary ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation as to its postconverging–de-mentating/structuring/paradigming aporeticism

overcoming/unovercoming implications'). Whereas a psychical-nascency disposition of 'prospective knowledge supposedly at the service of history implied as of desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition' (wherein 'medieval-scholasticism's pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as to the prospective disontologising' of prior 'Socratic-philosophers [104]universalising-idealisation ontologising/re-ontologising' thus undermining prospective 'budding-positivism/rational-empiricism ontologising/re-ontologising' or our modern-day 'science-ideology pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation as to the prospective disontologising' of prior 'budding-positivism/rational-empiricism ontologising/re-ontologising' thus undermining 'prospective ontologising/re-ontologising of human critical thought as articulated by many a postmodern thinker'; and in both instances of disontologising, without/lacking the sense of human limited-mentation-capacity-deepening[53] undergirded by dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ actually behind the creation/formation of prior Socratic-philosophers '[104]universalising-idealisation ontologising/re-ontologising' and prior budding-positivists 'positivising/rational-empiricism ontologising/re-ontologising'). Insightfully this underlines 'angling-of-imaginary reflexive as re-originary encounter/confrontation (as of limited-mentation-capacity-deepening[53])' and 'psychical-nascency unreflexive as un-originary encounter/confrontation (in lack of limited-mentation-capacity-deepening[53])', with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>. Such a manifestation of 'psychical-nascency unreflexive as un-originary

encounter/confrontation with existence (in lack of limited-mentation-capacity-deepening[53])' manifestations of modern-day 'disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising' as to vague and naïve criticisms of many a postmodern thinker tend to be utterly oblivious to the central scientific notion of prospective aporeticism overcoming/unovercoming pursued by such postmodern thinkers (however contended/argued as successful or not) as what existentially enables prospective sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. A poor appreciation of the veracity of historical interpretation as more critically being about 'angling-of-imaginary reflexive as re-originary encounter/confrontation with existence (as of limited-mentation-capacity-deepening[53])' in so-providing the most profound insight about history (rather than just a naïve collating and artifactual/relic exercise 'devoid of the ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness that truly-and-profoundly arises from the existentialising exercise of aporeticism overcoming/unovercoming in re-originary encounter/confrontation with existence'), merely reflects a psychical-nascency <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ that hardly articulates existential prospective aporeticism overcoming/unovercoming but in many ways consciously or unconsciously manifesting prospectively 'cynical and strategic anti-intellectualism stances hanging upon mere institutional imprimaturing' and further underlying in many ways the crisis of the humanities (as to when the humanities are 'conceptualised as of desublimating beholdening to [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-

⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' rather than 'projecting/reprojecting of sublimating/emancipating [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> <postconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—framing/imprinting-⟨as-to-prospective–[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩').

The totalising-entailing epistemic and ontological implications of veridical the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] as so-underlied by angling-of-imaginary are rather altogether clear and straightforward as hereafter articulated. It is an existential impossibility as to ontological-inveracity/ontological-impertinence for intelligible discursivity between relative-ontological-incompleteness[89] and relative-ontological-completeness[88] knowledge-reification[87] gesturings as of differing apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity, with such an ontologically-flawed exercise inevitably inducing as to human psychical-nascency a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation disontologising desublimation relation to human 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' (as so manifested by Ancient-sophists 'non-universalising disontologising' in the face of the Socratic-philosophers '[104]universalising-idealisation ontologising/re-ontologising' or medieval-scholasticism 'non-positivising disontologising' in the face of budding-positivists 'positivism/rational-empiricism ontologising/re-ontologising' or as herein contended present-day 'disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising' in the face of postmodern thought 'nondisjointing totalising-entailing ontologising/re-ontologising as to [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-

the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]'), as underlying the sublimating ontological-good-faith/authenticity[69] or desublimating ontological-bad-faith/inauthenticity[64] existentialising–decisionality associated with apriorising/axiomatising/referencing (as to the fact that 'axiomatic-constructs including the [84]reference-of-thought as grandest-axiomatic-contruct are rather of teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility' preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation) and there can be 'no common logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> for intelligible discursivity between the relative-ontological-incompleteness[89] and relative-ontological-completeness[88] knowledge-reification[87] gesturings as of differing apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity' (explaining the manifest one-sidedness of the Socratic dialogues in his exercise of advancing the '[104]universalising-idealisation ontologising/re-ontologising' relative-ontological-completeness[88] knowledge-reification[87] gesturing apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity and in many ways the same could be said about budding-positivists postures as with the case of the trial of Galileo; so-underlying prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity psychologismic implications on human [84]reference-of-thought as grandest-axiomatic-contruct of [56]meaningfulness-and-teleology[100] existentialising–decisionality). This reality (of the existential impossibility of intelligible discursivity between relative-ontological-incompleteness[89] and relative-ontological-completeness[88] knowledge-reification[87] gesturings as of differing apriorising/axiomatising/referencing—relation-to-the-world conceptivity/epistemic-reflexivity) fundamentally speaks to the very incipient '<~~supererogatory~~human-subpotency>–effecting

imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' as of undergirding human 'self-reflexive~instigative-eventuating-⟨as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preceding-existence's-eventuating-sublimating-validation/desublimating-invalidation⟩ of human embodied-consciousness motif-and-apriorising/axiomatising/referencing—educing-incipience-of-existentialising–decisionality' with regards to 'reflexive as re-originary relative-ontological-completeness[88]' or 'unreflexive as un-originary relative-ontological-incompleteness[89]' encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>; that is prior to and undergirds the 'full incipient supererogating breadth of human intelligibility transmutation' (as '<~~supererogatory~~human-subpotency>–effecting imbued epistemic-totalising[32] preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation' before the incipience of metaphoricity[57] and then [56]meaningfulness-and-teleology[100] as to existentialising–frame). What so-entails here is that human intelligibility and intelligible-discursivity is most fundamentally beholdening onto existence: so-characterised epistemically as to 'constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] imbuing human ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality' and '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of–

social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩'; with the idea of mutual-intelligibility/dialogical-equivalence secondary-and-operating as to the 'attained institutionalisation' allowing for such institutionalised human 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' induced aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. Where the institutionalisation is prospectively put into question as to prospective uninstitutionalised-threshold[103] disontologising as of prospectively deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[2]–for–conceptualisation such mutual-intelligibility/dialogical-equivalence breaks down as it is undermined from prospective ontologising/re-ontologising in re-originary encounter/confrontation with existence (prospectively implied 'constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] imbuing human ontological-commitment[66] implied self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality' and '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ as available-to/elicitable-to the social-functioning-and-accordance—as-of–social-stake-contention-or-confliction conception of any given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩'). Along the same lines of angling-of-imaginary implied [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> is the veracity

that epistemicity is veridically as of ontological-normalcy/postconvergence as to human limited-mentation-capacity-deepening[53] postconverging–de-mentating/structuring/paradigming implications wherein prospective knowledge-reification[87] gesturing as of sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 'is actually possible and accompanied with a more profound but implicited notion of epistemicity' (as prospective sublimation actually invents prospective epistemicity). This insight contrasts with a naïve science ideology conception of epistemicity as to 'a lack of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> perspicacity in an in-effect absolution exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] as of a desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition' that fails to factor in prospective human limited-mentation-capacity-deepening[53] postconverging–de-mentating/structuring/paradigming implications (and go on to behold epistemicity as to a certain 'supposedly imagined moment of past science' rather than the fact that prospective scientific sublimations come-with/are-not-divorced-from prospective epistemicity insights hermeneutically/reprojectively/supererogatingly/zeroingly as so-rather driven by human ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness inducing sublimation-over-desublimation beyond 'mere-formulaicity of conception of epistemicity secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation'). Critically, in this respect there was no prior inherent mere-formulaicity basis for Einstein's Relativity theory but for his sublimating self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality as to his hermeneutic/reprojecting/supererogating/zeroing ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness underscored by the

possibility for prospective sublimation as to his reflexive as re-originary encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>. Hence the most coherent and unfailing epistemicity basis of science speaks to 'inherent sublimation-over-desublimation' as to [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> establishing/re-establishing of sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. Such a conception of epistemicity is rather all-englobing with regards to all human knowledge as to the reality of hermeneutic/reprojecting/supererogating/zeroing ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness for human [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing—conflatedness[12] (with regards to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology); with the extensive development of many a formalised and elaborate domains-of-study like natural sciences unique experiential inordinary existentialising–frames (inordinary because the human has to invest an unusual/inordinary amount of mental resource in an unusual/inordinary existentialising–frame of contemplation associated with their thought-experiments, material experiments, institutional frameworks of experimentation, etc. but so while utilising the very same overall human experiential tool/arrangement of ordinary/usual life though in a different capacity/potentialisation such that in reality scientific experiments/observations are just circumstantial/contextualised elaborateness of natural human

~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness as actually 'implicit-or-explicit–philosophically' driving/behind the insight for such scientific experiments/observations) and not overriding the very same human hermeneutic/reprojecting/supererogating/zeroing ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity (reflecting the fact that the notions of scientific experiments and observations are just extensions of a human hermeneutic/reprojecting/supererogating/zeroing ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness contemplation of ordinary existential experience and observations). Such a [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> conception of epistemicity it is herein contended is most profound social and overall knowledge aporeticism overcoming/unovercoming relevance. Human angling-of-imaginary (unlike the predisposition to mere-formulaicity of human psychical-nascency) construes of knowledge as of incipient social conception and instigation (beyond and unfazed by its supposed manifest institutional capture/catchmenting) as to its veridical existential veracity for prospective sublimating ontologising/re-ontologising relation to human 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising'. In this regards, desublimating attitudes of mere institutional imprimaturing do not necessarily constrain the possibility for divergent social interests for prospective existential ontologising/re-ontoligising conception for sublimating knowledge-reification[87] gesturing (and critically veridical intellectualism rather perceives institutional stature as the opportunity to further demonstrate and invest into demonstrating its effective intellectual relevance whereas an institutionalised pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation tend to construe of institutional stature as a defensive fall-back as to mere-formulaic institutional-imprimaturing and institutional-legalism poorly upholding/perpetuating the veridical

knowledge sublimating contemplation behind the institutional formation/creation in-the-very-first-place as so-inceptively instigated as of ‘prior originariness-parrhesia,–as–spontaneity-of-aestheticisation in want for prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation with human limited-mentation-capacity-deepening[53]’ and as so-failing to prospectively relay genuine-knowledge production as rather undergirded as of dimensionality-of-sublimating[24] -(<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)). Such an incipient social conception and instigation of prospective genuine-knowledge as to its veridical existential veracity underscored the Socratic-philosophers and their successors development of philosophical schools propounding [104]universalising-idealisation in sublimating self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality subverting the Ancient-sophists ‘non-universalising sophistry ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65]’, likewise budding-positivism movements with their correspondences and initiatives in sublimating self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality ultimately led to the subversion of medieval-scholasticism ‘non-positivising scholasticism ontological-bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65]’, and today in many ways the postmodern movement is more potent as to its social dynamics of ‘liberation and emancipation’ (however incipiently crude as to its sublimating self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality) in the face of surreptitious and spurious strategies of anti-intellectual misanalysis, misinformation and complotment as to our modern-day ‘pedantic totalisingly-disentailing—discretion/whim-of-thought ontological-bad-

faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65]'. Thus the more centrally defining element of human angling-of-imaginary speaks to human capacity for contemplation of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[64]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ epistemic-projection which is elusive to psychical-nascency disposition. But then this is no more different for the implicit projective-insights approach to think pervading the natural sciences; as to a fundamental aptitudinal capacity to think in terms of perspectives (implicitly speaking to such notions like projections and fields of conceptualisation that do not absolutise our present conceptualising framework and actually factor in the limited-mentation-capacity to then project of the implications of human limited-mentation-capacity-deepening[53]). In this regards, (and as priorly indicated herein just as conceptualising 'the actuality-<as-to-history> of physical manifestations of the cosmos as astronomy' with physics rather construed as the 'archaeological-conceptualisation-<as-to-its-ahistorical-emancipation> of such an actuality conception that is astronomy' such that the 'beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming' are conceptualised from the ahistorical-emancipation of physics as of an underlying physics archaeology-conceptualisation that allows for the momentous sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of astronomy to be construed and so unlike a naivist desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition approach that fails to factor in that the varied 'beholdening astronomical manifestations of planetary phenomena, planets, stars, galaxies, etc. as to a given shape of the universe and its becoming' are rather undergirded by an ahistorical-emancipation of conceptualisation of congruent physics principles as to their underlying ontological-contiguity[67]), in many ways the implicited notions of Foucauldian genealogy/archaeology and Derridean différence as well as explicited herein as of the

ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (implied [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ so-underlying human fundamental ontology-driven 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics') are tantamount to an ahistorical-emancipation projection and grasp of the fundamental human psyche and potential undergirding the actualities of societies and individuals as so-reflected in the 'substantive existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance' (as herein underscored by the ahistorical nature of human institutionalisation-threshold-and-uninstitutionalised-threshold[103], and as so-reflecting underlying human 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising') upon which such 'a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications' is so-bound to 'elicit the veridical manifestation of prior/present/prospective human sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of ontological-contiguity[67]' over 'naïve accidented' conceptualisation as to [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> bound to fall into 'beholdening [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition lacking in the capacity for [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity[67]'. Basically, given that such 'a projection of ahistorical-emancipation knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications' is even more unsettling (as to 'the psychologismic

implications on human [84]reference-of-thought as grandest-axiomatic-contruct of [56]meaningfulness-and-teleology[100] existentialising–decisionality' of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity), in many ways the 'communicable contemplative veracity of such transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity thought' can only be 'glimpsed of, countenance/appreciated in the margins and communicated rather as of prospective metaphoricity[57]' (just as it can fairly be argued that even budding-positivists never really grasped the full veracity of their prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity rational-empiricism thought associated 'psychologismic implications on human [84]reference-of-thought as grandest-axiomatic-contruct of [56]meaningfulness-and-teleology[100] existentialising–decisionality' and so let alone the anti-positivistic stances of their medieval-scholasticism distractors); and so speaking to the veracity/reality of the 'intellectual ineptness' of the 'self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> in prospective relative-ontological-incompleteness[89]' exposed to such contemplation as it highlights the given institutionalisation prospective uninstitutionalised-threshold[103] (inducing an intellectual paradox of disontologising wherein a state of relative-ontological-incompleteness[89] 'as to its flawed in-effect absolution' is supposedly supersedingly/arrogatingly analysing the veracity of prospective relative-ontological-completeness[88] projection as to the relative-ontological-incompleteness[89] flawed in-effect absolution appropriating/presumptive ontological-veracity). The critical point here is rather about enunciating that veridical [56]meaningfulness-and-teleology manifests in existential-contextualising-contiguity[39] induced 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' (and so more than just mere-formulaicity of of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that fails to account for the 'existential-contextualising-

contiguity[39] station of relative-ontological-incompleteness[89] as it affects contemplation' and hence falsely implies that there is 'a neutral state of in-effect absolution' from whence sound human contemplation projectively arises rather than the reality of existential-contextualising-contiguity[39] with human limited-mentation-capacity-deepening[53] as to 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩); and so speaking to the overall prolongation of contextualising/existentialising–attendant-ontological-contiguity[67] rather veridically elicited as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity[67]. Critically, we can grasp a glimpse of this fundamental psychologismic difficulty with such a question as what is the meaning (as of projected mere-formulaicity of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation) of the 'successive apriorising/axiomatising/referencing—relation-to-the-world knowledge conceptivity/epistemic-reflexivity institutionalisations' of base-institutionalisation, [104]universalisation, positivism/rational-empiricism and prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought respectively for the 'self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> in prospective relative-ontological-incompleteness[89]' state of recurrent-utter-uninstitutionalisation, recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought? Critically, as well the answer fundamentally call in question the self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> contemplative capacity as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-

positivism/medievalism and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought respectively in contemplating such prospective psychologismic implications; with the true reality of such a question and its discursivity rather translated as a notion of manifest existential-contextualising-contiguity[39] induced 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' respectively as towards base-institutionalisation, [104]universalisation, positivism/rational-empiricism and prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought (thus validating the contention that the 'communicable contemplative veracity of such transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity thought' can only be 'glimpsed of, countenance/appreciated in the margins and communicated rather as of prospective metaphoricity[57]' with pretenses of 'self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> in prospective relative-ontological-incompleteness[89]' in many ways just pompous ignorance at best and at worst deliberate pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation especially so-manifested in the wanton cultivation of mere-formulaic institutional-imprimaturing and institutional-legalism over genuine knowledge interest). The more fundamental point here is to reflect upon the fact and implications that beyond the accompanying 'distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation' in the human notional~philosophy existentialising–frame of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, the very possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as to angling-of-imaginary lies with the reality of human 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-

completeness[88]-by-reification[87]/contemplative-distension[26]' as from psychical-nascency; as so-conveyed from the implication of underlying human 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising' that ontologising is veridically about 'expansion of human ontologising possibilities so-construed as aporeticism overcoming/unovercoming'. This 'ahistorical-emancipation as to archaeological-conceptualisation of prior/present/prospective human ontologising insight as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity[67] conceptualisation as to prior/present/prospective epistemic-projection' contrasts with flawed 'theoretical conceptualisations of the social as to [80]presencing—absolutising-identitive-constitutedness[13] epistemic-projection devoid of ontological-contiguity[67] conceptualisation as to prior/present/prospective epistemic-projection' (as the latter puts into question the veracity of this very same notion of ontologising as in the natural sciences with regards to prospective aporeticism overcoming/unovercoming) and is herein construed as manifesting 'beholdening [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition lacking in the capacity for [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity[67]'. Critically, it can be appreciated that the fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (undergirding the 'psychologismic implications on human [84]reference-of-thought as grandest-axiomatic-contruct of [56]meaningfulness-and-teleology[100] existentialising–decisionality' of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity inducing the given registry-worldview/dimension contextualising/existentialising–attendant-ontological-contiguity[67] with regards to its living-development–as-to-personality-

development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology), is existentialisingly 'downgraded/demoted along beholdening–existentialising-echelons of human [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism>' (in 'in-effect absolution' adherence to the given registry-worldview/dimension knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications' as to psychical-nascency) which 'assume a beholdening self-purposefulness' that 'ultimately renders irrelevant/unquestioned the manifest instigation/incipience of prior undergirding dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to its translation for prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity[67]' (as beholdening self-purposefulness 'in-effect absolution' manifestation of 'prospective disontologising implied <~~amplituding/~~formative>disposedness-⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩ and <~~amplituding/~~formative>entailment-⟨as-to-totalising-contiguous/coherent–factuality-of-variability⟩' of the registry-worldview/dimension, and so as underscoring its given 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising'). The psychologismic implications here being that the successive registry-worldviews/dimensions as to the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] involve successively induced apriorising/axiomatising/referencing—re-originariness/re-origination of the fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-

mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩. This speaks to a relatively poor human capacity (as to psychical-nascency) to constructively integrate the 'psychologismic implications of the fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' in existential-contextualising-contiguity[39] induced 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' of the succession of registry-worldviews/dimensions (as to angling-of-imaginary). In this regards, the very central notion of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] as to postmodern [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] is so-fundamentally underlied by this dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (that effectively supersedes/attends-to underlying desublimating human existential-extrication-as-of-existential-unthought). It is effectively the lack of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (so-reflected in the psychologismic implications of 'existential-extrication-as-of-existential-unthought downgrading/demoting along beholdening–existentialising-echelons of human [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism>' in human distractive-

alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] as to manifest dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩), that underlies human desublimating 'beholdening as sovereignising–imbued-subontologisation/subpotentiation' over the sublimating–nascence of 'unbeholdening ontologising-depth as to backdrop-of-inherent-immanent-existence's–sublimation-structure-<of-'unsurrealistic-as-real'–ontological-normalcy/postconvergence>' in the confliction between human psychical-nascency shallow-supererogation[97] and angling-of-imaginary profound-supererogation[97] respectively. As to human conceptivity/epistemic-reflexivity-⟨[45]<~~amplituding/~~formative–epistemicity>totalising-<so-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'-as-from–'(~~supererogatory~~de-mentative–amplituding/mental-aestheticising-attuning)-interlay/organicalism/aestheticising-handle';-imbued-~~supererogatory~~projective-arbitrariness/waywardness-of~transversalisation/tandemisation/abstractive-conjugation/perspectivation/depthing—inducing-'aestheticising_re-margining/re-edging/re-acuity-(as-postconverging_circumscriptive/totalitative-restructuring)'—educed-sublimation>⟩ (driving [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ dynamics), the 'psychologismic implications of the fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' in existential-contextualising-contiguity[39] induced 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' rather speaks to the ontological-veracity of

[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation over than [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation; as to fact that 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality is effectively 'an already achieved potential as to the fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' beyond any 'mere-formulaicity of existentialising actualisation of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation'. Such that existentialising as to actualisation is rather effectively about 'de-mentating/structuring/paradigming to fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ potential' 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 'de-mentating/structuring/paradigming ontological-performance[72]-<including-virtue-as-ontology>' being of apriorising/axiomatising/referencing—conflatedness[12] implied [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation and not apriorising/axiomatising/referencing—constitutedness[13] implied [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation (with the latter inducing a flawed 'in-effect absolution intelligibility reflex' for aestheticisation–and–aestheticisation-towards-ontology since it fails to factor the epistemic-projection as to projective-insights that must necessarily arise given human limited-mentation-capacity before predicative-insights). Thus

human intelligibility ontological-performance[72]-<including-virtue-as-ontology> is ‘an exercise of epistemic projective-equalisation of human station of [80]presencing—absolutising-identitive-constitutedness[13] as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’ (so-construed as [45]<~~amplituding/~~formative–epistemicity>totalising~conflatedness[12] of [56]meaningfulness-and-teleology[100] involving ‘the epistemic-totalising[32]~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~conceptualisation⟩’; wherein ‘the epistemic-totalising[32]~resubjecting of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] in inducing aestheticisation-towards-ontology’ necessarily implies that intelligibility itself is seedingly/incipiently encumbered with ‘presublimating relic/artifactual–beholdening-constitutedness[13] [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ when it comes to eliciting ‘prospective/nascent sublimating ~~supererogatory~~unbeholdening-conflatedness[12] momentous [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’, and so all along from the very seeding/incipient aestheticisation–and–aestheticisation-towards-ontology and so-perpetuative as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology).

This epistemic projective-equalisation exercise (‘exercise of the epistemic projective-

equalisation of human station of [80]presencing—absolutising-identitive-constitutedness[13] as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation') underlying 'veridical ontological-performance[72]-<including-virtue-as-ontology> of human intelligibility' (as of apriorising/axiomatising/referencing—conflatedness[12] implied [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation ontological-veracity) is effectively undergirded by 'various notional~asceticism[4] implied-and-instigated dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' so-associated with 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting (expounded as 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting emphasising [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as rather about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence); and so as to the ('de-mentating/structuring/paradigming to fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ potential' for '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-parrhesiastically educed 'sublimating reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation methodologising/mutualising/organising/institutionalising (with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology)'. Critically 'the exercise of the epistemic projective-

equalisation of human station of [80]presencing—absolutising-identitive-constitutedness[13] as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation' allows no room for any human existential-extrication-as-of-existential-unthought supposed conception of knowledge (which necessarily points to deficient human ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. but for a naïve conceptualisation lacking in prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection); as so-naively and nombrilistically associated with our [80]presencing—absolutising-identitive-constitutedness[13] practices of ontologically-flawed 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' supposedly superseding the veracity of 'psychologismic implications of the fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' in existential-contextualising-contiguity[39] induced 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' (and so-construed from a prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection). The latter basically underlines 'the de-mentative/structural/paradigmatic nonextricatory-existential-preempting-of-existential-unthought historial knowledge-reification[87] gesturings that enabled the attainment of our present-level emancipation/sublimation (so-gleanable as to angling-of-imaginary implied 'multicenturies-long human crossgenerational Being-development/ontological-framework-

expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity')' whereas 'the former is rather our self-importance in-effect absolution disentailment ignoring of the de-mentative/structural/paradigmatic nonextricatory-existential-preempting-of-existential-unthought historial knowledge-reification[87] gesturings of human limited-mentation-capacity-deepening[53] (manifested as to our present 'disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising' [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of 'human lifespan extricatory punctuality/immediacy of depth-of-thought')'. This critical but counter-intuitive insight of such disentailing (as to ontologically-flawed 'normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-or-institutional-or-social sovereign's service lacking in the underlying conception of epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' as so-recurrent along the succession of registry-worldviews/dimensions) is that 'referencing any given registry-worldview/dimension in-effect absolution self-conception of ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. as to its apriorising/axiomatising/referencing—constitutedness[13] implied [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation' speaks of a de-mentative/structural/paradigmatic ontological-deficiency (that cannot account for the possibility of the succession of registry-worldviews/dimensions as to its projected self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> [80]presencing—absolutising-identitive-constitutedness[13]), with such a succession of registry-worldviews/dimensions arising only as of apriorising/axiomatising/referencing—conflatedness[12] implied [55]maximalising-recomposuring-for-relative-ontological-

completeness[88]—unenframed-conceptualisation ontological-veracity of nonextricatory-existential-preempting-of-existential-unthought of human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]. Hence given human limited-mentation-capacity (as to the reality of deficient human ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. 'in the exercise of the epistemic projective-equalisation of human station of [80]presencing—absolutising-identitive-constitutedness[13] as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation'), the possibility of human nonextricatory-existential-preempting-of-existential-unthought rather lies in 'human intemporal-individuations threading/relaying succession of sublimating gesturings' as of 'various notional~asceticism[4] implied-and-instigated dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' so-associated with 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting (expounded as 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting emphasising [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as rather about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence) and in so-parrhesiastically educing 'sublimating reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation methodologising/mutualising/organising/institutionalising (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology)'. It is critical to note here that such nonextricatory-existential-preempting-of-existential-unthought ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. ('in the exercise of

epistemic projective-equalisation of human station of [80]presencing—absolutising-identitive-constitutedness[13] as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation') rather lies with manifest 'psychologismic implications of the fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' in existential-contextualising-contiguity[39] induced 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' (so-critically eliciting/prompting/stimulating 'multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity'), and not the epochal in-effect absolution conception of 'human lifespan extricatory punctuality/immediacy of depth-of-thought' as practically reflected in the 'existentialising–frame of supposed friendship/family/social/professional values that-fail/if-failing the possibility for fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩'. Even as the human psychologismic implications as to 'human lifespan extricatory punctuality/immediacy of depth-of-thought' of the self-presence/self-constitutedness[13]-<in-perspective–epistemic-abnormalcy/preconvergence[30]> of [80]presencing—absolutising-identitive-constitutedness[13] is relatively unsophisticated/narrow-minded/parochial when it comes to projecting/countenancing (as to the ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. of 'lifespan existentialising veracity of conceptualisation') 'the

veridical psychologismic implications of nonextricatory-existential-preempting-of-existential-unthought ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] aetiologisation/ontological-escalation beyond lifespan mental-projection', (whereas with the very same gesturing but rather at the level of living-development–as-to-personality-development and institutional-development–as-to-social-function-development 'even as to lifespan existentialising veracity of conceptualisation' it can be appreciated/gleaned that our base limited-mentation-capacity effectively appreciates the adequacy of cultivation/learning/practice/investment over time in many a concern or domain-of-interest or subject-matter imbued technicity/profundity as to requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for appropriately sublimating ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc.). The bigger point here is that the notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> associated with all the successive registry-worldviews/dimensions prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] is particularly challenging to human limited-mentation-capacity psychologismic implications contemplation as to the fact that any given registry-worldview/dimension (as to human limited-mentation-capacity) has limit in its notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> reflected as its prospective uninstitutionalised-threshold[103] wherein in practical terms it manifests a disontologising desublimation relation to its human 'social-functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising'; and thus reflecting its human existential-

extrication-as-of-existential-unthought failing of nonextricatory-existential-preempting-of-existential-unthought ontological-performance[72]-<including-virtue-as-ontology>/morality/ethics/etc. ('in the exercise of epistemic projective-equalisation of human station of [80]presencing—absolutising-identitive-constitutedness[13] as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation'). The further implication here is that human aestheticisation–and–aestheticisation-towards-ontology (as to social-setups imbued 'supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] underlied by language, culture, social institutions, technical knowhow, etc., and so as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology '), fundamentally speaks to 'the exercise of epistemic projective-equalisation of human station of [80]presencing—absolutising-identitive-constitutedness[13] as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation' as to the attained/achieved underlying 'veridical ontological-performance[72]-<including-virtue-as-ontology> of human intelligibility' (as so-undergirding human institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩); and so reflecting the attained/achieved manifest 'psychologismic implications of the fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' in existential-contextualising-contiguity[39] induced 'epistemic-growth/disquiet/discomfort as to

construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' (as attained/achieved elicited/prompted/stimulated 'multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity'). But then the very dilemma here for the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as to angling-of-imaginary is that 'human lifespan extricatory punctuality/immediacy of depth-of-thought' has an all-englobing hold of <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ upon any given registry-worldview/dimension that is 'naturally de-mentated/structured/paradigmed not to reflect beyond its [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]' (notwithstanding existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>). While the human mind can chippingly/fragmentingly project of 'psychologismic apriorising/axiomatising/referencing—conflatedness[12]' (as to prospective deliverance/liberation/emancipation from 'human lifespan extricatory punctuality/immediacy of depth-of-thought' has an all-englobing hold of <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) when it comes to prospective nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>

(backed with effective constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]), it is of an altogether different scale project of 'prospective human [84]reference-of-thought conception as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]' (in response to the '<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>' of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>) explaining the higher emotional-involvement of such a more comprehensive [84]reference-of-thought projection of 'psychologismic apriorising/axiomatising/referencing—conflatedness[12]'. The difficulty of such a more comprehensive [84]reference-of-thought projection of 'psychologismic apriorising/axiomatising/referencing—conflatedness[12]' can be appreciated in the sense that in the bigger picture 'all the life and rational of life that is/exists' of the respective mental-states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought as of their respectively attained/achieved human aestheticisation–and–aestheticisation-towards-ontology (as to social-setups imbued 'supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] underlied by language, culture, social institutions, technical knowhow, etc., and so as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology '), can hardly fathom of the same (but rather as of superseding human limited-mentation-capacity-deepening[53] implications in the prospective 'exercise of epistemic projective-equalisation of human station of [80]presencing—absolutising-identitive-constitutedness[13] as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation')

respectively as of prospectively explicited base-institutionalisation, [104]universalisation, positivism/rational-empiricism and prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. This insight critically explains why we don't truly grasp the meaning and organic-knowledge of the Socrates, Platos, Galileos, Descartes, Newtons, Diderots, Nietzsches, etc. of the world as of projected mere-formulaicity of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather their true meaning and organic-knowledge as metaphoricity[57] are inscribed in their originariness-parrhesia,–as–spontaneity-of-aestheticisation projected prospective human 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90]aestheticisation–and–aestheticisation-towards-ontology (as to social-setups imbued 'supposed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of [56]meaningfulness-and-teleology[100] underlied by language, culture, social institutions, technical knowhow, etc., and so as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology '); and so with regards to the implied prospective 'psychologismic implications of the fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' in existential-contextualising-contiguity[39] induced 'epistemic-

growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'. That said, the reality as to human limited-mentation-capacity is that a registry-worldview/dimension conception of 'all the life and rational of life that is/exists' is ever always sub-par to the requisite human intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting potential for the prospective 'exercise of epistemic projective-equalisation of human station of [80]presencing—absolutising-identitive-constitutedness[13] as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation' (explaining why such a possibility can only arise as to intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting eliciting/prompting/stimulating 'multicenturies-long human crossgenerational Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' and not the epochal in-effect absolution conception of 'human lifespan extricatory punctuality/immediacy of depth-of-thought' as practically reflected in the 'existentialising–frame of supposed friendship/family/social/professional values that-fail/if-failing the possibility for fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩'); and as so-reflected with successive registry-worldview/dimension conception of 'all the life and rational of life that is/exists' as to their given [80]presencing—absolutising-identitive-constitutedness[13] 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⟩' of 'punctual

[45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] rather measuring-up success/accomplishment/aspiration in shallow-supererogation[97] of manifest in-effect absolution as to the given registry-worldview/dimension <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' (which is prospectively in relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality, and so as from blantant brutish conquest/subjugation conception associated with 'measuring-up success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation[97] of manifest in-effect absolution', dominion protection conception associated with 'measuring-up success/accomplishment/aspiration in its paramountcy shallow-supererogation[97] of manifest in-effect absolution', to the very natural-order-of-things conception associated with 'measuring-up success/accomplishment/aspiration in its patricianism/aristocratism shallow-supererogation[97] of manifest 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-supererogation[97] of manifest in-effect absolution'). What is of central pragmatic contemplative relevance here is that 'human aestheticisation–and–aestheticisation-towards-ontology is more readily skewed/facilitated with respect to punctual/immediate purposefulness underlying human living-development–as-to-personality-development and institutional-development–as-to-social-function-development' given human limited-mentation-capacity (as to the thresholding arising as of less challenging 'psychologismic implications of the fundamental dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation⟩' in existential-contextualising-contiguity[39] induced 'epistemic-growth/disquiet/discomfort as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]') but that such facileness of human aestheticisation–and–aestheticisation-towards-ontology (rather propped/supported by the priorly induced profound 'exercise of epistemic projective-equalisation of human station of [80]presencing—absolutising-identitive-constitutedness[13] as to prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation') doesn't dispense the human from prospectively contemplating about its more profound potential of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] anchoring (and particularly as the present-day 'living and institutional all-englobing sales/merchandising logic/rationale/mentality' threatens to invade/subvert all other human conception of value and worth especially as to the implications for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] however its requisite notional~asceticism[4] imbued difficulty/challenge). 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 [45]<~~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 [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism>' that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract notions as technocratic, capitalistic or communist which are rather 'catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction' (as can be more vividly be observed in moments of crisis when such 'underlying social dynamics of [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism>' manifest themselves as superseding any such abstract 'catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction' but also persistently across time in more subtle ways). Such 'catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction' are geared on collectively inducing defaulting 'beholdening as sovereignising–imbued-subontologisation/subpotentiation' existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] 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 [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as 'supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising–decisionality that do not know of human limited-mentation-capacity and thus the need for human limited-mentation-capacity-deepening[53]' 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-supererogation[97]>) is de-mentatively/structurally/paradigmatically closed-off, and there is 'supposedly no sublimating/emancipating existentialising–decisionality [56]meaningfulness-and-teleology[100]' that can arise outside the underpinning–suprasocial-construct <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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–[56]meaningfulness-and-teleology[100] 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 <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] rather of overt-and-covert taboo status

thus in many ways ripping away from the human the possibility to reproject originarily for ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In this respect, the possibility of critical pure-ontology is rather underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-performance[72]-<including-virtue-as-ontology>/potentiation optimisation/maximalisation rather arises from ‘[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]’ as to profound ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ and so over any desublimating <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of vague impression-driven/good-naturedness/wishfulness ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ of totalisingly-disentailing—discretion/whim-of-thought; and as so-underlied de-mentatively/structurally/paradigmatically by human-subpotency ‘fatedness-of-sublimation-over-desublimation to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’. In summary, ‘human existentialising–decisionality dual psychological-dispositions continuum-

gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation' underscores how human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality are prone to [80]presencing—absolutising-identitive-constitutedness[13] (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–[56]meaningfulness-and-teleology[100]), and reflects a de-mentative/structural/paradigmatic dualising of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> effectuation on human institutional ontological-performance[72]-<including-virtue-as-ontology> (as to existentially dual-language/split-mentality that on the one hand fails implied emancipation and on the other hand implies a strife for emancipation) due to the variance in institutional existentialising–frame as underlied with existentialising–decisionality of 'beholdening as sovereignising–imbued-subontologisation/subpotentiation' associated with social-and-institutional-frameworks-of—referencing/registering/decisioning as of 'blurriness[7] 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 '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ of sublimating–nascence' and as critically reflected with nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>. Thus critically social-and-institutional-frameworks-of—referencing/registering/decisioning as rather 'relatively predisposed to defaulting as of relative-

ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] desublimating~existentialising–decisionality' (in relation to induced nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving>) 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-completeness[88]–[84]reference-of-thought-[85]devolving>) to imply the need for their very own prospectively induced sublimation as to '[84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] comprehensiveness of prospective sublimating–nascence' (over relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100]). The emphasis here lies with the fact that while nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> (as to 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence' existentialising–decisionality) come with '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of sublimating–nascence' eliciting human positive-opportunism[76] integration secondnatured-institutionalisation, this '[104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of sublimating–nascence' eliciting human positive-opportunism[76] 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-completeness[88]–[84]reference-of-thought-[85]devolving>) as to inducing the [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–

epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence' thus in many ways eliciting [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> interpretations of nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness[88]–[84]reference-of-thought-[85]devolving> (so-associated with social and intellectual pedantic [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation of desublimating defaulting as of relative-ontological-incompleteness[89]–presublimation-construct–of–[56]meaningfulness-and-teleology[100] 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-supererogation[97] failing to reflect prospective sublimating–nascence as of prospective [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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-contiguity[67]—of-the-human-institutionalisation-process[68]. In many ways the 'catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction' of underpinning–suprasocial-construct as to 'human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing

desublimation or sublimation' is rather more revealing of the more ontologically profound '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity' underlying human possibility to reproject originarily for 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality as to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[22]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] as so-underlying human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming '; as to the fact that any such underpinning–suprasocial-construct 'beholdening as sovereignising–imbued-subontologisation/subpotentiation' existentialising–decisionality actually speak of a limitative-artifice-of-human-imaginary/metaphysical-conceptualisation beneath which in effect supererogatory–progressivity (however the 'shallow-supererogation[97] of supererogatory–progressivity') 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence' existentialising–decisionality is notionally operating but rather operating as to the enframing of that underpinning–suprasocial-construct 'beholdening as sovereignising–imbued-

subontologisation/subpotentiation' (as reflecting the reality of human 'shallow-supererogation[97] 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 '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity' (however the 'shallow-supererogation[97] 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 [80]presencing—absolutising-identitive-constitutedness[13] existentialising–entailing'; and so (especially potent when such '[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of supererogatory–progressivity' is manifested as of profound-supererogation[97] entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] as to dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ over 'shallow-supererogation[97] of supererogatory–progressivity'), as more critically superseding human delusions as to desublimating beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective 'bechancing-backdrop of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>' as to 'bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-

tracing~inhibited-mental-aestheticising', so-construed as 'reclamation/recovery of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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 [56]meaningfulness-and-teleology[100]' wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory–progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic 'catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction' rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic 'catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction' have always been critically involved with recouping and reallocating resouces and means for 'a poorly self-sustaining capitalistic model of social ascendency with respect to public externalities, taxation and public debt' as such a capitalistic model increasingly developed in later years into a de-mentative/structural/paradigmatic parasitising renting economic model associated with the explosion of financialisation especially as it substitutes/arrogates the social capacity to instigate formative supererogatory–progressivity initiatives (as it can now be appreciated that in many

ways much of the postwar economy arose as of strong public and local governance directed investment in public infrastructure, housing and property which supererogatory–progressivity in many ways is now capitalistically substituted/arrogated rather as of a short-term renting-model that thrives upon creating winners and losers as to asset inflation strategy for skewed value-extraction). In a critical respect all the creative social supererogatory–progressivity after the postwar years is now reduced in terms of public mitigation of the deleterious fallouts from the capitalistic model all other social supererogatory–progressivity possibilities are now effectively assumed to lie with propping up a poorly self-sustaining capitalistic model (with respect to public subventions, bailouts, taxbreaks) and so notwithstanding the massive financial gains and transfers to tax havens as to a global economy of contrasting rising wealth disparity with the supererogatory–progressivity for individual and social creative initiatives construed as lying in a labour subsistence surrendering to whatever modest possibilities such capitalistic model makes available as supposedly an absolutely determining construct of human supererogatory–progressivity possibilities (while overlooking the reality of its manifest renting parasitising of social value and value possibilities). This in effect speaks to 'a renting and skewed value-extraction capitalistic colonising of the social capacity for supererogatory–progressivity' as to imply that the social capacity for initiative can only be logged/cultured into the expropriating/estranging/constraining/limiting capitalistic model and so-reflected as of a globalised framework of totalising-entailing interlocking corporate interests and corporate welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory–progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-

mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory–progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory–progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of individual and social supererogatory–progressivity much of 'vocational rationale', 'vocational skills', 'vocational economic models' and 'vocational creativity' underlying the capitalistic model can perfectly thrive without capitalistic 'catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction'; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein 'the more doctrinaire skewed value-extraction and market distorting models' ride-the-wave of profound value creation activities (often of poorly compensated supererogatory–progressivity) and in many ways undermining the inclination for profound value creation as to the shortcut for short-term returns. This capitalistic model of skewed value-extraction undermines the possibility of overall human supererogatory–progressivity as to when in the contest between optimal-resource-allocation for value-creation as to the requisite creativity for individuals and social supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting the externalities investments in education and infrastructure of second and third world countries) but still posing the question as to how skewed value-extraction can de-mentatively/structurally/paradigmatically address in the long-run issues of requisite social and

public investment as a requisite for a theoretically self-sustaining economic model (not critically driven and supported by the supererogatory–progressivity prioritisation of local or foreign state) as 'arrogating public supererogatory–progressivity at the exclusion of overall social and resourcefulness/ingenious possibilities'. Interestingly, the more explicit manifestation of supererogatory–progressivity as underlying any given underpinning–suprasocial-construct is most obvious today with the Chinese economic revolution as to the creative impetus driving its overall socioeconomic transformation. Here again it is fair to say just like with the Japanese and South Korean economic revolutions (given their more uniform and deferential populations) there is a whole directedness here (beyond just a purist capitalism model especially of a renting and skewed value-extraction capitalistic model) and so as to 'country supererogatory–progressivity directed whole socioeconomic transformation project', and in many ways the capacity for the Chinese to now begin to invest abroad lies with this relatively healthy supererogatory–progressivity conception/model less betrothed to short-term skewed value-extraction poorly capable of fulfilling the necessary externalities investment to thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to make such markets stable and sustainable). But then in reality when push-came-to-shove the fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and

South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as 'abstractly and vaguely theorised' by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic 'shallow-supererogation[97] 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 recoursed essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed

countries exploit third world natural resources on unfair shallow-supererogation[97] economic terms) and as the short-termism of such a capitalistic model can hardly contribute to inducing the requisite political stability for sustained economic progress (with the capitalistic model as to its self-serving requirement rather warranting the requisite externalities possibilities for its thriving to be established beforehand). The more abstract rationale here (as to 'human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence's sublimation-structure'/omnipotentiality) is to reflect the reality today of underlying human supererogatory–progressivity as to the incipient reality that human family, communal, clanic and national communities cannot truly operate on the totalising-entailing basis of a purist capitalistic model of social organisation (as to the very risk of undermining social organisation as reflected in the relative prioritisation of national education and basic public facilities in the post-independence years in many Third world countries) with such a purist conception rather reflected as to capitalistic 'catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction' in a rather comprehensively developed framework/mechanism of value-allocation and value-extraction necessarily underlied notionally by a basic level of ~~supererogatory-~~progressivity allow for the 'delusion/sleight projected about a purist conception of capitalism' (serving rather the more veridical and underlying self-serving 'dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism>'). Further the capitalistic model as to its fabrication of winners and losers given its 'all englobing critical delimiting/catchmenting of human supererogatory–progressivity possibilities' increasingly brings peoples at loggerheads across races, classes, regions and

nations with the implication that since it is centrally/critically defining as to the modern-day statal conception of social supererogatory–progressivity possibilities, there must necessarily be losers and winners with no creative supererogatory–progressivity beyond this dilemma; thus as to the fact that there can't be a profound humanity-level creative supererogatory–progressivity as well as decolonised–capitalistic-by-statal supererogatory–progressivity so-construed as 'anarchical individual and social supererogatory–progressivity'. Such a representation as herein articulated of the truer supererogatory–progressivity (however the 'shallow-supererogation[97] 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 [80]presencing—absolutising-identitive-constitutedness[13] 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 preconvergingly–de-mentated/structured/paradigmed to induce skewed 'shallow-supererogation[97] 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 optimalising potential of human supererogatory–progressivity beyond any such capitalistic limitative-artifice-of-human-imaginary/metaphysical-conceptualisation as to 'unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence' existentialising–decisionality). The so-construed notional~deprocrypticism epistemicity conception of predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ as to the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] provides the requisite basis for prospective human ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating given

institutionalisation-threshold-and-uninstitutionalised-threshold[103] imbued secondnaturing') technically equates to 'supposed human-subpotency abstract self-determinative ontological-performance[72]-<including-virtue-as-ontology> capacity as to the full-potency of existence' so-implied with the protensive-consciousness 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness[12] of notional~deprocrypticism deneuterising[16]—referentialism'; and so as to the effective construal of the possibilities of human [56]meaningfulness-and-teleology[100] beyond 'mere-formulaic 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 [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]'. 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 [80]presencing—absolutising-identitive-constitutedness[13] paradoxically projects a notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> wrongly implying it is actually as of 'scalarity/immanency of existence's ontological-normalcy/postconvergence', as to its ontological-performance[72]-<including-virtue-as-ontology>; and so as the very manifest condition of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-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 [56]meaningfulness-and-teleology[100] however the more-and-more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology with 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] as to prospective induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) as conflating towards the possibility of 'scalarity/immanency of existence's ontological-normalcy/postconvergence'; so-implied as of notional~deprocrypticism deneuterising[16] 'exteriorisation attitude/mental-disposition/care–and–episteme[5]' of [56]meaningfulness-and-teleology[100]–as-metaphoricity[57] superseding/overriding prior [84]reference-of-thought temporally [58]neuterising 'interiorisation attitude/mental-disposition/care–and–episteme[5]' of [56]meaningfulness-and-teleology[100]. 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> [80]presencing—absolutising-identitive-constitutedness[13]'. Given the [45]~~<amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating nature of human [56]meaningfulness-and-teleology[100], the sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating–nascence> 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' in effect reflexively assumes its ontological-performance[72]-<including-virtue-as-ontology> is as of 'scalarity/immanency of existence's ontological-normalcy/postconvergence'; with the consequence that the human [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating conception of [56]meaningfulness-and-teleology[100] develops an 'aestheticisation of <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' that 'unconsciously/surreptitiously projectively overrides/blinds-out any abstract contemplation of purist ontologisation/ontological-veracity/aestheticisation-towards-ontology' as to its [51]incrementalism-in-relative-ontological-incompleteness[89]—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 [80]presencing—absolutising-identitive-constitutedness[13] is, more-or-less as of its relative-ontological-incompleteness[89], 'a usurpation of abstract purist ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of notional~deprocrypticism/<~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought'; so-reflected by all registry-worldviews/dimensions 'self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking[20]–apriorising-psychologism epistemic-projection of mere-formulaicity' as to social-stake-contention-or-confliction. The de-mentative/structural/paradigmatic nature of any [80]presencing—absolutising-identitive-

constitutedness[13] given 'aestheticisation of <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 [61]nonpresencing–or–withdrawal–or–metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩–or–transcendental-reasoning-of-event[37]-as-prospective-ontology-origination, is existentially so-reflected as to 'dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of [80]presencing—absolutising-identitive-constitutedness[13] 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–[56]meaningfulness-and-teleology[100] re-engaging with ontological-veracity as to human limited-mentation-capacity-deepening[53] for prospective sublimation of human [56]meaningfulness-and-teleology[100]'. The implication here is one of a 'double-faceted recurrence preconverging–de-mentating/structuring/paradigming of overlapping human sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating–nascence> subversion/undermining (so-construed as enframed-conceptualisation) of the possibility of prospective purist human ontologisation/ontological-veracity/aestheticisation-towards-ontology implications' (as to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-

framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology); so-reflected in the sublimating possibility for prospective 'bechancing-backdrop of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>' as to 'bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising sublimation reclamation/recovery from beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising' (so-construed as 'reclamation/recovery of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation). Critically, [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-performance[72]-<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-reification[87] constructive conception' for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology (so-construed as disquisitive 'scalarising of human [56]meaningfulness-and-teleology[100]' 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–[56]meaningfulness-and-teleology[100]') 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-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> of [80]presencing—absolutising-identitive-constitutedness[13]') involves [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ manifestations as to: - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation> (with the latter rather epistemically analysed as from the originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ 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-supererogation[97]> as reflecting the [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation necessary for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of–[56]meaningfulness-and-teleology[100] 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 '[80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>' implied as of 'human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>' will wrongly project the accomplishment of prospective ontologisation and value-construction as from [80]presencing—absolutising-identitive-constitutedness[13] as to its prior Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] [51]incrementalism-in-relative-ontological-incompleteness[89]—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-thinking[20]-'projective-insights'/'epistemic-projection-in-

conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) inducing prospective sublimation-over-desublimation [56]meaningfulness-and-teleology[100] infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning–suprasocial-construct prior conception of ontologisation and value-construction', and so as to the underlying 'tight-and-entwined connection between the overall human ontological-commitment[66] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ inherent in the 'scalarity/immanency of existence's ontological-normalcy/postconvergence' perspective that such 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition' can induce, and with such 're-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) inducing

prospective sublimation-over-desublimation [56]meaningfulness-and-teleology[100] 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), - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ (beyond 'subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>'), de-mentatively/structurally/paradigmatically speaks to underpinning–suprasocial-construct inherent susceptibility to subontologisation/subpotentiation associated with the descalarisation of [56]meaningfulness-and-teleology[100] as reflected with <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩, and thus 'prospective [84]reference-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-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] 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–[56]meaningfulness-and-teleology[100] with the reality of all such induced re-ontologisation whether with say the Socratic-philosophers and budding-positivists rescalarisation of [56]meaningfulness-and-teleology[100] effectively implying a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] with the prior registry-worldview/dimension in relative-ontological-incompleteness[89] descalarisation in inducing the requisite positive-opportunism[76] 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–[56]meaningfulness-and-teleology[100] 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 [104]universalising-idealisation and positivism/rational-empiricism respectively (explaining their persecution at that instigative stage) but only took hold respectively as to the positive-opportunism[76] respectively of a [104]universalising-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 [56]meaningfulness-and-teleology[100] 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, [104]universalisation, positivism/rational-empiricism and prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought over the respective subontologisation/subpotentiation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought construed as descalarising, rather speak of a 'messianic-structure of intemporality[52]' 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-'motif-and-apriorising/axiomatising/referencing'[102]> of any of the transcended registry-worldview/dimension caught up in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩. The further implication is that such 'a merely manifest positive-opportunism[76] underpinning–suprasocial-construct conception of the instigative dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] rather as to the positive-opportunism[76] 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 notional~originariness-parrhesia,–as–spontaneity-of-aestheticisation implies an aloofness to the 'messianic-structure of intemporality[52]' as of the overall existential dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-

conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as the inherent ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] effectively reflected as of notional~deprocrypticism such that such an underpinning–suprasocial-construct conception as of positive-opportunism[76] will rather be in a complexification of positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought that can't truly contemplate of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought which is a notion beyond just the possibility for secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as so-reflected by the requisite inducing of the capacity for originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall existential dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as the inherent ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] to truly contemplate of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as of rescalarition possibilities for re-ontologisation. In this regards with respect to [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ conception of social-stake-contention-or-confliction in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], in many ways the core incipient/nascent/instigative genuine social intellectual–function/posture as keeping opened/alive the 'scalarity/immanency of existence's ontological-normalcy/postconvergence' is

about an intemporal-disposition that is consummated as to its unenframed-conceptualisation and so in ‘articulating the [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ of the dead-end as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] of the [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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/authenticity[69] within-and-without such [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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–[56]meaningfulness-and-teleology[100] 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 [104]universalising-idealisation ontological-good-faith/authenticity[69] over non-universalising sophistry ontological-bad-faith/inauthenticity[64] as to human limited-mentation-capacity-deepening[53] 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of philosophy implied [104]universalising-idealisation as ontological-good-faith/authenticity[69] over non-universalising sophistry as ontological-bad-faith/inauthenticity[64] and likewise in many ways budding-positivists were rather critically/precisely involved in the eliciting of the [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of positivism/rational-empiricism as ontological-good-faith/authenticity[69] over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity[64], and in both cases respectively projected the [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ that prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] resided respectively with [104]universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity[69] inclination notwithstanding any prior influences it had, and effectively the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] speaks to the fact that (as to their mere-formulaic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] that fail prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–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–[56]meaningfulness-and-teleology[100] 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 [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as to the priority of [56]meaningfulness-and-teleology[100] 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-incompleteness[89] Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] with a poorer capacity for the dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for the more profound implications of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as to 'scalarity/immanency of existence's ontological-normalcy/postconvergence' projected [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (given that originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ as to human limited-mentation-capacity-deepening[53] implications is as of the apriorising/axiomatising/referencing—conflatedness[12] of ontological-normalcy/postconvergence implied [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation and not apriorising/axiomatising/referencing—constitutedness[13] implied [51]incrementalism-in-relative-

ontological-incompleteness[89]—enframed-conceptualisation) and in many ways de-mentatively/structurally/paradigmatically explains the engrained manifestation for the successive registry-worldviews/dimensions elapsing into '[80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>', - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ skewed [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating conception of value-construction as to social-vestedness/normativity-<discretely-implied-functionalism>, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ construed as the imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable framework with regards to social-stake-contention-or-confliction, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag[33] closed framework of sanctified probity and probationary exercise, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-[104]universal-possibilities-and-opportunities> falsely construed as prospectively sublimating, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ flawed exemplifying/epitomising/palliation as supposedly sublimation in substitution of relevant ontological optimisation exercise for prospective sublimation, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ institutional and social dysfunctional stultifying/hampering as to constricted enframed outlets of sublimation and defensive institutional threatening of chaos with regards to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] prospective sublimation possibilities it construes as valuelessness, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91] prospective sublimation possibilities, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ desublimation as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation of priorly induced sublimation, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ catchmenting of budding sublimating ontologisation and value-construction into its constricted desublimating <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of institutionalised social-vestedness/normativity-<discretely-implied-functionalism> undermining the full potential for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology and value-construction, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ de-mentative/structural/paradigmatic demobilisation of human sovereign and full prospective sublimation capacity, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ sophistic/pedantic [51]incrementalism-in-relative-

ontological-incompleteness[89]—enframed-conceptualisation and <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩ eliciting of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as to preempting prospectively subverting sublimation, - [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ de-mentatively/structurally/paradigmatically construing as calamitous the possibility for prospective re-ontologisation from its subontologisation; with 'human superseding of so-articulated [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' keeping opened/alive the 'scalarity/immanency of existence's ontological-normalcy/postconvergence'. Critically, scalarisation analysis operantly implies projecting the implied 'scaling/scalar of reference' as from ontological-normalcy/postconvergence epistemic-projection perspective implications of analysis as to the prospective possibilities for 'human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]'. In this regards, it can very much be appreciated that human scalarisation potential (existentially manifestable as of successive rescalarisation as re-ontologisation as to human limited-mentation-capacity-deepening[53]

implications) reflects all the sublimation-over-desublimation possibility for the full possibility of human ontological-performance[72]-<including-virtue-as-ontology> as can be so-construed as from notional~deprocrypticism prospectively implied originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩.

But then inevitably human limited-mentation-capacity-deepening[53] implications speaks to conceptivity/epistemic-reflexivity in the sense that (beyond naïve [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[42] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩) as from [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective, 'human descalarisation is already caught up in the human aspiration for scalarisation re-originariness/re-origination' as to the underlying sublimating-by-desublimating [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating manifestation of aestheticisation–and–aestheticisation-towards-ontology as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] just as for instance the notion of length is already caught up in the notion of width in the 'sublimating [45]<~~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 [56]meaningfulness-and-teleology[100] is ever always about 'idealised-typification in epistemic-conflatedness[12] sublimation or epistemic apriorising/axiomatising/referencing—constitutedness[13]/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-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (as so-attendant of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] as so-defining the-social or human-social-potency' (so-reflecting perpetually/continually human bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-

aestheticising scalarisation potential) as preveniently/priorly preceding any concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100]’, and so as taxingness-of-originariness induces beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising descalarisation reflex). Thus the very notion of ‘human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] in relation to ontological-performance[72]-<including-virtue-as-ontology>’ is very much incipient/inchoate/preceding with respect to concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<including-virtue-as-ontology>, such that the issue of human ontological-performance[72]-<including-virtue-as-ontology> is more rightly and veridically ontologically construable in terms of these two aspects of formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] (as to bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>~disinhibited-mental-aestheticising scalarisation potential) and concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’–

imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<including-virtue-as-ontology> (as to beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47] historicity-tracing~inhibited-mental-aestheticising descalarisation reflex) by its inducing of [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-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-supererogation[97]> of human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] for superseding/overcoming 'concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<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-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] construed scalarisation-as-to-rescalarisation-as–re-ontologisation/~~supererogatory~~involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> with respect to human limited-mentation-capacity-deepening[53]', and so preveniently/priorly to phenomenal/manifest concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'–

imbuing>-existentialising—enframing/imprintedness-⟨as-to-[41] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<including-virtue-as-ontology> descalarisation reflex). This inherent 'human limited-mentation-capacity implied phenomenal/manifest concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[41] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<including-virtue-as-ontology> descalarisation reflex' is however concomitant with the corresponding potential capacity for rescalarisation as to human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] as to human gesturing of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-supererogation[97]> construal of human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] (so-implied as of originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation) underlies the very possibility for human limited-mentation-capacity-deepening[53] reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. The overall point here is that the human as ever always caught up in 'human limited-mentation-capacity implied

phenomenal/manifest concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<including-virtue-as-ontology> descalarisation reflex', the human capacity for scalarisation lies in a 'distending/dragged-out scalarisation relationship' with this 'phenomenal/manifest concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<including-virtue-as-ontology> descalarisation reflex' as to the fact that human absolute scalarisation cannot be achieved as to any resultant reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<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-completeness[88]-by-reification[87]/contemplative-distension[26] for [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation' (as can be so-appreciated with the notional~deprocrypticism or <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought underlying the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]); such that ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–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 [56]meaningfulness-and-teleology[100] as to pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation and/or sophistry by mere-formulaic–methodologising/mutualising/organising/institutionalising human-subpotency <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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/reprojecting/supererogating/zeroing [45]~~<amplituding/~~formative–epistemicity>totalising/circumscribing/delineating understanding associated with human ontological-performance[72]-<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 [80]presencing—absolutising-identitive-constitutedness[13]; and originariness-parrhesia,–as–spontaneity-of-aestheticisation imbued scalarisation effectively speaks of the ontological-veracity of the requisite difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] for the appropriately optimisable ontological-performance[72]-<including-virtue-as-ontology> of human conceptual and operant [56]meaningfulness-and-teleology[100]. 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-supererogation[97]> 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–[56]meaningfulness-and-teleology[100]. The more critically conceptual and operant issue lies with how priorly induced ‘human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> possibilities’ as to [80]presencing—absolutising-identitive-constitutedness[13] shapes any such ontologically-flawed presence human psychology as to its given ‘aestheticisation of <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ with regards to prospectively addressing such ‘phenomenal/manifest concreteness/concretism/<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<including-virtue-as-ontology> descalarisation reflex’ concerns identified above (as to ‘[80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-

descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>'); and so with regards to overall underlying human 'social and institutional crises/suboptimisation as to subontologisation' prospective need for re-ontologisation. This overall construal of the determinative structure of human ontological-performance[72]-<including-virtue-as-ontology> (as it reflects the ontological-veracity of human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] over any given conception of human of intersubjectivity–of–[56]meaningfulness-and-teleology[100]') rather undermines the ontological-pertinence as to the ontological-performance[72]-<including-virtue-as-ontology> of the notion of human intersubjectivity–of–[56]meaningfulness-and-teleology[100] and so very much along the same lines of the Derridean criticism of intersubjectivity–of–[56]meaningfulness-and-teleology[100] going by his 'heterogeneous genesis' epistemic conception (even as the latter is more-or-less caught up in metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ epistemic apriorising/axiomatising/referencing—constitutedness[13] as to its quasi-transcendental implications since genesis is rather truly as of the 'full-conflatedness[12] in the apriorising/referencing/axiomatising of [56]meaningfulness-and-teleology[100]' involved with human limited-mentation-capacity-deepening[53] and so-reflected rather as from 'originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩ implied scalarisation-as-to-rescalarisation-as–re-ontologisation/~~supererogatory~~involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>' inducing transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity), such that intersubjectivity–of–[56]meaningfulness-and-teleology[100] is rather an ontologically-flawed conceptualisation 'poorly

reflecting the ontological-veracity of the-social/human-social-potency as to the full potential for human ontological-performance[72]-<including-virtue-as-ontology>' and so since intersubjectivity–of–[56]meaningfulness-and-teleology[100] is rather beholdening to [80]presencing—absolutising-identitive-constitutedness[13] (as of '[80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ with the subontologisation/subpotentiation of ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-inducing-prospective-threshold-of-institutional-and-social-desublimation>') unlike is the case with human 'formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] construed scalarisation-as-to-rescalarisation-as–re-ontologisation/~~supererogatory~~involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]> with respect to human limited-mentation-capacity-deepening[53]' which perspective of ontological conceptualisation is not beholdening to any [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ but is rather reflective of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection'. That is, the reality of the full potential for human-subpotency ontological-performance[72]-<including-virtue-as-ontology> (as enabling the superseding of any [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition⟩) rather lies with human underlying supposedly coherent ontological-commitment[66] (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-supererogation[97]>' as reflecting human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] full potential for human-subpotency ontological-performance[72]-<including-virtue-as-ontology> so-underscored as of originariness-parrhesia,–as–spontaneity-of-aestheticisation—~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness) and so, as to: human-subpotency 'fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process), as from human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ,–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming ', as the driver of the human-subpotency potentiating existential becoming manifestation of sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; 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–[56]meaningfulness-and-teleology[100] of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor') successive prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as the secondnatured-institutionalisation of successive registry-worldviews/dimensions [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] so-construed as 'generating varying human sublimating-over-desublimating social-and-institutional-constructs–of–[56]meaningfulness-and-teleology[100]—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as to their pre-eminence as of their 'prospectively projected relative-ontological-completeness[88] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩'. It is the profound ontological-veracity of such implied human intersolipsism of [56]meaningfulness-and-teleology[100] (as of formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] full potential for human-subpotency ontological-performance[72]-<including-virtue-as-ontology>) and so over intersubjectivity–of–[56]meaningfulness-and-teleology[100] as to [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-supererogation[97] beyond and superseding human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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–[56]meaningfulness-and-teleology[100] as so-defining the-social or human-social-potency. This fundamental undermining of intersubjectivity–of–[56]meaningfulness-and-teleology[100] as to its ontological-performance[72]-<including-virtue-as-ontology> conception lies in the fact that as of its implied [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩, it goes on to induce human-subpotency beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising and so undermining the bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising as to the scalarity/immanency of existence's ontological-normalcy/postconvergence as 'bechancing-backdrop of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>'; wherein the prospectively requisite rescalarisation as to human formativeness-<as-to-intersolipsism-of-

preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] is obfuscated on the basis of such ontologically-flawed implied intersubjectivity–of–[56]meaningfulness-and-teleology[100] [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ associated with such ontologically vague notions like 'institutionalised facts' as of 'mere-formulaic–methodologising/mutualising/organising/institutionalising human <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩' that supposedly and wrongly supersede 'genuine knowledge-reification[87] framework involving a detour to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over-desublimation'. The supposed consequence of such ontologically-flawed analysis as to intersubjectivity–of–[56]meaningfulness-and-teleology[100] [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ that fails to grasp 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] is that the

‘institutionalised facts’ of the successive registry-worldviews/dimensions are then construed wrongly as ‘beyond ontological analysis’ such that the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-performance[72]-<including-virtue-as-ontology> rather lies with grasping: human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] (so-construed as human [45]<~~amplituding/~~formative–epistemicity>causality potentiality of ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100] as so-defining the-social or human-social-potency’. Human ‘formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] construed scalarisation-as-to-rescalarisation-as–re-ontologisation/~~supererogatory~~-involuting-or-guilding-or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]>’ (as to prospective human ontological-performance[72]-<including-virtue-as-ontology> potential for [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> over [47]historicity-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~conflatedness[12] of motif-and-apriorising/axiomatising/referencing–psychologism) as generative-and-regenerative of [56]meaningfulness-and-teleology[100]/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–[56]meaningfulness-and-teleology[100] reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) as scalarisingly rede-mentating/restructuring/reparadigming descalarised concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[42] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] 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-threshold[103] of ontological-performance[72]-<including-virtue-as-ontology>, - human formative convoluted developmental echeloning in any registry-worldview/dimension as of socially translative ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] and ontological-

bad-faith/inauthenticity[64]~preconverging–de-mentating/structuring/paradigming[65] reflecting respectively the structure of human intemporal and temporal ontological-performance[72]-<including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold[103] 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-[47]historicity-tracing~inhibited-mental-aestheticising [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> (as to living-development–as-to-personality-development, institutional-development–as-to-social-function-development and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology)' so-underlined by the 'descalarising totalisingly-disentailing—discretion/whim-of-thought of individuals-suboptimal instigative potency as of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩' (and so as poorly-amenable-to and forestalling prospective bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising as sublimating bechancing-backdrop of ontological-normalcy/postconvergence so-underlined by the 'scalarising as of human supererogatory/messianic intemporal and secondnatured socially-optimal instigative potency'), - human social-formativeness defined as to the given registry-worldview/dimension surreptitious flipping-around/flipping-about of social-stake-and-contention framing as to

‘ontological-good-faith/authenticity[69]-and-equanimity of social/institutional process towards credible social/institutional outcome as reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]’ and ‘ontological-bad-faith/inauthenticity[64]–and–lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]’, 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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to its profound dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]’ and ‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation mere-formulaic–methodologising/mutualising/organising/institutionalising underlying dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]’ (with the latter associated with <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩). This overall elucidation points to ‘human ontological-performance[72]-<including-virtue-as-ontology> as more rightly and veridically ontologically construable in terms of the

two aspects of formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] (as to bechancing-becoming—originariness/origination–as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>~disinhibited-mental-aestheticising scalarisation potential) and concreteness/concretism/<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩—of-human-ontological-performance[72]-<including-virtue-as-ontology> (as to beholdening-becoming—distortive-originariness/distortive-origination–as-to-[47]historicity-tracing~inhibited-mental-aestheticising descalarisation reflex) by its inducing of [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩'. Insightfully, a most fundamental ontology/science as aspired herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] rather points to human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100] as to recurrently self-surpassing [56]meaningfulness-and-teleology[100] and the resultant consecutive consequent [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ reflecting the successive registry-worldviews/dimensions imbued [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving–[56]meaningfulness-and-teleology[100] respective less-and-less relative-

ontological-incompleteness[89] of ontological-performance[72]-<including-virtue-as-ontology>; such that inherently the construal of their social-stake-contention-or-confliction are ever always construed in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as to any such given registry-worldview's/dimension's [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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– meaningfulness-and-teleology), whereas an ontologically more profound construal as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] (reflecting originariness/origination-⟨so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence⟩) rather highlights 'an utterly superseding construal of ontological-performance[72]-<including-virtue-as-ontology>' of any such registry-worldview/dimension [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ construal of social-stake-contention-or-confliction wherein base-institutionalisation, [104]universalisation, positivism/rational-empiricism and notional~deprocrypticism respectively are rather of unenframed/unbeholdening/bechancing–supererogation[97] with regards to the social-stake-contention-or-confliction of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought as to the prospective emancipatory/sublimating

possibilities of human limited-mentation-capacity-deepening[53] ‘in the face of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] enabling of human ontological realisation as of human formativeness-<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of–[56]meaningfulness-and-teleology[100]’ and so rather than any [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ construal inevitably caught up in human-subpotency subontologisation/ideology-over-ontology. Incipiently, an ontology that professes to be of the most profound science as fundamental ontology should be able to see-through/unblur the superficiality of human-subpotency [80]presencing—absolutising-identitive-constitutedness[13] <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ imbued social-stake-contention-or-confliction projections (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) of any given registry-worldview/dimension, and articulate prospective aestheticisation–and–aestheticisation-towards-ontology/[56]meaningfulness-and-teleology[100] that is of unenframed/unbeholdening/bechancing–supererogation[97] 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–[56]meaningfulness-and-teleology[100] 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-contiguity[67]—of-

the-human-institutionalisation-process[68] (at the crossroads of prior [56]meaningfulness-and-teleology[100] and prospective metaphoricity[57]) over approaches of relative gimmickiness-of-thought as to our positivism/rational-empiricism [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] that poorly address human egotistic/self-referential complex in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and with the corresponding possibility for sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-stake-contention-or-confliction 'knowledge-reification[87] tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging–de-mentating/structuring/paradigming' as reflected in the social reality of 'a veil of knowledge associated with subterfuges' reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). 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 [104]universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–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 [30]s; as effectively, the implication of Heidegger's analysis of the situation which he associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] points to 'a conception emphasising ontology as defining virtue thus ultimately geared towards prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as of the need for prospective relative-ontological-completeness[88]-of-[84]reference-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–[56]meaningfulness-and-teleology[100] 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 [104]universal notion construed as 'going beyond them-and-us logic' as of the implications of [104]universal human emancipatory potential of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91], and this fundamentally scuppered his possibility of 'attaining a conception of prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as of the need for prospective relative-ontological-completeness[88]-of-[84]reference-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-contiguity[67] of our 'modern take attitude/mental-disposition/care–and–episteme[6]' as of our

[45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought leading to palliation as of selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs, an altogether different drawback is decisively apparent as we know that since those troubled years, wars, genocides, and other crimes against humanity have still been taking place and will probably continue to take place, as of the de-mentative/structural/paradigmatic consequence arising with such manifestations in ontological-contiguity[67] of our 'modern take attitude/mental-disposition/care–and–episteme[5]'; divulging that conceptualising virtue in ontological-contiguity[67] is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn't substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview's/dimension's vices-and-impediments[106]. This existential reality about ontological-primemovers-totalitative-framework[73] is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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 [30]s; and rather poorly interpreted by virtue critiques adopting a 'modern take attitude/mental-disposition/care–and–episteme[5]' in ontological-contiguity[67] as of its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought perspective construed-as reasoning-from-results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, as implicited with the case of Derrida's spirit insight. Ultimately, the 'postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' should ontologically nurture the requisite psychoanalytic-unshackling/prospective-grounding/prospective-reification[87] for prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought implied as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as implied by postmodern [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] thus inducing the aetiologisation/ontological-escalation addressing/resolving our 'modern take attitude/mental-

disposition/care–and–episteme[5]' vices-and-impediments[106]. As a further elucidation, prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought actually points out that the uninstitutionalised-threshold[103] is rather a point of [14]de-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–episteme[5] over the uninstitutionalised-threshold[103] attitude/mental-disposition/care–and–episteme[5]. We can effectively grasp why Heidegger's implicited insight as of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> but rather being associated with a given tradition actually couldn't break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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 [104]universal principle understanding of the transformation of traditions' and thus how such [104]universal principle understanding as of its [104]universal implications informs about the 'futural way of thinking'. In this regard, we can equally understand why Heidegger's supposed criticism of Cartesianism was altogether a misplaced analysis given that 'a [104]universal principle understanding of the transformation of traditions' as herein implied by this author in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], would have provided the insight that Descartes was actually 'establishing a positivism tradition as of futural way of thinking' breaking away from non-positivism/medievalism and so 'as to the fact that dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-

mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] is aporetically the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]) which as of instigative-eventuating philosophically generates his thinking-proposition as to prospective reasoning-from-results/afterthought implied budding-positivism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; such that budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger implied notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> while intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]

aposteriorising/logicising/deriving/intelligising/measuring with prior positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5], 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]. In other words philosophical thought is all incipiently/seedingly about dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[17]/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–[56]meaningfulness-and-teleology[100] just as Descartes issue in articulating budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with setting up its [56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] 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–episteme[5]; and so as of the fundamental implication of positivism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought over non-positivism/medievalism prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought.

We thus see why the future redevelopment of Heideggerian misconceived prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as of prospective relative-ontological-completeness[88]-of-[84]reference-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 [84]reference-of-thought [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ construed herein as of prospective postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5], and so just as searing with 'de-mentative/structural/paradigmatic disseminative implications' was the mathesis universalis metaphoricity[57] extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective [84]reference-of-thought [14]de-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–episteme[5] in superseding/transcending non-positivism/medievalism. In effect it is herein contended that what is implicitly missed about the Cartesian proposition 'I think therefore I am' is not the idea that Descartes contemplates that he is the first person to be self-conscious about his thinking; rather his underlying reasoning is 'more than just speculative doubting' but 'motivated doubting' that is highly contextual-as-of-the-non-positivism/medieval-epoch and highly prefigurative-as-to-what-Descartes-wants-to-do-of-transformative-with-thinking-given-that-context aporeticism overcoming/unovercoming

(underlying that Descartes' dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97] is aporetically the more fundamental incipient/seeding originariness-parrhesia,–as–spontaneity-of-aestheticisation in then secondarily inducing his thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the 'mereness of thought' beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated rearticulate thought 'out of thin air' as of prospective reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis metaphoricity[57] rationalism schema/dissemination[27] that permeates all of his works such that even with his ontological argument something subtle and more original is happening, in that unlike many medieval-scholasticism dogmatic interpretations that construe of a supernatural permeation into the natural, in affirming the ontological argument Descartes blocks-out/passivises the supernatural from the natural with the metaphoricity[57] implication that the natural can be thought of operationally and in sublimation on its own terms–as-of-axiomatic-construct. Thus Descartes 'I think therefore I am' is rather a statement of intent as of a 'futural way of thinking and sublimation' and its budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5], that is unique as 'consciously setting up the pre-eminence of thinking in eliciting-and-resolving systemic doubting and postconvergingly–de-mentating/structuring/paradigming the possibility of elucidation of any subject on this thinking educing sublimation basis'. In effect Descartes project is actually as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-

ontological-completeness[88] of apriorising/axiomatising/referencing as of positivism, and so from the prior [80]presencing—absolutising-identitive-constitutedness[13] of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] and postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5], we may be forgiven to confuse-and-dismiss their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate uninsightful analytical perspective on the basis of the respectively prior reasoning-from-results/afterthought of non-positivism/medievalism and positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought (since as of the latter relative-ontological-incompleteness[89] perspective 'all the reasoning in the world' is only respectively as of non-positivism/medievalism apriorising/axiomatising/referencing–psychologism or positivism–procrypticism apriorising/axiomatising/referencing–psychologism); thus failing to perceive that the projective-insights for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩), as of deneuterising[16] 'exteriorisation attitude/mental-

disposition/care–and–episteme[5]' of [56]meaningfulness-and-teleology[100]–as-metaphoricity[57] superseding/overriding prior [84]reference-of-thought temporally [58]neuterising 'interiorisation attitude/mental-disposition/care–and–episteme[5]' of [56]meaningfulness-and-teleology[100], reflects Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of human limited-mentation-capacity-deepening[53] implications wherein ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality is sublimatively rather about a 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity' that comes out short and which 'reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event[37] reasoning-through/messianic-reasoning' induces the successive prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as to the 'ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of [84]reference-of-thought différance/internal-dialectics/difference-deferral'. The appropriate contemplative perspective for the appreciation of their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications is effectively crossgenerational as of the amplitude/breadth of [84]reference-of-thought implied transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity; as we can effectively appreciate that the very mathesis [104]universalis schema/disseminative metaphoricity[57] engendering our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-

discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> analysis, implied as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising[32]/circumscribing/delineating construct being the [84]reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical [56]meaningfulness-and-teleology[100] but rather human-subpotency adjusting as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness[88]. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought/relative-ontological-completeness[88]-of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification[87], implied as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ with regards to the [84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective [56]meaningfulness-and-teleology[100] is an [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation to our already established psychoanalytic disposition rather than a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation in resetting-our-

psychoanalytic-disposition/prospective-grounding as of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing—conflatedness[12], such that this leads to apriorising/axiomatising/referencing—constitutedness[13] 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ that our human [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought is transcended for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>. In this regard, 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] is essentially one of shifting attitude/mental-disposition/care–and–episteme[5] by the successive institutionalisations [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100],

even though beyond-the-consciousness-awareness-teleology[100]-<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 [84]reference-of-thought 'present attitude/mental-disposition/care–and–episteme[5]' as if other retrospective-and-prospective institutionalisations' [84]reference-of-thought do not have their own attitude/mental-disposition/care–and–episteme[5] as of their underlying relative-ontological-incompleteness[89] and relative-ontological-completeness[88] [84]reference-of-thought. This phenomenological insight in recognising that there is 'an underlying metaphoricity[57]-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–episteme[5] migration' inducing successive apriorisings/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments of human [56]meaningfulness-and-teleology[100] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; and so, as of retrospective and prospective [56]meaningfulness-and-teleology[100] interpretation construed as [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. Such a conception that goes beyond our natural inclination of 'referring to' and 'adhocly-and-scantily' identify other retrospective and prospective registry-worldviews/dimensions [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] from our present attitude/mental-disposition/care–and–episteme[5], towards an ontologically-veridical transparent 'to be or existing as wholly immersed-and-engrossed' existential projection insight about all registry-

worldviews/dimensions attitude/mental-disposition/care–and–episteme[5] is what underlies the protensive-consciousness of deprocrypticism, from which standpoint as of its ontological-completeness-of-[84]reference-of-thought such an ontologically-veridical analysis of 'human attitude/mental-disposition/care–and–episteme[5] migration' can be undertaken, for retrospective and prospective attitude/mental-disposition/care–and–episteme[5] conception, and specifically as relevant for understanding prospective 'postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]'. In this regard, 'human attitude/mental-disposition/care–and–episteme[5] migration' in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] induced Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] is instilled as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ wherein the prospective [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5] is intemporally induced as deneuterising[16] 'exteriorisation attitude/mental-disposition/care–and–episteme[5]' of [56]meaningfulness-and-teleology[100]–as-metaphoricity[57] superseding/overriding the prior [84]reference-of-thought temporally [58]neuterising 'interiorisation attitude/mental-disposition/care–and–episteme[5]' of [56]meaningfulness-and-teleology[100]. The 'exteriorisation attitude/mental-disposition/care–and–episteme[5]' implies [56]meaningfulness-and-teleology[100] as not referenced/registered/decisioned–as-ascribed/neuterised as of a prior [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100],

that is, not as of the prior [84]reference-of-thought 'interiorisation attitude/mental-disposition/care–and–episteme[5]', but rather referenced/registered/decisioned–as-deascribed/deneuterised as of the prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]; with the latter construed as postconverging-or-dialectical-thinking[20]–apriorising-psychologism and the former construed as preconverging-or-dementing[19]–apriorising-psychologism. Thus a registry-worldview/dimension institutionalisation [84]reference-of-thought always operates as if it is the absolute framework of [56]meaningfulness-and-teleology[100], that is, by its 'interiorisation attitude/mental-disposition/care–and–episteme[5]', notwithstanding the ontological-veridicality of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought at its uninstitutionalised-threshold[103], as reflected by the prospective registry-worldview/dimension institutionalisation [84]reference-of-thought in an 'exteriorisation attitude/mental-disposition/care–and–episteme[5]' towards it. Consider in this regard the ontologically-veridical reflected immersed-and-engrossed attitude/mental-disposition/care–and–episteme[5] with respect to the 'ill-health [45]<~~amplituding/~~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-contiguity[39]-lowest-level-reification[87] perceptivity-as-of-bad-omen attitude/mental-disposition/care–and–episteme[5] 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–procrypticism, 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–episteme[5]', as relevant for the conception of a 'postmodern exteriorisation attitude/mental-disposition/care–and–episteme[5] relative to our modern take interiorisation attitude/mental-disposition/care–and–episteme[5]', as of notional~deprocrypticism protensive-consciousness in ontological-completeness-of-[84]reference-of-thought encapsulates: - underlying relative-ontological-incompleteness[89] and relative-ontological-completeness[88] [84]reference-of-thought as of relative-nonextricatory-existential-preempting-of-existential-unthought over relative-existential-extrication-as-of-existential-unthought; - notional~disconguity of the prospective [84]reference-of-thought over the prior [84]reference-of-thought; - and prospective deascription/deneuterising[16] psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument over prior ascription/[58]neuterising psychologism/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. When so-construed prospectively, 'postmodern exteriorisation attitude/mental-disposition/care–and–episteme[5]' is all about such a [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as implied by its [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] 'originary postmodern-thought-process and other postmodern creative-processes avant-gardism' that are not in a reasoning-from-results/afterthought ontological entanglement with our 'modern take attitude/mental-disposition/care–and–episteme[5]'. 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>), as of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism for perpetuated/disseminative preemption of conceptual disjointedness/disentailment. Thus ultimately the notional~deprocrypticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism, construed as of its perpetuating/disseminating of the preemption of disjointedness. In this regard, singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism retrospectively and prospectively reflects the notional~conflatedness[12]/conflatedness[12] implied as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality but with the latter as a 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity' ever always coming short due to human temporal ontological-performance[72]-<including-virtue-as-ontology> denaturing[15] as of temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] pedantic/formulaic alignment to 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness, so-construed at

the uninstitutionalised-threshold[103] as apriorising/axiomatising/referencing—constitutedness[13], thus requiring prospective intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] institutionalisation renewing of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] that overcome the distortional implications of such pedantic/formulaic denaturing[15]; by way of 'reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen' for originary/as-of-event[37] reasoning-through/messianic-reasoning. Singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as such is a conception that grasps that 'axiomatic-constructs as of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving' is the [56]meaningfulness-and-teleology[100] format implied by the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity' with respect to any given '<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality', with potentially divergent [56]meaningfulness-and-teleology[100] implications as of underlying relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–

ontological-normalcy/postconvergence)⟩ arising from human limited-mentation-capacity-deepening[53]; with relative completeness increasingly attained, by way of 'reinvigorating as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen' for originary/as-of-event[37] reasoning-through/messianic-reasoning. Thus singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism by its implied notional~conflatedness[12] highlights that 'axiomatic-constructs as of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving' in reflecting of 'human-subpotency ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of existence in its coherence/contiguity' as of implied [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93], is effectively as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism to singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism. That is singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving' [48]human-subject-emancipatory-relativism-driven-recomposuring-

constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening[53] of 'axiomatic-constructs as of [45]<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving'. Singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism, and as reflected by this author's notion of ontological-normalcy/postconvergence referentialism conception of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, points out that dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness[88] reflects that singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as of human-subpotency ontological-performance[72]-<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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity' as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-

of-existential-reality; attainable as of human limited-mentation-capacity-deepening[53] of 'axiomatic-constructs as of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving', and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]. This reality of the need to construe of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism over dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism has increasingly been revealed as from the 'strangely axiomatic teleologically-thorough singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as of whole living organisms, and likewise human meaningfulness itself as to sublimation is a postconverging–de-mentating/structuring/paradigming singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]

projected epistemic-immanence/veridical-epistemic-determinism, as of the [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] 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-contiguity[39] knowledge-reification[87] rather than 'any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>'. In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markly different from each other and all subjected rather to the implications of existential-contextualising-contiguity[39] knowledge-reification[87] 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-contiguity[39], Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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-contiguity[39] knowledge-reification[87] that determines science practice, and so in existential apriorising/axiomatising/referencing—conflatedness[12]. Further, it had long dawned on this author that scam studies meant to undermine the validity of underlying constructivist and relativist insights about existential reality as implied by postmodern-thought including with respect to such implications in the natural sciences are rather 'supposedly invalidating' wholly with respect to the authors of such scam studies coming out with the arguments of their 'intendedness of invalidation'; with the legitimate contention that such ploys are thus surreptitious manoeuvres for preempting a given orientation of thought 'not because of the inherent invalidity of such orientations as of inherent theoretical knowledge arguments in undermining such orientations' but rather as a ploy of 'inducing popularised scientific ideology' to surreptitiously stifle such orientations without truly engaging in undermining its theorisation. Bogusness or non-bogusness is not a relevant scientific criteria, though granted it can be a relevant criteria for 'surreptitious media-driven invalidation', as science-in-practice is about ultimate cause-and-effect relationships, and in practical terms many scientific studies are rather elaborated as of 'deferred cause-and-effect constraint' as a reifying gesture for ultimate cause-and-effect determination. The fact that similar scam studies for the 'intendedness of invalidation' cannot be construed as scientifically valid with respect to any given orientation of study renders such manoeuvres intellectually void, and whatever their underlying 'covert goals' and however genuine their authors are of intent. It is very much important in this regard that intellectuals, whether in the natural sciences or in the social and humanities, not be cowered/enframed by non-intellectual/extra-intellectual approaches to 'acknowledged intellectual ways and approaches for intellectual argumentation', and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.) All these highlight an underlying ontology's-directedness-as-

Being that bears notional~conflatedness[12] singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism that tend to be absolutised in apriorising/axiomatising/referencing—constitutedness[13] of prior reasoning-from-results/afterthought mental-reflexes of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩, and so failing to grasp that the very principle of human institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] itself is one driven by the future as of its own reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme[5]' which reflects an increasing orientation away from identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—

absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as-cloistered-within-the-same-[84]reference-of-thought towards difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism', and so because the future is as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and takes precedence for its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of increasing axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. For instance, with regards to 'the very same ill-health [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-veridical', with the successive [84]reference-of-thought [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ at their uninstitutionalised-threshold[103] inducing successive displacement of human-subpotency [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], it is rather singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism ontologically-veridical [84]reference-of-thought-level difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-

institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism' that effectively reflects the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> (and so over identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as-cloistered-within-the-same-[84]reference-of-thought that will simply imply the obliviousness of one [84]reference-of-thought from the other since 'identity of [56]meaningfulness-and-teleology[100]' is wrongly fixed-and-set as of each registry-worldview's/dimension's [84]reference-of-thought cloistered-consciousness). As it is prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of human-subpotency that brings about 'better and better axiomatic teleological wholeness/nested-congruence of [56]meaningfulness-and-teleology[100]' increasing human-subpotency ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality, and so from: existential-contextualising-contiguity[39]-lowest-level-reification[87] perceptivity-as-of-bad-omen with recurrent-utter-ininstitutionalisation, to existential-contextualising-contiguity[39]-second-level-reification[87] perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period with base-institutionalisation–ununiversalisation, to existential-contextualising-contiguity[39]-third-level-reification[87] 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 [104]universalisation–non-positivism/medievalism, to existential-contextualising-contiguity[39]-fourth-level-reification[87] perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation with positivism–procrypticism, and prospectively to existential-

contextualising-contiguity[39]-full-reification[87] perceptivity-as-of-factoring-in-hermeneutically/reprojectively/supererogatingly/zeroingly:-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery with notional~deprocrypticism that then achieves difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism'. This insight about ontological-performance[72]-<including-virtue-as-ontology> as of prospective relative-ontological-completeness[88] of human-subpotency can be garnered with respect to any axiomatic-construct as the [56]meaningfulness-and-teleology[100] representation of human-subpotency ontological-performance[72]-<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 [84]reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-threshold[103], human cognition which is rather in 'excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]' suffers-and-fails to relay the 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity' for prospective institutionalisation as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-

reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism'; since this potential for such singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism is denaturing[15] as of identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as-cloistered-within-the-same-[84]reference-of-thought at its uninstitutionalised-threshold[103]. We can appreciate that with regards to 'the very same ill-health [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality' highlighted above, the various successively human-subpotency ontological-performance[72]-<including-virtue-as-ontology> of prior perceptivities as successive uninstitutionalised-threshold[103] are rather in 'excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]' (by their identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as-cloistered-within-the-same-[84]reference-of-thought), as overlooking their successively prospective perceptivities which are actually in prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as enabling/cogent-with difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]

projected epistemic-immanence/veridical-epistemic-determinism'. The notion of human 'excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]' can equally be elucidated with regards to a devolved axiomatic-construct of the [84]reference-of-thought. For instance, we can grasp that with regards to 'the very same physics [45]<~~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-contiguity[39]-in-reification[87]' reflected by the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as the latter's prospective relative-ontological-completeness[88] reflects the former's prior relative-ontological-incompleteness[89] as dialectically out-of-phase/preconverging-or-dementing[19]–apriorising-psychologism. This insight about human 'excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]' at uninstitutionalised-threshold[103] actually highlights that from a prospective perspective of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought our positivism–procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] is coherent, failing to factor in that it is preconverging-or-dementing[19]–apriorising-psychologism at its uninstitutionalised-threshold[103] as reflected as disjointedness-as-of-[84]reference-of-thought preconverging-or-dementing[19]–apriorising-psychologism by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought'; as this false sense of coherence is actually the effect of our prior relative-ontological-

incompleteness[89]-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] which we necessarily relate to as if of ontological-completeness-of-[84]reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness[88]-of-[84]reference-of-thought the notional~procrypticism/notional~disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought denaturing[15] [56]meaningfulness-and-teleology[100] as of their identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as-cloistered-within-the-same-[84]reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold[103] as of human-subpotency temporality[99]/shortness or shortness-of-register-of–[56]meaningfulness-and-teleology[100] flawed ontological-performance[72]-<including-virtue-as-ontology>, 'being construed temporally as determinative by <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩, of a given registry-worldview/dimension [84]reference-of-thought supposedly intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], as of temporal dynamic manifestations of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,

so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> beyond-the-consciousness-awareness-teleology[100]-<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-contiguity[39] knowledge-reification[87] is only as effective as of the institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' in [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩, thus providing a 'perceptual perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100] about its existential-contextualising-contiguity[39] knowledge-reification[87]'. But then at uninstitutionalised-threshold[103] where [56]meaningfulness-and-teleology[100] is denaturing[15], this prior institutionalisation 'perceptual perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100] about existential-contextualising-contiguity[39]' gives a false certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performance[72]-<including-virtue-as-ontology> as of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ in usurpation of that 'perceptual perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100] about its existential-contextualising-contiguity[39] knowledge-reification[87]' tend to be overlooked as of mental-reflex since existentially the bulk of [56]meaningfulness-and-teleology[100] within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its 'perceptual perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100] about existential-

contextualising-contiguity[39] knowledge-reification[87]', but with a shadowy uninstitutionalised-threshold[103] always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, and as lack of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as to 'excogitative-blanking of prospective existential-contextualising-contiguity[39]-in-reification[87]' elicits human temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] uninstitutionalised mental-dispositions. Such 'excogitative-blanking of prospective existential-contextualising-contiguity[39]-in-reification[87]' can be construed as to when say the non-positivistic mindset goes about articulating [56]meaningfulness-and-teleology[100] falsely as if superstitious notions ontologically-veridical out of prospective positivism existential-contextualising-contiguity[39]-reification[87], and likewise with regards to a positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought mindset construal of [56]meaningfulness-and-teleology[100] that utterly overlooks the de-mentative/structural/paradigmatic [84]reference-of-thought denaturing[15] implications of its prospective disjointedness of [56]meaningfulness-and-teleology[100] out of prospective existential-contextualising-contiguity[39]-reification[87], as such disjointedness-as-of-[84]reference-of-thought can be instigated originally from a postlogism[78]-slantedness mental-disposition and the developing social dynamics with human temporality[99]. We can appreciate in this sense that even within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that it is susceptible to ontologically-flawed superstitious beliefs like notions-and-accusations-of-sorcery, the bulk of human action will be in good intent as of its institutionalisation framework 'perceptual perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100] about existential-contextualising-contiguity[39]'; but then at its uninstitutionalised-threshold[103] where its [84]reference-of-thought de-mentative/structural/paradigmatic ontological-

flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, it always systemically faces notional~procrypticism/notional~disjointedness as of vices-and-impediments[106] arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance[72]-<including-virtue-as-ontology> as <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ in usurpation of the prior institutionalisation 'perceptual perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100] about existential-contextualising-contiguity[39]' now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold[103] manifestation, we can't naively operate as of our prior institutionalisation 'perceptual perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100] about existential-contextualising-contiguity[39]', as of the fact of the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] preconverging-or-dementing[19]–apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance[72]-<including-virtue-as-ontology> as <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing[19]–apriorising-psychologism representation as temporal denaturing[15] ontological-performance[72]-<including-virtue-as-ontology> of the prior institutionalisation 'perceptual perspective/framing/reference/horizon of [56]meaningfulness-and-teleology[100] about existential-contextualising-contiguity[39]'. But this conception is a reflection of

more than just ad-hoc temporal manifestations at uninstitutionalised-threshold[103] but rather points out, besides the trite or more grave consequences of this state of affairs as a result of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, that the possibility for all prospective institutionalisations necessarily passes through understanding ‘human-subpotency existentially constrained temporal ontological-performance[72]-<including-virtue-as-ontology> as <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[5] categorical-imperatives/axioms/registry-teleology[100]⟩ of the prior registry-worldview/dimension in usurpation’, which understanding is actually what empowers the possibility for prospective institutionalisations that surpersede/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, [104]universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure-⟨as-to-[46] historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ 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 [56]meaningfulness-

and-teleology[100] is certainly required, but as of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification[87] for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; and as highlighted elsewhere it is ontological-completeness-of-[84]reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening[53]) that can imply human-subpotency ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of existence. It should be noted here that this ontology's-directedness-as-Being/ontologically-veridical notion of human-subpotency singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology[100] in notional~conflatedness[12] as of ontological-normalcy/postconvergence (with teleology[100] fundamentally construed as 'phenomenal/manifest conceptivity/epistemic-reflexivity in existence as ontological (so-reflecting <~~amplituding/~~formative>disposedness-⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩ and <~~amplituding/~~formative>entailment-⟨as-to-totalising-contiguous/coherent–factuality-of-variability⟩)' and so as to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 teleology[100] as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism that is rather in apriorising/axiomatising/referencing—constitutedness[13] as it reflects prior relative-ontological-

incompleteness[89]-of-[84]reference-of-thought as of identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] cloistered [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The operant insight here can be articulated as follows: singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism speaks of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] (as of ‘[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> implied de-mentative/structural/paradigmatic postconverging-or-dialectical-thinking[20]-‘apriorising-teleological-elevation-in-ontological-contiguity[67]’-as-intemporality[52] and preconverging-or-dementing[19]–apriorising-psychologism,-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>’-as-temporalities, and so given-human-limited-mentation-capacity-and-limited-mentation-capacity-deepening[53]-dynamic-implications-of-human-ontological-performance[72]-<including-virtue-as-ontology> so-traceable-as-of-ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] and so in contrast with dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism which speaks of identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-

the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as-of-'no-apriorising-teleological-variance'-by-elevation-as-intemporality[52]-and-degradations-as-temporalities,-on-the-'flawed-axiomatic-mental-reflex-of no-human-limited-mentation-capacity-and-limited-mentation-capacity-deepening[53]-dynamic-implications-of-human-ontological-performance[72]-<including-virtue-as-ontology> which-is-falsely-construed-identitively-as-of-identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]. We can appreciate that the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] speaks of increasing human limited-mentation-capacity ontological-performance[72]-<including-virtue-as-ontology> as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal'; thus validating registry-worldviews/dimensions [84]reference-of-thought-level [56]meaningfulness-and-teleology[100] differentiation as 'ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism. It is exactly because any given registry-worldview/dimension as of its given [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] is a cloistered-consciousness (as wholly set/focusing only on its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as of temporal-to-intemporal ontological-

performance[72]-<including-virtue-as-ontology> failing to appreciate [56]meaningfulness-and-teleology[100] as of the prospective [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought implied by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) that its postlogism[78]-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-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87] [56]meaningfulness-and-teleology[100], so because the given registry-worldview/dimension beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] [56]meaningfulness-and-teleology[100] isn't cognisant in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], and hence 'wholehearted identify [56]meaningfulness-and-teleology[100] as absolute as of the specific registry-worldview/dimension [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] with little or no sense of mental projection as to the reality of 'differentiation of [56]meaningfulness-and-teleology[100] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] occurring with prospective relative-ontological-completeness[88]-of-[84]reference-of-thought'. Hence, the [84]reference-of-thought-[85]devolving in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-constitutedness[13]-as-

‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] for construing [56]meaningfulness-and-teleology[100] with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) warranting an ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]. Thus the fundamental operant insight for reflecting reified human [56]meaningfulness-and-teleology[100] as of ‘disambiguation of veridical/intemporal ontological-performance[72]-<including-virtue-as-ontology> from flawed/temporal ontological-performance[72]-<including-virtue-as-ontology>’ as of prospective relative-ontological-completeness[88] over prior relative-ontological-incompleteness[89] is: one that is as of ‘difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] underlying ontologically-veridical epistemic-totality[36] of [56]meaningfulness-and-teleology[100] in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness[88]’ (so-construed as of singularisation-<as-to-

the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism); that reflects 'human susceptibility as of identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] to ontologically-flawed parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-incompleteness[89] in distractiveness from the ontologically-veridical epistemic-totality[36] of [56]meaningfulness-and-teleology[100]' and the latter so-reflected as of human limited-mentation-capacity temporal dynamic implications of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> reflecting the trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of [56]meaningfulness-and-teleology[100] denaturing[15] (so-construed as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism). In the bigger scheme of things singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism and dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism notionally reflect respectively the profoundness and shoddiness associated with human intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] and temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>. Singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-

[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism fully-reflects-abstractly the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity', as existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> is being so at the exclusion-and-surpassing of any apriorising/axiomatising/referencing notion including the often misconstrued apriorising/axiomatising/referencing notions of space and/or time, as all such notions are rather in apriorising/axiomatising/referencing—constitutedness[13] since such notions seem to apriorise as if superseding the apriorising/axiomatising/referencing precedence of existence itself as the absolute a priori; construed herein rather as 'ecstatic' but not as of Heidegger's 'time/period ecstatic' analysis, as it is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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. Singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism thus speaks of how human subpotent prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as of its limited-mentation-

capacity-deepening[53] induce transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, with the 'ecstatic releasement of existence to human-subpotency' as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. 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-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> is what has ever always debunked human subpotent dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as from the human subpotent [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]', pointing to the ontological-veracity of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of existence as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism, and so beyond just the seeding promise of such

ontological-performance[72]-<including-virtue-as-ontology> correspondence solely as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Such singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism conceivable human-subpotency ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview/dimension avoids human temporal individuations denaturing[15] of ontological-performance[72]-<including-virtue-as-ontology>, as of temporal denaturing[15] of prior registry-worldviews/dimensions [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], behind the successive registry-worldviews/dimensions logocentric constructs of [56]meaningfulness-and-teleology[100]. So because it requires going beyond just secondnaturing of 'reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive' 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' induced for the successive prior institutionalisations in order, in Foucauldian terms of parrhesiastic askesis-or-acumen, to reflect dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity' towards its potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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—singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism' is the idea of 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 institutionalisation [84]reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive' [84]reference-of-thought–[8]categorical-

imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], as well as their correspondingly associated uninstitutionalised-threshold[103] dereifying '<~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ as of temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] denaturing[15] ontological-performance[72]-<including-virtue-as-ontology>. Thus what is particular about the notional~deprocrypticism registry-worldview/dimension as of preempting—disjointedness-as-of-[84]reference-of-thought with its consequent transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity implications beyond notional~deprocrypticism logocentric implications, is what can be construed in Foucauldian terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation [84]reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive' [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], as well as their correspondingly associated uninstitutionalised-threshold[103] dereifying '<~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ as of temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] denaturing[15] ontological-performance[72]-<including-virtue-as-ontology>, ultimately as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. Insightfully, we can contemplate that the specific logocentric practices of the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] are effectively the successive shortfall-outcomes-of-human-subpotency-ontological-performance[72]-<including-virtue-as-ontology>-correspondence-with-the-full-potency-of-existence's~sublimating–nascence from intemporal-disposition dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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’ that go on to induce secondnatured institutionalisations as of the successive prospective institutionalisation [84]reference-of-thought intemporal reifying reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as reasoning-from-results/afterthought, as well as their correspondingly associated uninstitutionalised-threshold[103] dereifying ‘<~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ as of temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] denaturing[15] ontological-performance[72]-<including-virtue-as-ontology>; and it is rather the intemporal-disposition dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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' that holds the possibility for 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' to arise and be perpetuated in the very first place as it invigorates-and-reinvigorates the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism. The transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as successive 'ecstatic releasement of existence to human-subpotency' induced as from intemporal-disposition dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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', highlights the ontological-veracity as of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>, of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism which is ever always sought-and-resought by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-[84]reference-of-thought of deprocrypticism); with ontologically-veridical singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism further implying, as of its potentiative-attainment of ontological-performance[72]-<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-supererogation[97]-<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-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> can be delineated as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected

epistemic-immanence/veridical-epistemic-determinism, and so-construed as of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96] 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 [56]meaningfulness-and-teleology[100]', as with all the prior logocentrisms of prior successive registry-worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ for the [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension. Thus the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] reality of human [56]meaningfulness-and-teleology[100] as ever always subjected to its successive registry-worlds/dimensions relatively ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism distortion, come with the ontologically-veridical implication that human-subpotency ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of existence has ever always been as of a 'reifying [45]<~~amplituding/~~formative–epistemicity>totalising~metaphoricity[57]-conception of existential-contextualising-contiguity[39]' construed as [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>, and so-reflected from the supposed ontological-normalcy/postconvergence epistemic/notional~projective-perspective of ontological-completeness-of-[84]reference-of-thought as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism’ construal of [56]meaningfulness-and-teleology[100]; with the implication here that hitherto identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as-cloistered-within-the-same-[84]reference-of-thought as implied with historical accounts and representations are incomplete, as ontologically-veridical [56]meaningfulness-and-teleology[100] is as of the aforementioned ‘reifying [45]<~~amplituding~~/formative–epistemicity>totalising~metaphoricity[57]-conception of existential-contextualising-contiguity[39]’ elaborateness of [56]meaningfulness-and-teleology[100] as dynamic differentiated transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] of the ontological-performance[72]-<including-virtue-as-ontology> of intemporality[52]/longness over temporality[99]. The articulation of sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> accounts of [56]meaningfulness-and-teleology[100] failing to highlight this process of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> differentiation are rather incomplete and misrepresenting of human nature in the ‘dynamic human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as of both dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ mental-dispositions and secondnatured institutionalisation mental-dispositions’ as the complete operant framework of human-subpotency, and so-construed from an ontological-normalcy/post-convergent ontological-completeness-of-[84]reference-of-thought perspective (in difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism’). This is ontologically critical to understand because the wrong mental-reflex conception of uninstitutionalised-threshold[103] as mainly being as of ‘human intemporal secondnatured institutionalisation mental-disposition’ will wrongly imply a human nature that is only intemporal and so as of the secondnatured intemporality[52]/longness of the prior institutionalisation. This fails to factor in that all uninstitutionalised-threshold[103] are rather a framework of ‘recurring dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ temporal-to-intemporal’ requiring prospective institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and so without any intemporal secondnatured institutionalisation induced [104]universal-transparency[105]-

⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, deferential-formalisation-transference and habituation as of positive-opportunism[76]; and thus fully reflecting the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. It is this 'recurring dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ temporal-to-intemporal' reality at all the successive uninstitutionalised-threshold[103] that fundamentally reflect 'the same fundamental human potentiation as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor' across all the registry-worldviews/dimensions notwithstanding the institutionalisation-level but for the fact that this same 'recurring dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ temporal-to-intemporal' rather operates on different registry-worldviews/dimensions institutionalisations secondnatured [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] at their uninstitutionalised-threshold[103]; whereby the successive prior registry-worldviews/dimensions institutionalisations fall short, as of their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of

existence, in construing existential-contextualising-contiguity[39] knowledge-reification[87] as of successive prospective institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. This insight fundamentally explains 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as involving successive [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as of limited-mentation-capacity-deepening[53]; geared towards more and more robust secondnatured institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] even though in the face of the very same 'recurring dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ temporal-to-intemporal'. Insightfully, ontologically-veridical 'reifying [45]<~~amplituding/~~formative–epistemicity>totalising~metaphoricity[57]-conception of existential-contextualising-contiguity[39]' as [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> by its elaborateness of [56]meaningfulness-and-teleology[100] as a differentiated transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] selectivity of the ontological-performance[72]-<including-virtue-as-ontology> of intemporality[52]/longness over

temporality[99]/shortness can be reflected by the operant technique of ‘partialisation of [56]meaningfulness-and-teleology[100]’. This ‘partialisation of [56]meaningfulness-and-teleology[100]’ operant technique of ‘reifying [45]<~~amplituding/~~formative–epistemicity>totalising~metaphoricity[57]-conception of existential-contextualising-contiguity[39]’ as [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> is convenient because by mental-reflex every registry-worldview/dimension will necessarily reflect its [56]meaningfulness-and-teleology[100] as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as it wrongly implies and operates in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as if it is in ontological-normalcy/postconvergence as of ontological-completeness-of-[84]reference-of-thought. For phenomenological analytical insight, ‘partialisation of [56]meaningfulness-and-teleology[100]’ operant technique for construing dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as of defective representation of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism brings to a registry-worldview’s/dimension’s [84]reference-of-thought self-consciousness its de-mentative/structural/paradigmatic/systemic preconverging-or-dementing[19]–apriorising-psychologism state at its uninstitutionalised-threshold[103] as so referenced/registered/decisioned from the prospective registry-worldview’s/dimension’s institutionalisation [84]reference-of-thought self-consciousness rather in postconverging-or-dialectical-thinking[20]–apriorising-psychologism state given its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. ‘Partialisation of

[56]meaningfulness-and-teleology[100]' 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-contiguity[39] knowledge-reification[87] as of prospective institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance[72]-<including-virtue-as-ontology> correspondence with the full-potency of existence, and so due to denaturing[15] at the uninstitutionalised-threshold[103] of prospective institutionalisation existential-contextualising-contiguity[39] knowledge-reification[87] by '<~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[85]categorical-imperatives/axioms/registry-teleology[100]⟩ of the prior/transcended/superseded registry-worldview/dimension' in usurpation as of the dynamism of temporal mental-dispositions as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>, thus implying that the aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100] is preconverging-or-dementing[19]–apriorising-psychologism. Such de-mentative/structural/paradigmatic/systemic prior incongruence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance[72]-<including-virtue-as-ontology> at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' falling-short-as-needing-rules in construing existential-contextualising-contiguity[39] knowledge-reification[87] as of the prospective base-institutionalisation institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and thereof construed as preconverging-or-dementing[19]–apriorising-psychologism; base-institutionalisation–ununiversalisation 'rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' falling-short-as-needing-[104]universalising-rules in construing existential-contextualising-contiguity[39] knowledge-reification[87] as of the prospective [104]universalisation institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and thereof construed as preconverging-or-dementing[19]–apriorising-psychologism; [104]universalisation–non-positivism/medievalism '[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' falling-short-as-needing-positivistic-[104]universal-rules in construing existential-contextualising-contiguity[39] knowledge-reification[87] as of the prospective positivism institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and thereof construed as preconverging-or-dementing[19]–apriorising-psychologism; and prospectively

positivism–procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’ falling-short-as-needing-preempting—disjointedness-as-of-[84]reference-of-thought in construing existential-contextualising-contiguity[39] knowledge-reification[87] by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and thereof construed as preconverging-or-dementing[19]–apriorising-psychologism. From an singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism insight as it reflects ontological-completeness-of-[84]reference-of-thought for ontologically-veridical meaningfulness, we can garner that the implications of ‘notional-discontiguity/epistemic-discontiguity[63]-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]’ as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism is what actually generates the various registry-worldviews/dimensions institutionalisations as of their relative identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as-cloistered-within-the-same-[84]reference-of-thought; such that their respective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> are actually in [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation denaturing[15] of the prior registry-worldviews/dimensions institutionalisations ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’ meant to uphold existential-contextualising-contiguity[39] knowledge-reification[87] as of [56]meaningfulness-and-teleology[100]. This insight further highlights the pertinence of the registry-worldview/dimension [84]reference-of-thought as of secondnatured institutionalisation as rather decisive with regards to human-subpotency ontological-performance[72]-<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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’ is ever always an exercise for the ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91] human recurring intemporal-disposition dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩’ to dominate/supersede/overcome ‘human recurring temporal

dynamics of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation', so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<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-framework[73] induced positive-opportunism[76] for ontologically-veridical [56]meaningfulness-and-teleology[100]. It is further critical to understand that while [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold[103] as we very much know that all uninstitutionalised-threshold[103] are conflicted as of their framework of 'recurring dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ temporal-to-intemporal' for prospective institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. Thus uninstitutionalised-threshold[103], are necessarily imbued with varied temporal-to-intemporal transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] narratives as of the 'lack of intemporal secondnatured institutionalisation induced [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, deferential-formalisation-transference and habituation in positive-opportunism[76]'; since any uninstitutionalised-

threshold[103] ever always brings about human 'recurring dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ temporal-to-intemporal' but with this recurring as of human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ temporal operating rather in denaturing[15] the prior institutionalisation's 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ for aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100]. The implication here is that dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ prospective transcendental [56]meaningfulness-and-teleology[100] is not directly intelligible in the narrow framework of temporal-to-intemporal social-stake-contention-or-confliction at uninstitutionalised-threshold[103], but rather as a dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to

supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) constraining of the existential-contextualising-contiguity[39] knowledge-reification[87] framework as of ontological-primemovers-totalitative-framework[73]. The constraining implications of existential-contextualising-contiguity[39] knowledge-reification[87] as of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) means that it is wrong to construe the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of a human temporal dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ transformation, and so fundamentally because of human limited-mentation-capacity and the correspondingly constraining consequences on its ontological-performance[72]-<including-virtue-as-ontology>. Rather it is more candid to relate to the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of human limited-mentation-capacity-deepening[53], and so as of prospective intemporal secondnatured institutionalisation induced [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩, deferential-formalisation-transference and habituation in positive-opportunism[76]. Central to any such prospective institutionalisation transcendental-enabling/sublimating/~~supererogatory~~de-mentativity [56]meaningfulness-and-teleology[100] is the fact that the human mind is not necessarily geared to come to terms with prospective relative-

ontological-completeness[88]-of-[84]reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification[87] as of the developed disposition to register such implications as of their intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] pertinence; as the notion of crossgenerational [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendentally implying [56]meaningfulness-and-teleology[100]. Thus the metaphoricity[57] exercise of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is not one of necessarily eliciting instant [56]meaningfulness-and-teleology[100] [104]universal approbation but rather instigating [104]universal untenability as of ontological-primemovers-totalitative-framework[73] for prospective [104]universal positive-opportunism[76]; as we can appreciate that in reality the possibility of the successive institutionalisations was not the outcome of every human soul grasping the implications as of the successive transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism'. Furthermore, the implications of 'notional-

discontiguity/epistemic-discontiguity[63]-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]' as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-[84]reference-of-thought, with regards to the construal of [56]meaningfulness-and-teleology[100] as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of [56]meaningfulness-and-teleology[100] varies as of underlying relative-ontological-incompleteness[89] and relative-ontological-completeness[88] [84]reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', the [56]meaningfulness-and-teleology[100] of a positivistic mindset with the idea of going into a supposed evil forest to collect a plant root as a cure in say an animistic social-setup will probably be construed as ridiculous as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought despite the existential-contextualising-contiguity[39] knowledge-reification[87] ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. The fundamental implication here is that transcendental [56]meaningfulness-and-teleology[100] is hardly construed in any presence registry-worldview/dimension [84]reference-of-thought as of its rather prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]; with the possibility of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity arising as of crossgenerational induced metaphoricity[57]. In a further analysis of 'notional-discontiguity/epistemic-discontiguity[63]-with/falling-short-of prospective institutionalisation

existential-contextualising-contiguity[39]-in-reification[87]' as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-[84]reference-of-thought, with regards to the postconverging-or-dialectical-thinking[20]–apriorising-psychologism and preconverging-or-dementing[19]–apriorising-psychologism 'ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] 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–[56]meaningfulness-and-teleology[100] underdevelopment issues'; human [56]meaningfulness-and-teleology[100] is ever always caught up in a confusion of its postconverging-or-dialectical-thinking[20]–apriorising-psychologism or preconverging-or-dementing[19]–apriorising-psychologism as of the ontologically-veridicality of its underlying relative-ontological-incompleteness[89] and relative-ontological-completeness[88] [84]reference-of-thought reflection of existential-contextualising-contiguity[39]. Hence 'ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) as of 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–[56]meaningfulness-and-teleology[100]', are ever always preconverging-or-dementing[19]–apriorising-psychologism as of living underdevelopment, institutional underdevelopment and Being underdevelopment when construed as of the successive destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> in prospective prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as from the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]', while these are ever always postconverging-or-dialectical-thinking[20]–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–[56]meaningfulness-and-teleology[100] when construed as of the successive registry-worldviews/dimensions institutionalisations in prospective relative-ontological-completeness[88]-of-[84]reference-of-thought the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]'; thus highlighting the fundamental recurrent ontological-veracity of [84]reference-of-thought-[85]devolving-level of human temporal individuations dynamics as of postlogism[78]-

slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> in 'notional-discontiguity/epistemic-discontiguity[63]-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]' thus reflecting vices-and-impediments[106] as of living underdevelopment, institutional underdevelopment and Being underdevelopment, so-construed from difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism'. Further, this 'uninstitutionalised-threshold[103]—by—institutionalisation recurrence paradox' of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as of human limited-mentation-capacity-deepening[53] is what effectively renders the ontologically-veridical determination of

‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]’ the critical first step for construing ontologically-veridical [56]meaningfulness-and-teleology[100] whether as of the preconverging-or-dementing[19]–apriorising-psychologism or postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation; as in reality existence as of existential-contextualising-contiguity[39] knowledge-reification[87] never changes, and what is critical is grasping the ontological-performance[72]-<including-virtue-as-ontology> of human limited-mentation-capacity in conceptualising existence/intrinsic-reality/ontological-veridicality as of existential-contextualising-contiguity[39] knowledge-reification[87] and so-construed as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism’ over identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as-cloistered-within-the-same-[84]reference-of-thought. The very possibility of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity behind the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] arises out of human intemporal individuation dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ reification[87]. Reification[87] as such is teleologically reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]

projected epistemic-immanence/veridical-epistemic-determinism as it reflects ontologically-veridical [56]meaningfulness-and-teleology[100]; as reification[87] arises as of the de-mentative/structural/paradigmatic [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality potentiative-aspiration for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought from within a prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. Reification[87] here as from this singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of [56]meaningfulness-and-teleology[100] as of the prospective relative-ontological-completeness[88]-of-reference-thought construed as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation over the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought construed as [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation; wherein the prospective relative-ontological-completeness[88]-of-reference-thought is in a reified overlooking/superseding of the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. In other words, reification[87] is about apriorising-teleological resetting of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] to the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. Lacking such an

insight about reification[87] will induce an ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity[67] of the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought which is in dereification[87] and the corresponding ontologically-flawed apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought which is as of reification[87]; wherein dereification[87] involves teleological pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation [56]meaningfulness-and-teleology[100] to the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. This is because the lack of reification[87] wrongly implies that the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ [84]reference-of-thought framework of registry-worldviews/dimensions are the absolute determinants of intemporal value reference, such that the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ [84]reference-of-thought framework of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism, are paradoxically-and-falsely equally the absolute determinants of intemporal value reference; whereas reification[87] 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-performance[72]-<including-virtue-as-ontology> as of their prospective relative-ontological-completeness[88]-of-

[84]reference-of-thought, as of human limited-mentation-capacity-deepening[53]. Behind this possibility of ontologically-flawed dereification[87] of human [56]meaningfulness-and-teleology[100] is the fact that given the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, ‘the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’ is a secondnaturing process as of elicited and secondnatured positive-opportunism[76] of instigated ‘dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity[69] over ontological-bad-faith/inauthenticity[64] elucidatin/reification[87] of existential-contextualising-contiguity[39]’ as of ontological-primemovers-totalitative-framework[73] articulation of [56]meaningfulness-and-teleology[100] in skewing for [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ and social deferential-formalisation-transference. This fact about ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-

conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' implies that 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity[69] over ontological-bad-faith/inauthenticity[64] elucidatin/reification[87] of existential-contextualising-contiguity[39]' is not the sufficient reason for prospective human registry-worldview's/dimension's institutionalisation, but warrants a secondnaturing process of elicited and secondnatured positive-opportunism[76] as of ontological-primemovers-totalitative-framework[73] articulation of [56]meaningfulness-and-teleology[100] by skewing for [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ and social deferential-formalisation-transference. The implication here is that the social-construct has ever always been a threshold as of its prior institutionalisation as well as a threshold as of its uninstitutionalised-threshold[103]; wherein respectively there is positive-opportunism[76] for prior institutionalisation and no positive-opportunism[76] 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-opportunism[76] as of prior-institutionalisation-reification[87] and uninstitutionalised-threshold[103]-dereification[87]', that points out that hitherto the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] has

not been about ‘dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ temporal individuations dispositions’ transformation into ‘dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity[69] over ontological-bad-faith/inauthenticity[64] elucidatin/reification[87] of existential-contextualising-contiguity[39]’, but rather a constraining positive-opportunism[76] secondnaturing to emancipating [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]; and so, despite the fact that ‘dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity[69] over ontological-bad-faith/inauthenticity[64] elucidatin/reification[87] of existential-contextualising-contiguity[39]’ is a human individuation quality that avails potentially to all individuals as temporal-to-intemporal-individuations-receptacles but as of existential-constraint of ontological-performance[72]-<including-virtue-as-ontology> has not hitherto been de-mentatively/structurally/paradigmatically defining of ontological-contiguity[67]—of-the-human-institutionalisation-process[68] even as it has rather been instigative as of a re-originary–as-

unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] human intemporal-disposition. The basis for this 'human psychology of positive-opportunism[76] as of prior-institutionalisation-reification[87] and uninstitutionalised-threshold[103]-dereification[87]', is the fact that humankind is caught up in intemporal-reification[87] and temporal-dereification[87] as of existential-constraint of ontological-performance[72]-<including-virtue-as-ontology> given its limited-mentation-capacity; wherein the 'social-construct uninstitutionalised-threshold[103]' as of 'no positive-opportunism[76] for prospective institutionalisation' is a threshold at which there is a de-mentative/structural/paradigmatic lack of constraining institutionalisation to preempt 'human temporal social-stake-contention-or-confliction dynamics' assuming of uninstitutionalised-threshold[103] dereification[87] threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity[39] knowledge-reification[87] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. In other words, as of existential-constraint of ontological-performance[72]-<including-virtue-as-ontology> given human limited-mentation-capacity: –at recurrent-utter-uninstitutionalisation, there is 'no constraining prospective reification[87] institutionalisation for rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism', thus allowing for 'non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition,-that-is-not-rulemaking dereification[87] behaviour' at its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation; –at base-institutionalisation–ununiversalisation, there is 'no constraining

prospective reification[87] institutionalisation for [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism', thus allowing for rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-universalisation-directed dereification[87] behaviour' at its prospective ununiversalisation uninstitutionalisation; –at [104]universalisation–non-positivism/medievalism, there is 'no constraining prospective reification[87] institutionalisation for positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism', thus allowing for [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-that-is-not-positivising/rational-empiricism-based dereification[87] behaviour' at its prospective non-positivism/medievalism uninstitutionalisation; at our positivism–procrypticism, there is 'no constraining prospective reification[87] institutionalisation for preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism dereification[87] behaviour' at its prospective [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalised-threshold[103]. In this regard as a further elucidation, a de-mentative/structural/paradigmatic

temporal dereification[87] threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity[39] knowledge-reification[87] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] say on the basis of notions-and-accusations-of-sorcery is easily elicited-as-of-dereification[87] in a non-positivistic social-setup under existential-constraint as there is not reifying positivism/rational-empiricism institutionalisation [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. Insightfully, the possibility for deprocrypticism/preemption-of-disjointeness-as-of-[84]reference-of-thought registry-worldview/dimension is necessarily one that supersedes mere [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’: as of the elicitation/cultivation of human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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-completeness[88]-as-of-[84]reference-of-thought behind the successive institutional-cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], the 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity[69] over ontological-bad-faith/inauthenticity[64] elucidatin/reification[87] of prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]' had-and-has 'no [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' to go by, but for its underlying 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' thereof validated by prospective ontological-primemovers-totalitative-framework[73] as of prospective institutionalisation existential-contextualising-contiguity[39] knowledge-reification[87] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]; such that in lieu of positive-opportunism[76] of secondnaturing [84]reference-of-thought–[8]categorical-

imperatives/axioms/registry-teleology[100], notional~deprocrypticism in its preempting—disjointedness-as-of-[84]reference-of-thought rather all about arriving-short with no positive-opportunism[76] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] by 'failing to elicit any associated positive-opportunism[76] to deprocrypticism' as well as 'eliciting ironic nihilism to deprocrypticism', in order not to cultivate a mechanical-knowledge appreciation of [56]meaningfulness-and-teleology[100], and rather elicit a sense of 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' 'as cultivating an organic-knowledge appreciation of [56]meaningfulness-and-teleology[100] as dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩)'; 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–[56]meaningfulness-and-teleology[100], 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' [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]

underlies relative-ontological-incompleteness[89] as of human living underdevelopment, institutional underdevelopment and Being underdevelopment, as of a lack of 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'; as of the fact that [56]meaningfulness-and-teleology[100] is always incomplete when conceived simplistically as being all about 'mechanical-constraints of rules without spirit', construed as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism. The full implications here is that a notional~deprocrypticism ontologically-uncompromised—referentialism singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism construal of [56]meaningfulness-and-teleology[100] is more critically about eliciting the 'subject intemporal-disposition sense of knowledge-and-virtue as of its [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ for a fully protracted-consciousness beyond a cloistered-consciousness' in line with Foucauldian hermeneutics of the subject futural implications. Further, it is important to grasp that 'reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event[37] 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event[37] reasoning-through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism, is the fact that it achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as a ‘seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s~sublimating–nascence-as-of-its-coherence/contiguity’; and so, as of ‘human ontological-normalcy/postconvergence referentialism ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’’ that supplants the notion of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100].

It is untenable to construe of the ultimate potential of human emancipation without the eliciting of this more fundamentally authentic basis of human emancipation as of the overcoming of human limited-mentation-capacity temporal dynamics beyond just ‘the elicitation of positive-opportunism[76] to existential constraining’; as implied by ontologically-uncompromised—referentialism singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism mirroring ontological-completeness-of-[84]reference-of-thought of inherent existence as ‘ecstatic singularity’, very much unlike reproducibility—mathesis/motif/thrownness-disposition,–as–

reproducibility-of-aestheticisation–as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as of their given prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought that fail to mirror inherent existence as 'ecstatic singularity'. Such implied transcendental ontological-construal is rather originarily/as-of-event[37] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought reasoning-through/messianic-reasoning beyond prior reasoning-from-results/afterthought endemising/enculturating [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. We can appreciate that as of the ordinariness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ of say a non-positivistic registry-worldview/dimension, whether animistic or medieval, notions-and-accusations-of-sorcery as of the uninstitutionalised-threshold[103] dereification[87] of [56]meaningfulness-and-teleology[100] will rather as of 'no positivism/rational-empiricism constraining prospective reification[87] institutionalisation' rather elicit spurious palliative adaptive dereification[87] dispositions as of human limited-mentation-capacity, however, when positivism/rational-empiricism originarily/as-of-event[37] reification[87] avails as of the potential for prospective human limited-mentation-capacity-deepening[53] then it is more about the metaphoricity[57] that portends to prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. Such originarily/as-of-event[37] reification[87] construed futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism/preemption-of-procrypticism-as-of-[84]reference-of-thought equally do apply

with regards to our positivism–procrypticism dereification[87] beyond our positivism–procrypticism ordinariness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ spurious palliative adaptive dereification[87] disjointedness-of-[84]reference-of-thought mental-dispositions as of human limited-mentation-capacity, so-implied as of prospective human ontological-performance[72]-<including-virtue-as-ontology> potentiative-aspiration for singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism thus enabling the aetiologisation/ontological-escalation behind the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] and specifically for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism. Further besides this elucidated contrast articulated as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought reification[87] and prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought dereification[87]; the concepts of reification[87] and dereification[87] equally extend within a given registry-worldview/dimension [84]reference-of-thought as framework of the [84]reference-of-thought-[85]devolving notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance[72]-<including-virtue-as-ontology> (especially as so-associated with postlogism[78]-slantedness and the dynamic conjugated-postlogism[78] temporal denaturing[15] of [56]meaningfulness-and-teleology[100] implications) critically construing 'uninstitutionalised-threshold[103] dereification[87]' as the uninstitutionalised-threshold[103] temporal-and-flawed ontological-performance[72]-<including-virtue-as-ontology> (as of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-

form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]〉) undermining the registry-worldview's/dimension's prospective ontological-performance[72]-<including-virtue-as-ontology>. This conception of reification[87] as of institutionalisation in prospective relative-ontological-completeness[88]-of-[84]reference-of-thought reflects ontologically-veridical [56]meaningfulness-and-teleology[100] as of ontological-normalcy/postconvergence singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism in relative apriorising-teleological-elevation-in-ontological-contiguity[67] as of deeper limited-mentation-capacity de-mentative/structural/paradigmatic [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], while the conception of dereification[87] as of uninstitutionalised-threshold[103] in prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought reflects ontologically-flawed [56]meaningfulness-and-teleology[100] dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism in relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of reification[87]-by-dereification[87] knowledge-notionalisation, singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism contemplated as of 'existentially-potentiative absolute reification[87]' 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’, while dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism existentially-implied as of notional~reification[87]/dereification[87] as to human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening[53] effectively reflects the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of prior successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ towards the attainment of deprocrypticism. Thus reification[87] aetiologisation/ontological-escalation is implied as of human ontological-performance[72]-<including-virtue-as-ontology> potentiative-aspiration for singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism. Ultimately, it is the reification[87] of [56]meaningfulness-and-teleology[100] as of the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought that reflects intemporal value reference, and not the

<~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> which is rather in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. Reification[87] as such points out intellectual-and-moral inequivalence thus dismissing as ontologically-flawed a cross-examining/mutual-contending of the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought; as the latter is in 'notional-discontiguity/epistemic-discontiguity[63]-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]' and so, successively as of falling-short-as-needing-rules with recurrent-utter-uninstitutionalisation to then contend with base-institutionalisation, falling-short-as-needing-[104]universalising-rules with base-institutionalisation–ununiversalisation to then contend with [104]universalisation, and falling-short-as-needing-positivistic-[104]universal-rules with [104]universalisation–non-positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting—disjointedness-as-of-[84]reference-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–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], as they reify [56]meaningfulness-and-

teleology[100] 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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of non-positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism reified insight. The insight here about reification[87] is that all their intemporal value references are rather as subsumed in their 'positivistic reification[87] of [56]meaningfulness-and-teleology[100]' as of their prospective relative-ontological-completeness[88]-of-[84]reference-of-thought with the corresponding implications of human 'prospective positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity ontological-performance[72]-<including-virtue-as-ontology>' as aetiologisation/ontological-escalation, and so over non-positivism/medievalism vices-and-impediments[106]. By that token they are effectively of the most intellectually-and-morally inclined persons of their society. Contrastively, the temporal value reference as of non-positivism/medievalism <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions of persons like 'honourable aristocrats' simply reified to the [104]universalisation–non-positivism/medievalism registry-worldview/dimension with its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought vices-and-impediments[106], while favourably looked upon as of non-positivism/medievalism society [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] from a prospective

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism insight points to such a prior registry-worldview/dimension denaturing[15] [56]meaningfulness-and-teleology[100], 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 [56]meaningfulness-and-teleology[100] that there is and can exist is ontological as of prospective relative-ontological-completeness[88], such that any such implied meaning is only ontologically intelligible with its reification[87] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, as so implied from singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-veridical [56]meaningfulness-and-teleology[100]. This points out that as of its very own [45]<amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], a registry-worldview/dimension [84]reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought reification[87] of [56]meaningfulness-and-teleology[100], as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrypticism as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought prospective relative-ontological-completeness[88] perspective. The fact is no registry-worldview/dimension as of its temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] <amplituding/formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ instigated prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, is construed as 'putting-into-question its existentially invested conception of [56]meaningfulness-and-teleology[100]', which is rather a contradiction of sorts given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. Rather besides cultural-diffusion pressures, all human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of internal processes are rather as of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] individuations dynamic metaphoricity[57] instigation in prospective relative-ontological-completeness[88]-of-[84]reference-of-thought reifying gestures as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, which by this token is rather concerned with the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] denaturing[15] of the prior institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] at its uninstitutionalised-threshold[103] in 'notional-discontiguity/epistemic-discontiguity[63]-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]'. However, this 'ontologically-veridical reification[87] of value reference as of prospective relative-ontological-completeness[88]' and the 'ontologically-flawed dereification[87] of value reference as of prior relative-ontological-incompleteness[89]' is associated with a

fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>. As this reification[87]/dereification[87] of meaningfulness-and-telelogy paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. With such charlatanism certainly knowing better but opting for denaturing[15] conceptions of value reference as of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity[64] 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, with the possibility of denaturing[15] 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-framework[73] reflection of existential-contextualising-contiguity[39]. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its dimensionality-of-sublimating[24]-

⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity implications put-into-question as 'charlatanic' institutions and their practices construed as of prior relative-ontological-incompleteness[89]-of-[84]reference-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–episteme[5] conception of knowledge' that superseded and didn't recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn't meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework[73] constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that it isn't out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of

‘understanding’ of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought with the latter’s [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], given the psychoanalytic-unshackling/prospective-grounding/prospective-reification[87] implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity[57] constraint as of ontological-primemovers-totalitative-framework[73] for the possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as more than just about abstract intellection but extending intellectualism to supersede the existential-investment implications that underlie excogitative-blanking to such prospectively implied ‘understanding’ as of transcendental knowledge. From the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought naïve non-transcendental [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], it may be thought/reasoned that a transcendentally 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 [56]meaningfulness-and-teleology[100]’. The intemporal ‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility’ of aetiologisation/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold[103] transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing[15] mortals that we are for our prospective emancipation. Without an insight about reification[87] and

dereification[87], the notion of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as it reflects ontological-completeness-of-[84]reference-of-thought for ontologically-veridical [56]meaningfulness-and-teleology[100] is easily misconstrued since denaturing[15] of meaning in dereification[87] will be teleologically-elevated and meaning produced as of reification[87] will be teleologically-degraded; as so blatantly obvious particularly with the dereification[87] manifestation of childhood psychopathy postlogism[78]-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance[72]-<including-virtue-as-ontology> of aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100] reflecting dereified and reified construals of existential-contextualising-contiguity[39] is to be expected, and assessable on the basis of a commonly expected apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, which then speaks of a dialogical-equivalence of both temporal mental-dispositions and the intemporal mental-disposition with no dereification[87] and reification[87] contrast. However, compounding this situation making relevant the need to contrast reification[87] and dereification[87] and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal mental-dispositions and intemporal mental-disposition, is specifically the flawed ontological-performance[72]-<including-virtue-as-ontology> manifestation of psychopathy and social psychopathy which is 'de-mentatively/structurally/paradigmatically associated with the denaturing[15] of the [45]<~~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

[45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100]; with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism[78]-slantedness, and its social cognisance and integration as conjugated-postlogism[78] so-conjugating as of [50]ignorance/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 reification[87] and dereification[87] 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-discontiguity[63]—contrastive-reification[87]-dissemination[27]-and-dereification[87]-dissemination[27]-implications' construed as the 'variance/discrepancy of [56]meaningfulness-and-teleology[100]' as-of-prospective-relative-ontological-completeness[88]-postconverging-or-dialectical-thinking[20]–apriorising-psychologism and as-of-prior-relative-ontological-incompleteness[89]-preconverging-or-dementing[19]–apriorising-psychologism respectively; it is only ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] from the projected 'notional—singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism' of the intemporal mental-disposition as-of-prospective-relative-ontological-completeness[88]-postconverging-or-dialectical-thinking[20]–apriorising-psychologism recognising this 'preconverging-or-dementing[19]–apriorising-

psychologism and postconverging-or-dialectical-thinking[20]–apriorising-psychologism variance/discrepancy of [56]meaningfulness-and-teleology[100]' that induces an ontologically-veridical disambiguation of dereified and reified construals of existential-contextualising-contiguity[39] as implied by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of reifying intemporal/valid/postconverging-or-dialectical-thinking[20] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness[88] apriorising-teleological-elevation-in-ontological-contiguity[67] and as of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/preconverging-or-dementing[19]–apriorising-psychologism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments in prior relative-ontological-incompleteness[89]-apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> (psychopathic and social psychopathic), and so before aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100] can even be then articulated as ontologically-veridical exclusively as of the intemporal/valid/postconverging-or-dialectical-thinking[20] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument perspective or attitude/mental-disposition/care–and–episteme[5]. Such a difference-conflatedness[12]-as-of-'epistemic-totality[36]' is equally what reflects in the bigger scheme of things, at the [84]reference-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-contiguity[67]—of-the-human-institutionalisation-process[68] can be construed as human limited-mentation-capacity

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reification[87] as 'apriorising-teleological resetting of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] as of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism-as-ontological-completeness-of-[84]reference-of-thought', construed as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism'; with the various prior registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[27]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ rather successively as lesser and lesser dereification[87]-levels towards the notional~deprocrypticism reification[87]. Consider in that with regards to 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality', its reification[87] as 'apriorising-teleological resetting of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] to the prospective relative-ontological-completeness[88]-of-physics-axiomatic-construct' implies that de-mentatively/structurally/paradigmatically 'traditional classical mechanics axiomatic-construct' is dereified as of its prior relative-ontological-incompleteness[89] to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs which is rather reified as of its prospective relative-ontological-

completeness[88]; 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-contiguity[39] knowledge-reification[87] as implied by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in articulating ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] from this projected 'notional—singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism' as of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective or attitude/mental-disposition/care–and–episteme[5] over 'traditional classical mechanics axiomatic-construct', and so-implied as of 'disseminative-notional-discontiguity/epistemic-discontiguity[63]—contrastive-reification[87]-dissemination[27]-and-dereification[87]-dissemination[27]-implications' construed as the 'variance/discrepancy of [56]meaningfulness-and-teleology[100]' as of prospective relative-ontological-completeness[88] and as of prior relative-ontological-incompleteness[89]. Note that on the imaginary supposition that no such prospectively projected 'notional—singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism' existed as 'providing the ontological-veridicality insight-of-completeness for reifying [56]meaningfulness-and-teleology[100]', mental-dispositions in prior relative-ontological-incompleteness[89] will falsely go on reasoning with 'traditional classical mechanics axiomatic-construct' by identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as providing ontological-veridicality as of this now dereifying construal of existential-contextualising-contiguity[39] of 'the very same physics [45]<~~amplituding/~~formative–

epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. But then again, the reality of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective relative-ontological-completeness[88] will point out that such 'traditional classical mechanics axiomatic-construct' identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] is in reality preconverging-or-dementing[19]–apriorising-psychologism as of its relative-ontological-incompleteness[89]. This insight equally applies at the [84]reference-of-thought-level, for instance, with regards to the fact that our positivism–procrypticism registry-worldview/dimension doesn't recognise-nor-register any such notion as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought that speaks of our prospective preconverging-or-dementing[19]–apriorising-psychologism at our prospective positivism–procrypticism uninstitutionalised-threshold[103], and so as reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness[88]. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is 'de-mentatively/structurally/paradigmatically associated with the denaturing[15] of the [45]<~~amplituding/~~formative–epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as of our positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalised-threshold[103] (just as notions-and-accusations-of-sorcery in a [104]universalisation–non-positivism/medievalism social-setup is 'de-mentatively/structurally/paradigmatically associated with the denaturing[15] of the

[45]<~~amplituding~~/formative–epistemicity>totalising~devolved apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as of their [104]universalisation–non-positivism/medievalism uninstitutionalised-threshold[103]), ontological-veridicality is rather assumed/departs from an understanding of existential-contextualising-contiguity[39] knowledge-reification[87] as implied with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension and not our positivism–procrypticism, in articulating ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] from this projected 'notional—singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism' as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought perspective or attitude/mental-disposition/care–and–episteme[5] over our positivism–procrypticism, so-implied as of their disseminative-notional-discontiguity/epistemic-discontiguity[63]—contrastive-reification[87]-dissemination[27]-and-dereification[87]-dissemination[27]-implications. But then just as the reflex mental state and attitude/mental-disposition/care–and–episteme[5] in a [104]universalisation–non-positivism/medievalism social-setup will be resistant to an elucidation of notions-and-accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care–and–episteme[5] 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 <~~amplituding~~/formative>[8] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ reflex mental state and attitude/mental-disposition/care–and–episteme[5] in our positivism–procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care–and–episteme[5] of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical~de-mentation of our positivism–procrypticism at its uninstitutionalised-threshold[103]; and as we falsely go on to construe existential-contextualising-contiguity[39]–in-reification[87]/dereification[87] by adopting the positivism–procrypticism dereifying perspective or attitude/mental-disposition/care–and–episteme[5] in its prior relative-ontological-incompleteness[89] in an exercise of ontologically-flawed identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]. Further and insightfully again, with the manifestation of childhood psychopathy where the postlogism[78]-slantedness is [104]universally transparent there is no occurrence of interlocutors cognisant-and-integrative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity[39]–in-reification[87]/dereification[87] 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-contiguity[39]–in-reification[87]/dereification[87] arise as of their temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, which implies an

invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this author that more critically manifestations of postlogism[78]-slantedness across all the registry-worldviews/dimensions are rather revelatory of the fundamental prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, with transcendental implications that goes well beyond the ad-hoc conception of manifestations of postlogism[78]-slantedness but more broadly conceive as of the destructuring/aetiologisation/ontological-escalation implications arising from underlying relative-ontological-incompleteness[89] and relative-ontological-completeness[88] [84]reference-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–[56]meaningfulness-and-teleology[100] underdevelopment issues. This underlying relative-ontological-incompleteness[89] and relative-ontological-completeness[88] [84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of analysis, as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68],-so-construed-as-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism', highlights that human mental-disposition as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor operates in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] on the 'ontologically-flawed basis of a rather [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] absolutised/unchanging/given [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]'; thus underlying a 'human psychology of passivity to the underlying metaphoricity[57] of human limited-mentation-capacity-deepening[53] as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor'. 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–[56]meaningfulness-and-teleology[100] underdevelopment issues/problems directly related to the lack of 'futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism self-consciousness psychology that recognises-and-

registers the prospective metaphoricity[57] need as of human limited-mentation-capacity due to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor’. This insight is in effect the futural rejoinder to the Foucauldian hermeneutics of the subject with respect to human prospective [84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity capacity; in the sense that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’ 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 [104]universalisation–non-positivism/medievalism mindset to tackle prospective issues warranting a positivism self-consciousness psychology, and by extension what is the capacity of our positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought mindset to tackle prospective issues warranting a [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought self-consciousness psychology? The ‘postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' involves prospective [84]reference-of-thought dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) as spurring Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] metaphoricity[57] as of protensive-consciousness that is prospectively-grounded-or-psychoanalytically-unshackling, and implying prospective existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression relative-ontological-completeness[88] of apriorising/axiomatising/referencing which is here construed as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as implied by postmodern [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]. Overall 'exteriorisation attitude/mental-disposition/care–and–episteme[5]' is ontologically validated as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] metaphoricity[57] behind the successive transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity of registry-worldviews/dimensions in the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] so-associated with human

limited-mentation-capacity-deepening[53]. Hence the ‘postmodern exteriorisation attitude/mental-disposition/care–and–episteme[5]’ superseding of the ‘modern take interiorisation attitude/mental-disposition/care–and–episteme[5]’ is what renders possible postmodern transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of its very own ‘postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]’ spur of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] metaphoricity[57]. Overall, ‘exteriorisation attitude/mental-disposition/care–and–episteme[5]’ speaks of prospective relative-ontological-completeness[88]-of-[84]reference-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–episteme[5]’ speaks of prior relative-ontological-incompleteness[89]-of-[84]reference-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-thinking[20]–apriorising-psychologism of the Being underdevelopment of the latter as of the latter’s preconverging-or-dementing[19]–apriorising-psychologism. Ultimately, human limited-mentation-capacity-deepening[53] speaks to the ontological-veridicality that human [56]meaningfulness-and-teleology[100] ‘is ever always about successive [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-reconceptualisation-about existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> for prospective relative-ontological-completeness[88] inducing existential-instatiations devolved meaningfulness', so-construed as human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96] différance/internal-dialectics/difference-deferral as of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving; 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[5]' at uninstitutionalised-threshold[103] as successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] metaphoricity[57] impetus in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, with base-institutionalisation from recurrent-utter-uninstitutionalisation, [104]universalisation from base-institutionalisation–ununiversalisation, positivism from [104]universalisation–non-positivism/medievalism and prospectively notional~deprocrypticism from positivism–procrypticism as reflecting the overall notional~conflatedness[12] 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 implied

[48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]. De-mentatively/structurally/paradigmatically a registry-worldview's/dimension's [84]reference-of-thought points fundamentally to its 'underlying [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' with regards to the latter's 'temporality[99]-as-shortness-of-register-of–[56]meaningfulness-and-teleology[100] to intemporality[52]-as-longness-of-register-of–[56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>' as of notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>. Such that it is fundamentally the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought that becomes the 'lack-of-virtue or vice issue', beyond just any associated incidental existential problems, as requiring aetiologisation/ontological-escalation as of the need for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought to address the myriad [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] existential possibilities of the registry-worldview's/dimension's vices-and-impediments[106] as fundamentally bound to its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought 'underlying [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]'; and so beyond just [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance[72]-<including-virtue-as-ontology> as of say a postlogism[78]-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-contiguity[39]–in-reification[87]/dereification[87] that is 'mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]' with notions-and-accusations-of-witchcraft itself as of their 'underlying [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' presents an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] issue that endemises notions-and-accusations-of-witchcraft in the vices-and-impediments[106] of that given social-setup. It is the prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> as of prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as setting up the positivism 'underlying [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]', 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]', construed as 'transcendental [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-

[61]nonpresencing>[93] that reflects 'modern suprastructuralism'; just as a 'postmodern suprastructuralism' reflects notional~deprocrypticism as of its preempting—disjointedness-as-of-[84]reference-of-thought over our positivism–procrypticism disjointedness-as-of-[84]reference-of-thought. This insight about the need for prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> underlies a postmodern understanding, as it is herein contended, that it is by the exercise of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as of human limited-mentation-capacity-deepening[53] as of the need for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought and so over our positivism–procrypticism temporal-to-intemporal mental-dispositions 'mutual cognisance and integrativeness of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]', that we provide the ontologically-veridical aetiologisation or ontological-esclation resolving the vices-and-impediments[106] of our 'so-prospectively deprocrypticism-construed' [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought as of its underlying [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], 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 '[104]universal projection implications attitude/mental-disposition/care–and–episteme[5] event[37]-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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions as of 'mutual temporal/shortness-of-register-of–[56] meaningfulness-and-teleology[100] eliciting' construed as 'intemporal temporality[99]'. 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–[56] meaningfulness-and-teleology[100] as of '[104] universal projection implications attitude/mental-disposition/care–and–episteme[5] event[37]-or-operant implications to all and sundry'; such that fundamentally, such <~~amplituding~~/formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ tendencies do not address de-mentatively/structurally/paradigmatically defining issues of a registry-worldview/dimension as of its vices-and-impediments[106] like the comprehensive implications of disjointedness-as-of-[84] reference-of-thought/procrypticism with regards to our positivism–procryticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> thus effectively implies deneuterising[16] 'exteriorisation attitude/mental-disposition/care–and–episteme[5]' of [56] meaningfulness-and-teleology[100]–as-metaphoricity[57] superseding/overriding the prior [84] reference-of-thought temporally [58] neuterising 'interiorisation attitude/mental-disposition/care–and–episteme[5]' of [56] meaningfulness-and-teleology[100]. 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-completeness[88]-of-[84]reference-of-thought. This very much differs from [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] ontological-contiguity[67] palliative virtue constructs as of variance of the very same [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], and thus implies temporally [58]neuterising 'interiorisation attitude/mental-disposition/care–and–episteme[5]' of [56]meaningfulness-and-teleology[100]. 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–[56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. Such an ontological-contiguity[67] [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal [56]meaningfulness-and-teleology[100] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation frameworks as of the given [84]reference-of-thought, with these elements in need for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of prospective relative-ontological-

completeness[88]-of-[84]reference-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-completeness[88], can similarly be meted with pretences and arguments of practice as of each and every registry-worldview's/dimension's [84]reference-of-thought practices, and thus conceptualising virtue by [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] while circumventing as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] the vices-and-impediments[106] of each registry-worldview/dimension in want of its 'pure-ontology' virtue resolution as of aetiologisation/ontological-escalation. In this regard such palliative virtue constructs overlooking fundamental underlying de-mentative/structural/paradigmatic ontological implications about our 'modern take attitude/mental-disposition/care–and–episteme[5]' reflected by the 'postmodern [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5]' with regards to social-stake-contention-or-confliction changing temporal constraints, temporal [56]meaningfulness-and-teleology[100] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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–episteme[5]' overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal [56]meaningfulness-and-teleology[100]

<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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–episteme[5]’. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26], the fact is these are not really the underlying drivers for virtue transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipatory events[37] driving virtue transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology[100]-<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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’ as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], reflecting the fact that pure-ontology that as of its secondnaturing induces the requisite level of human virtue performance at each given registry-worldview/dimension, retrospectively to prospectively. It is rather by acting upon the inherent ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of its ontological reflection in Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] that virtue transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity comes about, whether or not beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. In this regard, any registry-worldview/dimension [84]reference-of-thought is a <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ as of the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], such that prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as required for virtue transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity necessarily implies disrupting and superseding any such <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ vices-and-impediments[106], as of the prospective/new superseding [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. Inevitably any such virtue construct is transcendental as meaning 'going beyond oneself'; and so with regards to any prospective institutionalisation relative to the uninstitutionalised-threshold[103]. 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], as its implications as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression: will question such reasoning-from-results/afterthought basis of palliative virtue constructs especially as of their [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]-of-[84]reference-of-thought-by-reification[87]/contemplative-distension implications; ask whether by definition a registry-worldview/dimension [84]reference-of-thought is postconvergingly–de-mentated/structured/paradigmed to sponsor/promote/endorse its very own prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of the need for the subversion of its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] that endemise-and-enculturate its vices-and-impediments[106] by prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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 postconverging–de-mentating/structuring/paradigming implications of human limited-mentation-capacity-deepening[53] renders any registry-worldview/dimension [84]reference-of-thought ever deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification[87] of [56]meaningfulness-and-teleology[100]. Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our 'modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness[89] perspective/framing/reference/horizon' apriorising/axiomatising/referencing—constitutedness[13] construal of categorising/taxonomising schemes that pervades the 'modern categorising mental-disposition' as of our occlusive-consciousness [58]neuterising, as we fail to grasp the implication of an implied apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is naively superseding the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori'; such that the [56]meaningfulness-and-teleology[100] that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is apriorising/axiomatising/referencing—conflatedness[12] that ensures that our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncs with the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of

existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather 'turns the idea of analysing and conceptualising on its head' into one of 'grasping human limited-mentation-capacity-deepening[53] implications as of the underlying psychoanalytic-unshackling' for human-subpotency construal of the full-potency that is existence. This insight about the complete relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional~conflatedness[12] of notional~deprocrypticism. However, it is equally critical to grasp the double-gesture reification[87] implied in such a postmodern-as-suprastructural conception of [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]. Such a postmodern/suprastructuralism double-gesture reification[87] holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care–and–episteme[5] with respect to human social-stake-contention-or-confliction; with the adherence to the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of such organic-knowledge construed in intemporality[52] as supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> to such mere [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100].

The latter points to an inappropriate attitude/mental-disposition/care–and–episteme[5] 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–episteme[5] and organic-knowledge attitude/mental-disposition/care–and–episteme[5]. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care–and–episteme[5] will imply an end to such practices as of [104]universal human rights, 'economic-opportunistic-and-then-enculturated tenants' of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests [56]meaningfulness-and-teleology[100] in terms–as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care–and–episteme[5] as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] posture that allows for [104]universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge contenders as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much

countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the 'out-of-sight demeanour' in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn't the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven't done likewise, but rather as of organic-knowledge called for a double-gesture reification[87] 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 [56]meaningfulness-and-teleology[100] to the more profound perspective of all of humanity's potential as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought/ontological-normalcy/postconvergence and then reconstrue the possibility of all of humanity-as-of-societies to ultimately fulfil it virtuous potential; and this is the optimum and emancipatory virtue disposition for all humankind and human societies. It adopts this orientation because it always put into question the idea of 'grounding [56]meaningfulness-and-teleology[100] as of any specific human society relative-ontological-incompleteness[89]-of-[84]reference-of-thought as fundamentally denaturing[15], and likely to induce transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 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 [104]universal values, and so as of [104]universal-transparency[105]-⟨transparency-of-totalising-

entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. Ultimately, such a double-gesturing hold out the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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-empricism attitude/mental-disposition/care–and–episteme[5], by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a [104]universal positivism/rational-empiricism attitude/mental-disposition/care–and–episteme[5] in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification[87] 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. 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 [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] that will necessarily subscribe to recognising 'the other' that we are to them; as insightfully, grander aetiologisation/ontological-escalation come with relative-

ontologically-veridical attitude/mental-disposition/care–and–episteme[5]. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold[103] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>. In other words, the organic-knowledge in its true appreciation of 'the other' as of aetiologisation or ontological escalation implies a '[104]universal projection implications attitude/mental-disposition/care–and–episteme[5] event[37]-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 [45]~~<amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (as to when even the Christian Jesus refers to giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is 'forged criticism' in the sense that the critiques make their own flimsy interpretations of postmodern-thought and

then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity[69] and veracity is more fundamentally about the re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these 'forged criticisms' the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification[87] insight. Further, as of organic-knowledge and knowledge-notionalisation, this author holds that it is naïve to conceptualise of human knowledge mainly as of pure erudition warranting mainly sound arguments, proofs and convincing demonstrations, and that the reality all along 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' shows that there has always been beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] 'institutional investment' that is not always just of eruditic ideal, inclined to undermined prospective knowledge as of its prospective relative-ontological-completeness[88]-of-axiomatic-constructs-and-[84]reference-of-thought, and that true knowledge especially as it portends to transcendence-and-

sublimity/sublimation/~~supererogatory~~de-mentativity cannot be conceptualised losing sight of this fact. The blunt fact is that postmodern-thought has shown itself to be more useful and applicable across the humanities with a massive potential for furthering human emancipation, however the tentativeness of many of its bold ideas, and so much more than the vagaries peddled by many such critiques surreptitious anti-intellectual media-driven waylaying who on the contrary seem to construe of institutional anchoring as the very essence of validation. Such situations are often highly liable to ontological-bad-faith/inauthenticity[64] undermining of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] due to 'lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩'. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as underscoring medieval vices-and-impediments[106] 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–[56]meaningfulness-and-teleology[100]; 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-[84]reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically-<conjugatively-and-

transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of their 're-projection/re-anticipation' about 'the very same physics [45]<~~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-framework[73], and so divulged by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as prior human [80]presencing—absolutising-identitive-constitutedness[13] 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 [80]presencing—absolutising-identitive-constitutedness[13] enabling the obtention of any such conclusions from the given classical-mechanics—axiomatic-constructs apriorising/axiomatising/referencing—constitutedness[13], but rather it is by apriorising/axiomatising/referencing—conflatedness[12] with regards to 'the very same physics [45]<~~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 [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>. Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of–

[56]meaningfulness-and-teleology[100] individuation mental-disposition in 'a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework[73] tendential validation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Such a construal of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity will cover the seminal contributions prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing sublimation overrides our [58]neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of 'intemporal-as-ontological individuation' as the basis of human limited-mentation-capacity-deepening[53] analysis; and insightfully, as reflected in the underlying apriorising/axiomatising/referencing—conflatedness[12] of accreting-substitutive-subsumption-as-futural-différance-freeplay[2], sublimation is achieved rather out of the notional obviating of human temporal-as-non-ontological [58]neuterising with deneuterising[16]—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of [56]meaningfulness-and-teleology[100] 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-deepening[53] 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-framework[73] validation before attaining defining-transcendence and defining-sublimity'; and différance as of such 'existential-reality concreteness dynamics' is scientific and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well beyond the latter's conceptual patterning. Ultimately, such tendential-deliberation-of-decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening[53] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression so-implied as of ontology's-directedness-as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanical-knowledge as-knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism deference to the prescience of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over any human-as-mortal framing of [56]meaningfulness-and-teleology[100] including oneself-as-human-as-mortal, as it is human mortality-as-temporality[99] that is rather

what is in need for further Being and consciousness development. Thus the postconverging–de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension [84]reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the 'subsumptive inventing' of the prospective ontological possibilities of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought over human normativity/conventioning as of the latter's prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, and so by maximaliing-recomposuring [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential postconverging–de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, and positivism–procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in temporality[99]-as-of-neuterisation[59]/relative-ontological-incompleteness[89]/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 [84]reference-of-thought in prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought can't sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension [84]reference-of-thought in prior relative-ontological-incompleteness[89], even if it such a mental-disposition could lead to such an outcome as in H.G. Well's country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of 'social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩'. But then it is actually a sign of 'propounded theoretical

health and pertinence' when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true 'intellectual blankness' grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of 'solo media exploits of intellectual popularity'. Thus by its prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay[2] comes into terms with both [80]presencing—absolutising-identitive-constitutedness[13] and [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness[88]/ontological-contiguity[67] of the latter over the prior relative-ontological-incompleteness[89] of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal'. Thus what is being correctly implied is not 'difference-in-kind/difference-in-aposteriorising-or-logicising[22] but rather difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] between [80]presencing—absolutising-identitive-constitutedness[13] and [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>. Such an insight is enabled as of the fundamental awareness that human knowledge construction fundamentally involves two different exercises; with the first factoring in that at the fundamental level of knowledge construction humankind has a limited-mentation-capacity that needs to be developed as a 'developed consciousness perspective/framing/reference/horizon as of prospective relative-ontological-completeness[88] notional-contiguity/epistemic-contiguity[62]' construed as its

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] 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 [104]universalisation [56]meaningfulness-and-teleology[100] without first developing a '[104]universalisation mindset perspective/framing/reference/horizon as of preclusive-consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'; for a '[104]universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon' to grasp positivistic [56]meaningfulness-and-teleology[100] 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-incompleteness[89]-of-[84]reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing 'social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩' 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23]/ontological-discontinuity, underscore at once 'both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of the consciousness in ontological-contiguity[67]/relative-ontological-completeness[88]-of-[84]reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-

measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of the consciousness of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>/relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, and not [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal''. As futural différance is enabled, unlike the case with the 'Derridean quasi-transcendental-freeplay différance', as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality involving human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening[53]; overriding the idea that the perspective/framing/reference/horizon of contemplation is absolutely given-and-determined as of the implication that all [56]meaningfulness-and-teleology[100] should be as of 'difference-in-kind/difference-in-aposteriorising-or-logicising[22], but rather reconceptualising the possibility of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought bringing about transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différance-freeplay[2] further divulges, unlike the 'Derridean quasi-transcendental-freeplay différance', the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimitys that occurred in physics: with 'traditional classical mechanics axiomatic-construct' and the theory-of-relativity-together-with-

quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness[89] and prospective relative-ontological-completeness[88], 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' are not as of a 'difference-in-kind/difference-in-aposteriorising-or-logicising[22] but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23]; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] bringing about the successive physics axiomatic-constructs/theories are successive 'epistemic-breaks' from prior reasoning and are akin to 'leaps of faith' which then 'establish new reasoning' that then becomes the internal 'difference-in-kind/difference-in-aposteriorising-or-logicising[22] of the new physics as the new presencing; brought about from the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>. In other words, human consciousness tends to be constraint to its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and thus assumes a 'difference-in-kind/difference-in-aposteriorising-or-logicising[22] mental-disposition as of [80]presencing—absolutising-identitive-constitutedness[13]. But existence/ontology's-directedness-as-Being as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> is beyond and not constraint by human consciousness as of its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and thus hints-at the ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality possibilities of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of ontological-primemovers-totalitative-framework[73] 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-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ of any given [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] from a 'difference-in-kind/difference-in-aposteriorising-or-logicising[22] posture; such that humankind then overlooks [80]presencing—absolutising-identitive-constitutedness[13] and re-projects/re-anticipates [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> enabling human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Therefore, metaphoricity[57] as highlighted herein is actually construed as of 'its natural ontology implications', and this natural ontological notion of metaphoricity[57] is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity[57] as such simply refers to signification adjunctiveness to 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language' as of both the [56]meaningfulness-and-teleology[100] implications to the so-renewed 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language' and the specific adjunctive-metaphoricity[57]-signification within such renewed 'underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating signifying-construct of language'. Metaphoricity[57] is very much a mirroring of existential 'syncretising-effecting' going by the latter's existential implications on 'human underlying self-referencing

[56]meaningfulness-and-teleology[100] as an epistemic-totalising[32]/circular construal'. This 'epistemic-totalisation/circularity epistemic-breaking' of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity[57] arises because of human limited-mentation-capacity, and is a reflection of the circular deepening of human limited-mentation-capacity as of growing certitude from the opening up of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> by human re-projection/re-anticipation ultimately validated by existence/ontology's-directedness-as-Being ontological-primemovers-totalitative-framework[73]. Further, metaphoricity[57] as such speaks of the evasiveness of all human [56]meaningfulness-and-teleology[100] at uninstitutionalised-threshold[103] as recurrently pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> possibilities relation to [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity[57] explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension [84]reference-of-thought; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by [80]presencing—absolutising-identitive-constitutedness[13] and [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>, such that in the case of the latter there is no prior insight about the veracity of any episteme before it is divulged with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as [80]presencing—absolutising-identitive-constitutedness[13]. Consider in this regard Galileo's implying positivistic episteme metaphoricity[57] over a medieval Establishment scholasticism-and-mysticism episteme as of Being-development/ontological-framework-expansion–as-to-

depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as the necessary backdrop for the knowledge he articulates and all subsequent positivistic knowledge. In many ways, this author as of organic-knowledge is very much aware of the 'drawback implications' of our positivism–procrypticism episteme as of its apriorising/axiomatising/referencing—constitutedness[13] with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay[2] with respect to our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalisation and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. Galileo could well had possibly recasted his implied positivism [56]meaningfulness-and-teleology[100] 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 [61]nonpresencing–or–withdrawal–or–metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩–or–transcendental-reasoning-of-event[37]-as-prospective-ontology-origination perspective/framing/reference/horizon of positivism [56]meaningfulness-and-teleology[100] we entertain today. Likewise, as of such metaphoricity[57] episteme, the [56]meaningfulness-and-teleology[100] herein implied as of its essence cannot do without this

hermeneutic/reprojecting/supererogating/zeroing circle phenomenological ontology elucidation as of its psychoanalytic-unshackling apriorising/axiomatising/referencing—conflatedness[12]; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay[2]. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification[87] 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 reification[87] 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 reification[87] 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-'motif-and-apriorising/axiomatising/referencing'[102] complementarity and criticisms of all such 'special focus orientations', go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought,

besides the 'special focus orientations' of the specific textuality-driven intellectuals, is primarily about 'consistently taking a best shot' at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity[69]. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is 'driven by such transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] cumulative authenticities that augment the possibilities of human limited-mentation-capacity' thus going a long way to 'open-up'/'throw-up'/'reveal' new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity[64] critique of postmodern-thought is the lack-of-insight/feinting-lack-of-insight about all these underlying elements of postmodern-thought construction: as failing to grasp/recognise the implied double-gesture reification[87] 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 uninsightful literal and shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallow-minded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn't engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such 'flatmindedness'/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling-<in-deferential-formalisation-

transference> are necessarily construed as of a double-gesture reification[87] that supersedes the ordinariness/banality of day to day social existence analysis as of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩, such that as of the history of such critiques it will be naïve not to factor in the reality of ontological-bad-faith/inauthenticity[64] and so particularly as it tends to shy away from genuine intellectual engagement with postmodern-thought, and highlighting that the idea of arrogance peddled about postmodernism strangely enough speaks of the 'ignoble arrogance' of such ontological-bad-faith/inauthenticity[64] critiques, as de-mentatively/structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-postconverging-or-dialectical-thinking[20]–apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-preconverging-or-dementing[19]–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 [56]meaningfulness-and-teleology[100] while the latter is an existential-extrication/temporal/non-ontological relationship with [56]meaningfulness-and-teleology[100], 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–[56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] retrospectively and prospectively while the latter as of its false 'untransvaluated–temporal-intemporality[52]' is rather existentially extricatory and oblivious to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. As ultimately, it is the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments[106] as of prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity [84]reference-of-thought. The overall insight here of such ontological-bad-faith/inauthenticity[64] 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩' with regards to such over-a-time-period-bodily-reparation notion and throwing a spanner in the works by pretending that the physician should confirm that patients are cured immediately as otherwise the physician must be practising witchcraft on the patients, understanding fully well the authentic disposition of the physician to affirm a practice of over-a-time-period-of-bodily-reparation for a long term dependable notion of medicine. While they are pragmatically inclined to advanced opportunistically whatever explanation to justify that their healing is immediate/instant and so involving any such stratagem like opportunistically accusing patients or some other persons for any implied failure of immediate/instant cure having the effect on the most part of shutting-off any complain or at least negative allegations about the healer's cure, and so-enabled on the basis of the healer priorly institutionalised

deferential-formalisation-transference posture in the social-setup. Such a healer encouraging the social-setup notion of immediate/instant cure as a ploy (given the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity). The manifest acts of many such ontological-bad-faith/inauthenticity[64] critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification[87] of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so rather opting for subversive <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 'uncritical social media preaching towards sold publics-of-conquest' paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal thought usurping the notion of science and intellectualism towards such uncritical publics; and all this as a manifestation of perverted intellectual institutional-being-and-craft. While postmodern-thought is not and has never been immuned from genuine intellectual criticism not only from other schools-of-thought but among postmodern and poststructuralist thinkers themselves, and this calling out of such ontological-bad-faith/inauthenticity[64] 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-of[28]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ subversion of progressive thinking and go on to permeate social practices and media practice, thus rendering social and critical thought impotent. Further knowledge as understood by this author is more than just the conception of its intemporal-as-ontological nature but knowledge is

much more completely and potently notional~knowledge as it understands as well the implications of temporal-as-non-ontological mental-dispositions dynamics in relation to pure-ontology, and thus in the face of ontological-bad-faith/inauthenticity[64] shouldn't take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent ontological-bad-faith/inauthenticity[64] 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and intellectuals' choice of ontological-bad-faith/inauthenticity[64] is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of [104]universal consequential implications. This author as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective [84]reference-of-thought as of prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought over a [45]~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as prior [84]reference-of-thought, and that necessarily it speaks by its double-gesture reification[87] of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective [84]reference-of-thought 'as of the prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought of a better knowledge perspective/[84]reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding 'flatmindedness'/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-

incompleteness[89] with regards to [84]reference-of-thought and its derived [56]meaningfulness-and-teleology[100], with the implication that we need to a prospective relative-ontological-completeness[88]-of-[84]reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of [56]meaningfulness-and-teleology[100]. In other words, all concepts, notions as of ontologically-veridical [56]meaningfulness-and-teleology[100], are made to have their internal-dialectics/différance as of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity into more profound and more complete [56]meaningfulness-and-teleology[100]. For instance the 'postmodern take' about science is rather a more profound and complete notion of science than the 'modern take', such that a 'modern approach' to the conception of science naively fails to factor in unlike the 'postmodern approach' the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness[88]; 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical [56]meaningfulness-and-teleology[100] comes down to the capacity of arriving at the very essence of [56]meaningfulness-and-teleology[100] 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-contiguity[39]; is the enabling

approach for human ontological-reconstituting–as-to-conflatedness[12] as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first (and so as of dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of our ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]) to ensure that we go about deriving ontologically-veridical [56]meaningfulness-and-teleology[100] in relative-ontological-completeness[88]. This is in reality the ultimate scientific insight as such an internal-dialectics/différance is articulated as of non-speculative, non-imaginary, theoretical, conceptual and operant scientific implications; and this is reflected in the very initiation of the postmodern postconverging–de-mentating/structuring/paradigming with Heidegger's criticism of Hegelian dialectics, with the latter construed by this author as 'not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ontological-primemovers-totalitative-framework[73]', but rather dialectical discretion, imagination and speculation 'as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity[67]' as herein implied by this author with 'the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] congruent,-cogent-and-operant entailing framework of ontological-contiguity[67]'. Anecdotally, the shallow-mindedness of a 'modern take' in failing to recognise the postmodern double-gesture reification[87] will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as 'postmodern madness' without factoring in the underlying double-gesture reification[87] for perspective and insight, given the problematic of human limited-mentation-capacity that itself needs to be factored in and thus actually strengthen the human thought process in its aetiologisation/ontological-escalation. In the bigger

scheme of things, such an internal-dialectics/différance is what explains the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought specific [58]neuterising as well as the ultimate deneuterising[16]—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity[64] is equally elicited by 'lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[58]⟩' as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension [84]reference-of-thought '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' arises for instance in the sense that however 'wishful' the ontological-primemovers-totalitative-framework[73] 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 '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness', cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, would have certainly sensed that their specific knowledge conceptualisations wasn't the more critical issue

but rather their insistence was an implicit understanding that the non-positivistic ‘[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩). Such apriorising/axiomatising/referencing—conflatedness[12] imbued in postmodern-thought address more than just apriorising/axiomatising/referencing—constitutedness[13] 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 [104]universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness[7] is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission.

Ultimately, the epistemic and preconverging–de-mentating/structuring/paradigming of academic institutional setups into increasingly into pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness' conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism–procrypticism disjointedness-as-of-[84]reference-of-thought, as the more fundamental transcendental issue for prospective ontological-primemovers-totalitative-framework[73] transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue with regards to attending to the inherent deficient uninstitutionalised-threshold[103] of knowledge-construct possibilities and vices-and-impediments[106] imbued in our positivism–procrypticism disjointedness-as-of-[84]reference-of-thought '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness'. Such a paradox of human ontological-performance[72]-<including-virtue-as-ontology> is effectively construed as arising out of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) implying a preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy that underlies presence institutionalisation [84]reference-of-thought consciousness as it develops presence [56]meaningfulness-and-teleology[100]-as-of-prospective-thought-and-

reflexivity idiosyncrasy. Thus human [56]meaningfulness-and-teleology[100] is always at the crossroads of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and its ontologically undermining metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ construal as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought and in conjugation with perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> implications as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> and both as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]; ensuing out of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) limited-mentation-capacity implications of preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy. Human preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy as of the cumulation of all prior registry-worldviews/dimensions [84]reference-of-thought [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the notional~conflatedness[12] of notional~deprocrypticism is marked by a mental-disposition of temporal-concatenation-to-intemporality[52] or intemporal-projection/longness-of-register-of–

[56]meaningfulness-and-teleology[100] to temporal-projection/shortness-of-register-of–[56]meaningfulness-and-teleology[100] with respect to human ontological-performance[72]-<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-performance[72]-<including-virtue-as-ontology> rather a unified construct but superficially differing with respect to social ontological-performance[72]-<including-virtue-as-ontology> high emotional-involvement and non-social ontological-performance[72]-<including-virtue-as-ontology> low emotional-involvement. Underlying human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology>) as of metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ is the idea that the underlying idiosyncratic, intricate, compounded and pervasive 'notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>' reflecting human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening[53] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], as such, is concomitant with a 'dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake> covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-complexification as an uninstitutionalised-threshold[103] corollary to the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]' likely to induce the 'denaturing[15] of any given presence

institutionalisation consciousness [84]reference-of-thought apriorising/axiomatising/referencing—conflatedness[12] of [56]meaningfulness-and-teleology[100] at its uninstitutionalised-threshold[103]' as of the dynamic elicitation of apriorising/axiomatising/referencing—constitutedness[13] as of shallow limited-mentation-capacity, for instance, as can be elicited as of the given postlogism[78] and conjugated-postlogism[78] associated with the successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing[15] of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Such a dynamic cumulative remnant-and-co-opting preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake> arises, as of the cumulative succession of prior ontologically-compromised-mediating consciousnesses covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness [84]reference-of-thought at its uninstitutionalised-threshold[103]. That is, as of ⟨impulsive—ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-complexification of base-institutionalisation warped-consciousness [84]reference-of-thought at its uninstitutionalised-threshold[103]; or ⟨impulsive/tendentious—ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-

complexification of [104]universalisation preclusive-consciousness [84]reference-of-thought at its uninstitutionalised-threshold[103]; or ⟨impulsive/tendentious/qualifying—ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-complexification of positivism/rational-empiricism occlusive-consciousness [84]reference-of-thought at its uninstitutionalised-threshold[103]; or prospectively, ⟨impulsive/tendentious/qualifying/categorising—ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-complexification of notional~deprocrypticism protensive-consciousness [84]reference-of-thought at its uninstitutionalised-threshold[103]. This covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-complexification of presence institutionalisation [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] arises because the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is inherently a secondnatured construct that is crossgenerationally constrained by percolation-channelling-<in-deferential-formalisation-transference> as of ontological-primemovers-totalitative-framework[73] on the social-construct and internalised as of its overall middle to long term social positive-opportunism[76] arising from social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ but doesn't necessarily speak of human absolute dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ adherence as of full [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> when it comes to social-stake-contention-or-confliction where there is lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, giving room for human shallow-limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] at uninstitutionalised-threshold[103]; such that at the uninstitutionalised-threshold[103] in given [80]presencing—absolutising-identitive-constitutedness[13], the disposition to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> is elicited as of covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-complexification undermining ontological-performance[72]-<including-virtue-as-ontology>. In other words, the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is achieved by undermining-and-overcoming the 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] disposition) for covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-complexification' of the prior registry-worldview's/dimension's [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] at its uninstitutionalised-threshold[103] as of crossgenerational psychoanalytic-unshackling for the prospective registry-worldview's/dimension's [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving.

However, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> in covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-complexification’ is bound to arise anew at the prospective institutionalisation [84]reference-of-thought uninstitutionalised-threshold[103] as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, thus requiring again prospective institutionalisation as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation apriorising/axiomatising/referencing—conflatedness[12] inducing social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of a new prospective institutionalisation [84]reference-of-thought to further undermine-and-overcome the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> for covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing[15]-as-of-circular-complexification’ with respect to social-stake-contention-or-confliction. The reason why social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ is empowering for prospective institutionalisation in superseding uninstitutionalised-threshold[103] lies in the fact that the ‘succession of preformulating/preframing/premeaningfulness-<metaphoricity[57]-disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ idiosyncrasy as of human thrownness in existience that allowed for prior institutionalisations are inherently predicated on their successive social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ such that even at presence uninstitutionalised-threshold[103],

involving denaturing[15] of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ thus failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], the supposedly implied assumption though false is one of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as all uninstitutionalised-threshold[103]-or-uninstitutionalised-threshold[103]-are-overtly-unassuming-and-rather-parasitising-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold[103] in its beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] collapses it. Thus the 'notion of limited-mentation-capacity' is basically the 'underlying veridical human [56]meaningfulness-and-teleology[100] notion' for which 'ontologically-compromised-mediating,-as-of-their-specific-constitutedness[13] consciousnesses flawed conceptualisation perspectives' construed as ontologically-flawed constructs in terms–as-of-axiomatic-construct of '[58]neuterising as of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving' whether beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], and so elucidated from the ontological-normalcy/relative-ontological-completeness[88]-of-[84]reference-of-thought perspective of notional~deprocrypticism

‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness[12] protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of [56]meaningfulness-and-teleology[100] as of notional~deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising[16]—referentialism, in lieu of [58]neuterising. 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-constitutedness[13] consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of [58]neuterising, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of apriorising/axiomatising/referencing—conflatedness[12] or destructuring respectively. Basically, the construal/conceptualisation of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-

completeness[88]-of-[84]reference-of-thought perspective, the overall social Being and [56]meaningfulness-and-teleology[100] transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] is ontologically-limited as of organic-knowledge implications reductive constructions in an open-ended-incompleteness/nonachievement-of-ontological-normalcy, as of the ontological-deficiency of mechanical-knowledge denaturing[15] implications as well as perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of temporal projections as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>, all occurring as of the conjoined dynamism of apriorising/axiomatising/referencing—conflatedness[12] and distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]. This overall disparateness-of-ontologically-construed-social-reality dynamism is reflected in 'ontologically-compromised-mediating,-as-of-their-specific-constitutedness[13] consciousnesses flawed conceptualisation perspectives' as of their [58]neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest [84]reference-of-thought-as-to-preconverging–de-mentating/structuring/paradigming as 'impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness[13] consciousness flawed conceptualisation perspective' [58]neuterising by its trepidatious-consciousness, while on the other extreme in contrast notional~deprocrypticism rather has a [84]reference-of-thought-as-to-postconverging–de-mentating/structuring/paradigming

notional~deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness[12] protensive-consciousness sound conceptualisation perspective’ that by its ‘[84]reference-of-thought-[85]devolving—différance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of [45]<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving, and so without being subject to any [58]neuterising’ as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness[13] consciousnesses flawed conceptualisation perspectives’. Thus by its deneuterising[16]—referentialism construed as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>,

notional~deprocrypticism enables a fundamental ontology-driven ‘postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’, and so superseding a naïve metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[50]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of [104]universal import. The idea here with regards to human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, is that from a creative perspective: the notion of a given [58]neuterising is equinominal/equivalent with a given [80]presencing—absolutising-identitive-constitutedness[13], and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/postconvergence. It is over this [58]neuterising that human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is achieved from the prospective notional~conflatedness[12] of notional~deprocrypticism and so by deneuterising[16]—referentialism, which is equinominal/equivalent to [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>. In other words the historial implications of human limited-

mentation-capacity-deepening[53] is that 'as of a less and less ontologically-flawed [56]meaningfulness-and-teleology[100] towards ontological-normalcy/postconvergence, 'it projectively/anticipatorily brought about the successive registry-worldviews/dimensions [45]<~~amplituding~~/formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving' as of their given neuterisation[59], construed as equinominal/equivalent with their successively given [58]neuterising. From the above insight, transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, is attainable as of deneuterising[16], construed as equinominal/equivalent with deneuterising[16]—referentialism as the notional~conflatedness[12] of notional~deprocrypticism that produces the ontologically-veridical [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. 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–[56]meaningfulness-and-teleology[100] rather defectively as of mechanical-knowledge construal in existential instantiations', inducing prospective [58]neuterising. This disparateness is increasingly closed-down all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-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–[56]meaningfulness-and-teleology[100] in existential instantiations' thus resolving the open-ended-incompleteness/nonachievement-of-ontological-normalcy. Overall, such a notional~conflatedness[12] [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology> 'performance-construct of candidity/candour-capacity' can be garnered as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<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-completeness[88]-of-[84]reference-of-thought that underlies [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology> as a wholly internal process of apriorising/axiomatising/referencing—conflatedness[12], highlighting 'the concatenation of intemporal-projection inextricably with derived-denaturing[15]-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of–[56]meaningfulness-and-teleology[100] and the latter in relative shortness-of-register-of–[56]meaningfulness-and-teleology[100]/distractiveness' that occurs at the individuation-level and is reflected in the registry-worldview/dimension-level by the concatenation of institutionalisation inextricably with uninstitutionalised-threshold[103] as the former is in longness and the latter in shortness/distractiveness to the former. This conceptualisation of candidity/candour-capacity associated with notional~deprocrypticism with regards to '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ implications for [84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' is in effect a 'more profound-and-

comprehensive notion of différance construed rather with respect to the defining [84]reference-of-thought of [56]meaningfulness-and-teleology[100] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought' and can be qualified as 'futural différance' as of its suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as 'historial différance' rather articulated from 'presencing-as-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought construing of past-as-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought in ad-hoc reassessing of [56]meaningfulness-and-teleology[100] of presencing-as-prospective as from its very own [84]reference-of-thought in grasping alterations of [56]meaningfulness-and-teleology[100] going back from the past but not to the point of putting into question the presencing-as-prospective overall [84]reference-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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] though ancillary as to the possibility of eventual cumulating of 'historial différance' realterations of [56]meaningfulness-and-teleology[100] enabling the beyond-the-consciousness-awareness possibility of subsequent presencing-as-prospective [84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Whereas such candidity/candour-capacity conceptualisation associated with notional~deprocrypticism future perspective 'futural différance construed suprastructurally as being fully aware of [84]reference-of-thought-of–[56]meaningfulness-and-teleology[100] prospective transcendental implications as of the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is articulated as from our prior/transcended/superseded relative-ontological-incompleteness[89]-of-

[84]reference-of-thought but now rather contemplating of its defined [84]reference-of-thought as construed from the future-as-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100]' thus undermining prior/transcended/superseded defined [84]reference-of-thought at its uninstitutionalised-threshold[103] and highlighting as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context that the '<~~amplituding/~~formative>[5]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ 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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]), and hence is construed prospectively as of '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]', as of the trace of 'institutionalised-as-postconverging/dialectical-thinking[20]–and–uninstitutionalised-as-preconverging-or-dementing[19]–apriorising-psychologism [56]meaningfulness-and-teleology[100]' of prior/transcended/superseded defined [84]reference-of-thought; and so as the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring backdrop for prior/transcended/superseded defined [84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity into future-as-prospective defined [84]reference-of-thought as of [14]de-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 apriorising/axiomatising/referencing—conflatedness[12] as of

intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that de-mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought the whole grounding for [56]meaningfulness-and-teleology[100] as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-construct-of–[56]meaningfulness-and-teleology[100] the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation dispositions of prior/transcended/superseded perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. A candidity/candour-capacity notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor with respect to [56]meaningfulness-and-teleology[100], and thus grasp as of knowledge-notionalisation that any implied [56]meaningfulness-and-teleology[100] should be construed by apriorising/axiomatising/referencing—conflatedness[12] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of 'the concatenation of

intemporal-projection inextricably with derived-denaturing[15]-deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of–[56]meaningfulness-and-teleology[100] and the latter in relative shortness-of-register-of–[56]meaningfulness-and-teleology[100]/distractiveness' in order to better skew for intemporality[52]/longness as ontology. So a futural différance necessarily projects de-mentatively/structurally/paradigmatically apriorising/axiomatising/referencing—conflatedness[12] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of 'the concatenation of intemporal-projection inextricably with derived-denaturing[15]-deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of–[56]meaningfulness-and-teleology[100] and the latter in relative shortness-of-register-of–[56]meaningfulness-and-teleology[100]/distractiveness' as to imply the ontologically-veridical construal of human relations [56]meaningfulness-and-teleology[100] is as of prospective secondnatured institutionalisation ensuring relative longness; implied as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in social-aggregation-enabling rather than transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]

intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity thus undermining the more decisive element of futural différance as based on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven organic-knowledge as setting up the successive registry-worldviews/dimensions institutionalisations [84]reference-of-thought in their respective all-pervasiveness of transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] axiomatic-construct of [56]meaningfulness-and-teleology[100] 'superseding successive defining human finitudes as destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as institutionalisations'. Such a construal of futural différance de-mentatively/structurally/paradigmatically answers the Heideggerian techne concern as construed by this author of humankind thrown in the midst of the technical as utility while without 'matching notional philosophically developed mindset/[84]reference-of-thought for a coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality enabling that technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first place and prospectively'. But rather related to as of transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic marked by

incoherence of contemplative mindset/[84] reference-of-thought development in the midst of the technical world as rather literally 'hurling along' prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by apriorising/axiomatising/referencing—conflatedness[12] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of 'the concatenation of intemporal-projection inextricably with derived-denaturing[15]-deprojections-in-distractiveness-of-intemporal-projection'. Consider a metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will 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–[56]meaningfulness-and-teleology[100] are inextricable and critical in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] including our positivism–procypticism registry-worldview/dimension. Inevitably the disparity of being thrown in the

midst of technical development associated with 'the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of-[84]reference-of-thought with respect to our positivism–procrypticism registry-worldview/dimension' is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments[106] whether at a micro-level interactional or macro-level social and political preconverging–de-mentating/structuring/paradigming basis, notwithstanding our inclination for [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 preconverging–de-mentating/structuring/paradigming as of apriorising/axiomatising/referencing—constitutedness[13], rather than intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as of apriorising/axiomatising/referencing—conflatedness[12] as enabling and upholding the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. Without the development of Being à la Heideggerian imagination the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] itself comes to a halt as of failing of Being transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-

being-as-of-existential-reality driven organic-knowledge; as recurrent-utter-uninstitutionalisation 'requires the transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] of Being' as of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism to attain base-institutionalisation–ununiversalisation, which requires the same as of [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism to attain [104]universalisation–non-positivism/medievalism, which requires the same as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism to attain positivism–procrypticism, and which prospectively requires the same as of preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31] <~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology> as being a wholly internal process of apriorising/axiomatising/referencing—conflatedness[12], highlighting 'the concatenation of intemporal-projection inextricably with derived-denaturing[15]-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of–[56]meaningfulness-and-teleology[100] and the latter in relative shortness-of-register-of–[56]meaningfulness-and-teleology[100]/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-contiguity[67]—of-the-human-institutionalisation-process[68] can and is often usurped by eruditic establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing[15] construal in terms–as-of-axiomatic-construct that are effectively divorced and subpar to the organic-knowledge as enabling the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. 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–[56]meaningfulness-and-teleology[100] to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, from the mediums, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their 'circular-pervasiveness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩' 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–[56]meaningfulness-and-

teleology[100]; 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–[56]meaningfulness-and-teleology[100] 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming.] END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance[72]-<INCLUDING-VIRTUE-AS-ONTOLOGY>)

prelogism[79] at worst implies an ad-hoc problem of defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance, while postlogism[78] implies a fundamental defining being/existential/ontological/axiomatic-construct problem of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, that is inherently in circularity/recurrence/repetition/repeatability[9] thus requires ontological-reconstituting–as-to-conflatedness[12]. postlogism[78] is thus an expansive construct developing into conjugated-postlogism[78] associated with endemising/enculturationg social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as mental-

dispositions finalities/determinations inducing disjointedness-as-of-[84]reference-of-thought-as-misappropriated-meaningfulness associated with procrypticism. Prelogism[79] even when ontologically-flawed can be compared to the defect arising using a 'correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements' (appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12]) for aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (to derive [56]meaningfulness-and-teleology[100]) 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-[84]reference-of-thought-as-of-conflatedness[12] (notwithstanding the specifically flawed aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements) for producing veridical [56]meaningfulness-and-teleology[100]. While postlogism[78] is akin to the 'defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself' ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) besides the 'specific act of aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements' for producing veridical [56]meaningfulness-and-teleology[100], 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. postlogism[78] thus speaks of the registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] in producing [56]meaningfulness-and-teleology[100], thus divulging a '[84]reference-of-thought existentialism construct defect' that is comprehensively devolving all across the given '[84]reference-of-thought existentialism construct', i.e. construed variously as of the registry-worldview/dimension [56]meaningfulness-and-teleology[100] 'implied specific teleological differentiation/scission/variance/disambiguation' as to its institutionalisation-threshold-and-uninstitutionalised-threshold[103] implied relative-ontological-completeness[88]-of-[84]reference-of-thought), and so as of the contending-reference (meaningfulness 'implied teleological construct'), the ontological-reference (meaningfulness 'implied being/existential construct'), the meaningful-reference (meaningfulness 'implied contextualisation construct'), the anchoring-of-meaning (meaningfulness 'implied operant construal') and the apriorising–registry (meaningfulness 'implied basic defining construct' in terms–as-of-axiomatic-construct of logical-dueness/profile/presumptuousness/assumptions/value-reference/teleology[100]). This elucidation of postlogism[78] in comparison with the implications of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements provides a comprehensive insight about the underlying [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> associated with postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness>⟩ and its social derivation as conjugated-postlogism[78]/preconverging-or-dementing[19]-integration as of relative-ontological-incompleteness[89]-of-[84]reference-of-thought. That apparently minor twitch in the 'defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements' ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) is 'a covert negative vista' that wrongly undermines/dismantles 'inherent/preceding intrinsic-reality/ontological-veridicality 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought'), and so because the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is existentially being related to as if it is of appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] with all the derived corresponding implications with respect to perverted representation of meaningfulness as well as teleologically-degraded/preconverging-or-dementing[19]-reflexive/entailing-teleology[100]al-differentiation implications, given that all the 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] falsely/deceptively induced by the [75]perversion-

of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge[42] as perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of infinite deception possibilities with respect to the infinite possibilities of 'perfect [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]' on the false basis of the perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (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 '[56]meaningfulness-and-teleology[100]' (aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements) based on the perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (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/repeatability[9] 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-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought' in relation to 'correct aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements' reflected as postconverging-or-dialectical-thinking[20]–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought, likewise [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> related to as being of appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] wrongly undermines/dismantles the 'existential [56]meaningfulness-and-teleology[100]' implied by 'inherent/preceding intrinsic-reality/ontological-veridicality 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought'), and such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is 'reflected as preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-

faith/inauthenticity[64]-of-[84]reference-of-thought' in relation to veridical 'existential [56]meaningfulness-and-teleology[100]' reflected as postconverging-or-dialectical-thinking[20]–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought. The critical importance of highlighting 'inherent/preceding intrinsic-reality/ontological-veridicality' here as 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought') has to do with the fact that the language (say technical terminology for architecture) for construing [56]meaningfulness-and-teleology[100] (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements) is equally available to both the appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as well as derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation[97]> (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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>), as [56]meaningfulness-and-teleology[100] is de-mentatively/structurally/paradigmatically constrained as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, as from candidity/candour-capacity perspective. The implication being that de-mentatively/structurally/paradigmatically [84]reference-of-thought (grandest-axiomatic-construct) in effect in its soundness or unsoundness induces devolving sound or unsound [56]meaningfulness-and-teleology[100]; with appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] de-mentatively/structurally/paradigmatically implying 'appropriate devolving [56]meaningfulness-and-teleology[100] of reference', [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> de-mentatively/structurally/paradigmatically implying 'perverted devolving [56]meaningfulness-and-teleology[100] of reference' and derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> de-mentatively/structurally/paradigmatically implying 'derived-perverted devolving [56]meaningfulness-and-teleology[100] of reference'. (Hence the circular-pervasiveness

reflex by which a registry-worldview always resets its [56]meaningfulness-and-teleology[100] as neuter/conviction-as-to-profound-supererogation[97]-or-postconverging-or-dialectical-thinking[20]–apriorising-psychologism and so even at the point of its underlying demonstrated incompleteness-of-[84]reference-of-thought behind its perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is nothing but 'a flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] exercise', and revealed so by the prospective/transcending/superseding registry-worldview.) This technically highlights two issues, the inherent [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and the registry-worldview/dimension relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', that induces a derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>; in the sense that while a relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' as the non-positivism/medievalism mindset/[84]reference-of-thought will certainly be enabling for a non-positivism/medievalism type of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> like notions-and-accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability[9] (as-of-'perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–as-to-uninstitutionalised-threshold[103]-self-referencing-

syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing') in a non-positivism/medievalism social-setup, a positivistic mindset/[84]reference-of-thought prospective relative-ontological-completeness[88]-of-[84]reference-of-thought makes it impossible by its 'rational-empiricism/positivising [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ [84]reference-of-thought', likewise a mindset/[84]reference-of-thought of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought is all too ready to endemise/enculturate the possibility of psychopathy and social psychopathy arising in circularity/recurrence/repetition/repeatability[9] (as-of-'perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing') given its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' such that it is a mindset/[84]reference-of-thought of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 apriorising/axiomatising/referencing—conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ (also referred to

as [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought), preempting procrypticism, so construed by 'notional~deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking[20]-differentiation-as-of-supratransversality~of-motif-and-apriorising/axiomatising/referencing', by its [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ of [84]reference-of-thought' that is effectively the de-mentative/structural/paradigmatic ontological resolution given its ontological-completeness-of-[84]reference-of-thought. This notion of human growing/developing prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as of diminishing–human-epistemic-abnormalcy-or-preconvergence[30] from recurrent-utter-uninstitutionalisation, base-institutionalisation, [104]universalisation, positivism and prospectively deprocrypticism, as successive [45]<~~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-deepening[53], can effectively be construed as a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation 'successive shifting in the curve-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought of human [56]meaningfulness-and-teleology[100]' (rather than a naïve construal based on [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as successive additions which will wrongly imply an improvement along the same 'curve-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought of human [56]meaningfulness-and-teleology[100]') wherein going by the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as [84]reference-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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) 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 [56]meaningfulness-and-teleology[100] from the successive registry-worldviews/dimensions references-of-thought), together with an underlying recurrent postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ issue with the successive registry-worldviews/dimensions references-of-thought as of their prospective relative-ontological-completeness[88]-of-[84]reference-of-thought (due to 'least-and-derived-temporal-operating-modalities-of-the-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]'); highlighting the notion of defectiveness in successive transformative apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as corresponding to perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/postlogism[78]-and-conjugated-postlogism[78] as of prospective relative-ontological-completeness[88]-of-[84]reference-

of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness[88]-[84]reference-of-thought), the historical transformation of [56]meaningfulness-and-teleology[100] 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 [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing[19]–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] we'll construe for instance of a non-positivism/medievalism mindset/[84]reference-of-thought that doesn't register positivistic meaningfulness [84]reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as of priorly unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/preconverging-or-dementing[19]–apriorising-psychologism by its positivism–procrypticism [84]reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening[53] construal/conceptualisation of it is rather 'an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening[53] virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature', correspondingly the exercise of ontologically-veridical reasoning is rather [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation.

Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-[84]reference-of-thought with respect to a non-

positivism/medievalism worldview, we can garner an insight of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of the postlogism[78]-and-conjugated-postlogism[78] in a non-positivism/medievalism setup, wherein faced with arguments of the sort who is the sorcerer, how are they using their sorcery, etc., speaking of the non-positivism/medievalism relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ (given that sorcery doesn’t exist, going by the insight of positivistic prospective relative-ontological-completeness[88]-of-[84]reference-of-thought whereas the non-positivism/medievalism registry-worldview/dimension is ridden with a whole complexity of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> construct of notions-and-accusations-of-sorcery [56]meaningfulness-and-teleology[100] as its preconverging–de-mentating/structuring/paradigming of circularity/recurrence/repetition/repeatability[9] (perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing). This insight can equally be drawn prospectively in our positivism–procrypticism registry-worldview/dimension faced with its postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-〈‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-

ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ like psychopathy and social psychopathy. This speaks of the very nature of all threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> with regards to the limits of a registry-worldview’s/dimension’s institutionalisation (whether base-institutionalisation, [104]universalisation and positivism eliciting respectively the uninstitutionalised-threshold[103] of ununiversalisation, non-positivism/medievalism and procrypticism) across all the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] wherein the prior/transcended/superseded registry-worldview’s/dimension’s [84]reference-of-thought in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] (as metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩: illusion-of-the-present/present-consciousness/mirage) is representing itself as ‘postconverging-or-dialectical-thinking[20]–apriorising-psychologism and dialectically/contendingly in-phase’ whereas from the prospective institutionalisation registry-worldview’s/dimension’s [84]reference-of-thought, as of the ontological-normalcy/postconvergence epistemic/notional~projective-perspective, it is ‘preconverging-or-dementing[19]–apriorising-psychologism and dialectically/contendingly out-of-phase’. The reason for the ontologically defective [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] is that all registry-worldviews/dimensions [84]reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)’ in their conventioning, and thus to the

exclusion of prospective ontological profoundness of [84]reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩. However human existential closure of meaningfulness as conventioning doesn't supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-thought to be transcended/superseded with human limited-mentation-capacity-deepening[53] expansion of ontological-depth as increasing ontological-completeness-of-[84]reference-of-thought (or reducing relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100]. 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] (its metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩) and goes on articulating [56]meaningfulness-and-teleology[100] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], the notion of generating [56]meaningfulness-and-teleology[100] from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. While excluding any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] since the latter is only appropriate in the instance of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; as the base-institutionalisation (animistic) prior relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' puts into question the very first and absolute apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of [56]meaningfulness-and-teleology[100] ('existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality construed as of increasing human limited-mentation-capacity-deepening[53] in the apriorising/axiomatising/referencing of [56]meaningfulness-and-teleology[100] construal') with respect to the base-institutionalisation (animistic) registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-

existential–defect>[86]. Equally we can imagine that making a positivistic argument in the midst of a non-positivism/medievalism setup will seem 'deranged' from their perspective and their mental orientation will be geared to their traditional sense of meaning and living as absolutely defining, but then the 'center' had moved from their world (from non-positivistic as base-institutionalisation/animistic or medieval preconverging-or-dementing[19]–apriorising-psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking[20]–apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypticism relationship to its postlogism[78] that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now decentered as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, though our mental-reflex will be a traditional sense of meaning and living as sound-and-not-preconverging-or-dementing[19]–apriorising-psychologism as well. However, to the extent that it is 'not such [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] inclinations' that drove human registry-worldview's/dimension's institutionalisations and resolved uninstitutionalised-threshold[103] from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to [104]universalisation–non-positivism/medievalism to positivism–procrypticism (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of–[56]meaningfulness-and-teleology[100]) 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-'motif-and-apriorising/axiomatising/referencing'[102] confliction' resolved intemporally by prospective ontological-primemovers-totalitative-framework[73] and secondnaturing. This actually explains the inevitable contrariety involved in the making of transcendental human progress involving a prior/transcended/superseded [84]reference-of-thought and a prospective/transcending/superseding [84]reference-of-thought; given the blunt fact that 'there is no untransvaluated–temporal-intemporality[52]' and pretences of inevitability of human progress without need for intemporal projection are falsehoods 'arising as temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] distraction' with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] projections.). Critically, the notion of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity and transcendental-enabling/sublimating/~~supererogatory~~de-mentativity associated with intemporality[52]/longness and institutionalisation/intemporalisation as of its very defining core is rather one of ontological-primemovers-totalitative-framework[73] 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-framework[73] is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical [56]meaningfulness-and-teleology[100] is the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of 'the central human epistemic-totalising[32]~resubjecting

heuristic drive' defining as to preconverging/postconverging–de-mentating/structuring/paradigming [56]meaningfulness-and-teleology[100] the succession of all registry-worldviews (however sublimatingly inefficient in relative-ontological-incompleteness[89] and sublimatingly efficient in relative-ontological-completeness[88] as from [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening[53], as institutionalising ontological-primemovers-totalitative-framework[73] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as ontological-primemovers-totalitative-framework[73] of [56]meaningfulness-and-teleology[100] going by their given limited-mentation-capacity. Transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity and transcendental-enabling/sublimating/~~supererogatory~~de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on 'an effective reality basis that human limited-mentation-capacity-deepening[53]' implies more and more profound reconstruals/reconceptualisations (<~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought) inducing transformative implications with respect to [56]meaningfulness-and-teleology[100] as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-'existential-interpretation/epistemicity-in-

apriorising/axiomatising/referencing-of-existence[96]. 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/s^2 on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an 'intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity), with respect to transcendental-enabling/sublimating/~~supererogatory~~de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of [56]meaningfulness-and-teleology[100] as ontological construals 'not in terms of the inherent intrinsic-reality/ontological-verdicality of the [56]meaningfulness-and-teleology[100] 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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, 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-teleology[100]-<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-<in-deferential-formalisation-transference> to elicit the necessary positive-opportunism[76] for prospective institutionalisation as skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor mental-dispositions across all the successive ontological-contiguity[67]—of-the-human-institutionalisation-process[68] registry-worldviews/dimensions). In the bigger scheme of things, as of the 'deepest phenomenological transcendental-point-of-departure handle as of the notional~conflatedness[12] of notional~deprocrypticism deneuterising[16]—referentialism' reflected by metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ in the conception of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> as of the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-contiguity[67]—of-the-human-institutionalisation-process[68] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] its conventioning limits as being the absolute ontological determinant of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>, and that [56]meaningfulness-and-teleology[100] 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 [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought with regards to our positivism–procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ for the conception of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> is necessarily 'suspicious' of our presence society 'conventioning-limits' in its beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] naively construed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mental-reflex as the absolute ontological determinant of [56]meaningfulness-and-teleology[100] ontological-performance[72]-<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 [84]reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] ideas which 'proponents ultimate purpose (beyond-the-consciousness-awareness-teleology[100]-<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-<in-deferential-formalisation-transference> exercise as validated by ultimate ontological-primemovers-totalitative-framework[73] with subsequent corresponding formalisation and secondnaturing. The point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can be further contended going by the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor that 'human knowledge is necessarily a secondnaturing construction' and not an 'intemporal-disposition construction' as the latter will wrongly imply that we are only intemporal-as-longness-of-register-of–[56]meaningfulness-and-teleology[100], which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional~deprocrypticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. Thus human knowledge is a dynamic secondnatured construct in upholding-and-vouching for the intemporal while preempting of the temporal, and so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6].

[The notion of 'beyond-the-consciousness-awareness-teleology[100]-<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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]' speaks of the mental state as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> by its relative-ontological-incompleteness[89]-of-[84]reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (also referred to as 'uninstitutionalised-threshold[103]') where the mental-disposition/mindset/[84]reference-of-thought is rather emphasised as being in 'a state of relative incapacity' rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just 'conscious' or 'unconscious', the notion of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] implies 'conscious' and/or 'unconscious' as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> at the uninstitutionalised-threshold[103] 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-[84]reference-of-thought as knowledge-framework available to them doesn't enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-

sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology[100]-<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-completeness[88]-of-[84]reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogic induced deception can only be construed as beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as when eliciting ignorance (as of 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ of the psychopath's mental-disposition of postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩), and while construed as beyond-the-consciousness-awareness-teleology[100]-<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-incompleteness[89]-of-[84]reference-of-thought, as it leads to 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, associated with the successive uninstitutionalised-threshold[103] states, the notion of 'human beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]' is actually in the bigger picture the larger determinant of manifest human vices-and-impediments[106] as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions 'registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]' inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments[106] as of defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance is mostly able to arise incidentally 'within the scope' of the registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]' as beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of the registry-worldview/dimension uninstitutionalised-threshold[103]; as social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ is a strong inherent deterrent of human temporality[99]/shortness and enabler of human intemporality[52]/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold[103] of such knowledge-as-virtue arises the temporal-dispositions denaturing[15] its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for intemporal-preservation-entropy-or-

contiguity–or–ontological-preservation. This nature of ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]’ as induced beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as of registry-worldview/dimension uninstitutionalised-threshold[103] explains why fundamentally issues of [84]reference-of-thought defect or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> point more decisively/fundamentally as to their resolution as aetiologistion/ontological-escalation towards the need for ontological-completeness-of-[84]reference-of-thought as to the successive registry-worldviews/dimensions institutionalisations-in-superseding-their-corresponding-uninstitutionalisation with regards to base-institutionalisation-superseding-recurrent-utter-uninstitutionalisation, [104]universalisation-superseding-ununiversalisation, positivism-superseding-non-positivism/medievalism and prospectively deprocrypticism-superseding-procrypticism. Thus de-mentatively/structurally/paradigmatically, this is the supratransversality~of-motif-and-apriorising/axiomatising/referencing associated with intemporality[52]/longness and construed as ‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’ since it is ‘not equable’ with the relative shallowness as temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] in intradimensional construal of [56]meaningfulness-and-teleology[100] but projects directly in grasping fundamentally the issue of relative-ontological-incompleteness[89]-of-[84]reference-of-thought and the corresponding virtue-as-ontology implications; as insightfully, an arising issue of accusation of sorcery in non-positivism as medieval or animistic setting is more fundamentally/de-mentatively/structurally/paradigmatically as of aetiologisation/ontological-escalation a question of their relative-ontological-incompleteness[89]-of-[84]reference-of-thought as it endemises/enculturates such notions as its vices-and-impediments[106] and the same approach applies to our state of positivism–procrypticism involving [81]procrypticism–or–disjointedness-

as-of-[84]reference-of-thought-as-misappropriated–[56]meaningfulness-and-teleology[100] as it endemises/enculturates [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivistic meaningfulness as vices-and-impediments[106] requiring its preemption by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation.]

This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] transcendental notions of intemporality[52]/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttingly demonstrated with 'cultural diffusion driven transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity', the mechanism of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is not a simplistic transference from a more ontologically-completeness-of-[84]reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] towards the path of its

transcendence; as notions and ideas of the prospective [84]reference-of-thought gradually creep over those of the prior [84]reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common [84]reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common [84]reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common [84]reference-of-thought in terms–as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity, and with various other such positivistic outcomes inducing in the middle to long run further [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of thought; as explanations for the cure will still be advanced in terms–as-of-axiomatic-construct of the old [84]reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview's/dimension's [84]reference-of-thought. [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview [84]reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩, which may wrongly imply being out of the scope of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mechanism by which re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91] transcendental ideas (transcendental in terms–as-of-axiomatic-construct of putting in question the prior [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving, beyond just novel ideas within the same [84]reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-teleology[100]-<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-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] which makes it unsurprising that even

socially [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] is a necessary process for the ultimate acceptance of prospective ontological-primemovers-totalitative-framework[73] as this subsumes-as-supplant-⟨as-of-the-more-profound-construal-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context⟩ the prior ontological-primemovers-totalitative-framework[73]. It is hardly the case of just a direct intemporal sense of [56]meaningfulness-and-teleology[100] 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 '[80]presencing—absolutising-identitive-constitutedness[13] 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 [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). It is doubtful that Galileo or Diderot and others of their inclination were naïve to think that their initiatives will immediately lead to a positivistic transformation of society but they certainly had a cynical sense of crossgenerational purposefulness (whether beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]). This equally explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth

was poorly perceived by many trade guilds). It is only the 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought') that allows for 'a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought' as to what the appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) truly are, and the implications thereof with regards to [56]meaningfulness-and-teleology[100] (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements). Without the notion of 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-

of-thought', so-undertaken as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation), the new [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as 'supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism re-engaging reflex' (as prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) will simply skip the notion of any [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and 'prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex' (undertaken as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]) inducing a 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> [84]reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> associated with postlogism[78] and its derived implications as conjugated-postlogism[78] 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/repeatability[9] of the postlogism[78] and conjugated mental-projections implied, involving temporality[99]/shortness in denaturing[15] postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity', and so to the point that it is upholding postlogism[78] and conjugated-postlogism[78] as socially-functional-and-accordant[94]. On the other hand, intemporality[52]-as-longness-of-register-of–[56]meaningfulness-and-teleology[100] aetiologisation/ontological-escalation, can supersede the above [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> phenomena as of its derived vices-and-impediments[106] 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the prospective 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-

completeness[88] as depth-of-thought') enabling social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩-or-understanding-of-ontological-primemovers-totalitative-framework[73]-of-underlying-phenomena superseding grasp of social vices-and-impediments[106] as of the given transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic, by its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring or social pivoting/decentering to reconstrue/reconceptualise [56]meaningfulness-and-teleology[100] as of prospective relative-ontological-completeness[88]. The difference between postlogism[78] (postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩) and prelogism[79] (prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) can further be developed as such. Supposed there is a given context where the solution to additions of the aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements ([56]meaningfulness-and-teleology[100]) 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (more like the 'covert negative vista' of the hidden-nature/unavailable social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of psychopathy especially at adulthood). Now supposed to resolve a 'purposeful measurement' ([56]meaningfulness-and-teleology[100]), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12]) 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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] 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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) so long as A learns and understands the addition principle well. This instance of A's [84]reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] has failed because of A's genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism[79]. 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) such that its calculations as aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements ([56]meaningfulness-and-teleology[100]) 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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) is flawed since B is not committed due to its [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing[15] an infinite number of additional calculations (to the extent where it is 'socially-functional-and-accordant[94]' 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 [84]reference-of-thought is not perverted, such that A's defect is a defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance, on the other hand B's defect is a Being/ontological/existential–defect, i.e. the teleological disposition of B inherently carries the defect (to the point that B can be socially-

functional-and-accordant[94] while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not [104]universally transparent as a 'negative covert vista'). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B. In the instance where C is ignorant of B's Being/ontological/existential–defect, there is a possibility of re-engaging with C but only where B's condition is exposed to it, but where the characters are not that ignorant but in any of the mental states (implying undermining the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity of normal additionality with such a social-aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C (where B's condition is not exposed to it), D, E and F or temporal-endemisation/temporal-enculturation of B's condition for B, C (where B's condition is not exposed to it), D, E and F. It should be noted that C (where B's condition is not exposed to it), D, E and F technically speaking have a 'derived-Being/ontological/existential–defect' as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant[94] to them wherein lack of 'social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ which protects the internal-coherence of meaning for virtue' enables their own 'covert negative vista' however ad-hoc as conjugated-postlogism[78], i.e. as to the conjugated-ignorance of C (where B's condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B's condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B's condition of B, C (where B's condition is not exposed to it), D, E and F; and they cannot

therefore be re-engaged logically with (as of ‘prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’) on the basis that they will relay in circularity/recurrence/repetition/repeatability[9] the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing) elicited by B in terms–as-of-axiomatic-construct of B’s postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ and C, D, E and F relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ that is ‘in-wait as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought defective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] to enable their conjugated-postlogism[78], where it is socially-functional-and-accordant[94] to do so. It should be qualified that postlogism[78] (psychopathy) and conjugated-postlogism[78] (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-

accordant[94] without negative consequences to its agents so long as it is not socially [104]universally transparent, and so eliciting the respective temporality[99]/shortness over the intemporality[52]/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-veridical [56]meaningfulness-and-teleology[100]). Further more than postlogism[78] and conjugated-postlogism[78] being just passively socially-functional-and-accordant[94], a more active socially-functional-and-accordant[94] framework is often induced by extrinsic-attribution on the token of eliciting 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity'. This is highly specific and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy (with regards to adult psychopathy or adult postlogism[78]) wherein achieving the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance threshold enabling postlogism[78]/psychopathy and/or conjugated-postlogism[78]/social-psychopathy involves an insight about how 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[48]⟩ of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> determines how prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds will act as of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism[78]-as-of-[10]compulsing–

nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[87],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ and its protraction into conjugated-postlogism[78]/social-psychopathy, postlogism[78] and conjugated-postlogism[78] is equally and decisively sustained socially by the accompanying inherent disposition to uphold the registry-worldview’s/dimension’s–[84]reference-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 postlogism[78]/psychopathy and conjugated-postlogism[78]/social-psychopathy), and as the mere recurrence of such social conflictions associated with the postlogism[78]/psychopathy and conjugated-postlogism[78]/social-psychopathy characters might ultimately jeopardise the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance (even when other prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds do lack a social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the veridical postlogism[78]/psychopathy and conjugated-postlogism[78]/social-psychopathy underlying phenomena of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness). In this regard, prelogism[79]-as-of-

conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds generally adopt a generalising approach for determining ‘the overall registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual’ including psychopathic or conjugated-postlogism[78], and in so doing construe dichotomously the said individual’s as adhering or not-adhering to the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance implied mechanical-knowledge), as entails with associating or not associating the said individual in given occasions or in specifically given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism[78] behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of ‘such preposterous acts-and/or-narratives of vicious postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩’ at childhood, the childhood psychopathy comes to grasp that ‘acts-and/or-narratives of vivious postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-

existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩' as of 'compensating directed pseudo-virtue acts-and/or-narratives' will lead to relative social overlooking of the 'postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ vicious acts-and/or-narratives'; and so cultivating its deterministic ontological-primemovers-totalitative-framework[73] faulty-mentation-procedure-deception 'misconception of meaningfulness-and-virtue'. For instance, as highlighted further below where John in a 'dereifying act' spills water on a chair, his 'misconception of meaningfulness-and-virtue' involving such a mental-disposition of 'compensating directed pseudo-virtue acts-and/or-narratives' may be to do some house chore but rather in 'crude behaviour manner' that reveals an ad-hoc quest to re-establish the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance with others. The adult psychopathy personality development arising from this fundamental faulty-mentation-procedure-deception 'misconception of meaningfulness-and-virtue' at childhood, further evolves a long way with a constantly readjustment process to ultimately enable the credulity for the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social [104]universal-

transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context of its underlying postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ often gets lost enabling its faulty-mentation-procedure-deception at adulthood. By derivation the subsequently induced conjugated-postlogism[78]/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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the psychopathic/postlogism[78] [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and thus its own derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>; wherein even in the case of occasional elucidation of specific postlogism[78]-set-of-narratives-and-acts of the psychopath as being rather of [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–

apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ and preconverging-or-dementing[19]–apriorising-psychologism, this does not necessarily transform the mental-dispositions of temporal-dispositions in their conjugation to psychopathic postlogism[78] as conjugated-postlogism[78] since the induced-deception is fundamentally of [84]reference-of-thought-elements/registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]), with the conjugated-postlogism[78] interlocutor as of '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]', even when they recognised the specific postlogism[78]-set-of-narratives-and-acts and are rather inclined to contend on the basis of the same flawed and deceptively-induced [84]reference-of-thought-elements/registry-elements (whether unconsciously as beyond-the-consciousness-awareness-teleology[100]-<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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩) without [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] to the ontological implications of the appropriate existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-

thought-[85]devolving-as-of-instantiative-context [84]reference-of-thought-elements/registry-elements and thus explaining derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> arises, in addition to the more fundamental issue of relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of prospective procrypticism uninstitutionalisation. In other words, 'psychopathic/postlogism[78] and social-psychopathic/conjugated-postlogism[78] vicious acts-and/or-narratives' as of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> take the form of mental 'misconception of meaningfulness-and-virtue' that such 'postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ 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–[84]reference-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 'postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-

sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ vicious acts-and/or-narratives’ as of an association between the ‘postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ vicious acts-and/or-narratives’, and ‘compensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, wherein that compensating is not a trite equivalence but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ vicious acts-and/or-narratives’ in order to enable the postlogism[78]/psychopathic manifestation achieve the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social

investment' that should allow its instigated 'postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ vicious acts-and/or-narratives' with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc trite association between committing a given vicious act and initiating a given limited 'compensating directed pseudo-virtue act-and/or-narrative' in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of association is relatively inefficient for attaining the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the 'postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ vicious acts-and/or-narratives' and 'compensating directed pseudo-virtue acts-and/or-narratives'). As then during its childhood the 'compensating directed pseudo-virtue acts-and/or-narratives' are relatively [104]universally transparent socially for what these truly are, as rather being associated with its faulty-

mentation-procedure-deception mental-disposition of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, 'than just merely or confused with innocent virtue acts-and/or-narratives'; and as 'interlocutors in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> come to grasp the deliberativeness/consciousness of the artificial and fallacious systematic eliciting of 'compensating directed pseudo-virtue acts-and/or-narratives' as a crude-trite-compensating mechanism for its urge to commit 'postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ vicious acts-and/or-narratives' and is thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the overcompensating involves a surreptitious upending/undermining/blurring of this underlying insight that the 'high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives' is rather as of a personality development derived-from and connected-with such fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising–[84]reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] (which are actually outside existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)

as first-level deception, and thus enabling the infinite possibilities of second-level deception from their [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]. This underlying postlogism[78]/psychopathic faulty-mentation-procedure-deception mental-disposition and its protraction in conjugated-postlogism[78]/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of 'high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives' systematically enabling the possibility for committing 'postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ vicious acts-and/or-narratives' with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the <~~amplituding/~~formative>[98]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[3]categorical-imperatives/axioms/registry-teleology[100]⟩ (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 postlogism[78]/psychopathy and conjugated-postlogism[78]/social-psychopathy with respect to ontologically-veridical [56]meaningfulness-and-teleology[100] arises disjointedness-as-of-

[84]reference-of-thought; inherent in temporality[99]/shortness and as of postlogism[78] and conjugated-postlogism[78] mental-dispositions (shallowness-of-thought construed as of temporal-extricatory reasoning as well as incoherent and awkwardly implied [104]universal projections, but which actually speaks of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] explaining why its '[104]universal projection lip-servicing nature or inductive limitation fails the test of a true principle', basically highlighting a dynamic [84]reference-of-thought relationship with [56]meaningfulness-and-teleology[100] as of poor performance of supposed intemporal-projection but actually in effect pseudointemporality[52]-as-temporality[99] and speaks, more specifically with regards to psychopathic/postlogic [56]meaningfulness-and-teleology[100], rather as of relatively 'mere-rhyming mental-disposition' emphasising <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ in 'toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism[78] 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-subknowledging[95] with respect to ontologically-veridical [56]meaningfulness-and-teleology[100] 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-dementing[19]–apriorising-psychologism'), over an intemporal/ontological profoundness-of-thought (as of the 'intemporal synopsising-depth-of–[56]meaningfulness-and-teleology[100]/supratransversality~of-motif-and-apriorising/axiomatising/referencing as-to-[45]<~~amplituding/~~formative–epistemicity>totalising~social-context-construed-conflatedness[12]' of

aetiologisation/ontological-escalation driven by ‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting emphasising [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as rather about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence); and interestingly such a contrastive insight (of temporal-to-intemporal contrastive-synopsising-depths-of–[56]meaningfulness-and-teleology[100]) should be central to an elucidative storied-construct/ontologically-valid-narration of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation. The very ‘intemporal synopsising-depth-of–[56]meaningfulness-and-teleology[100]' required for ‘intemporal mental-projections’ or ‘ontological construals’ outside institutionalisation framework as enabled by deferential-formalisation-transference render them highly susceptible to denaturing[15] in uninstitutionalised-threshold[103] framework as with regards to the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ where these face in the same space of temporal-to-intemporal the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance thresholds ‘temporal-distractively-aligned synopsising-depth-of–[56]meaningfulness-and-teleology[100]’-as-shallowness-of-thought/subtransversality~of-motif-and-apriorising/axiomatising/referencing and with the ‘lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context meaning that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic, temporal-dispositions in conjugated-postlogism[78] as well as

the intemporal-disposition in supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism. The relative transparency of childhood psychopathy [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (as highlighted with the case of John in a ‘dereifying act’ spilling water on a chair in conjunction with its psychopathic perverted compensation mental-disposition as a basis for concurrently instigating postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[87],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ so long as it can be socially-functional-and-accordant[94] in satisfying its faulty-mentation-procedure-deception-or-urge[42] by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95]) is highly revealing of the perverted nature of ‘temporal psychopathic/postlogic synopsising-depth-of–[56]meaningfulness-and-teleology[100]’, and as it develops into adult psychopathy where social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context gets lost and its [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is related to as appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] in ‘prelogism[79]-as-of-

conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> rather than as postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩’ as the adult psychopath undergoes maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction (further elucidated elsewhere) inducing the further protraction in conjugated-postlogism[78]/social-psychopathy of derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> ‘temporal-synopsising-depth-of–[56]meaningfulness-and-teleology[100]’-as-shallowness-of-thought in derived–vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]). This at the institutional-level, a framework as the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ without social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ as of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as so reflected by its relative-ontological-incompleteness[89]-of-[84]reference-of-thought

(disjointedness-as-of-[84]reference-of-thought) is bound to induce defective/perverted 'temporal-distractively-aligned synopsising-depth of [56]meaningfulness-and-teleology[100]' 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–[56]meaningfulness-and-teleology[100]/supratransversality~of-motif-and-apriorising/axiomatising/referencing as-to-[45]<~~amplituding/~~formative–epistemicity>totalising~social-context-construed-conflatedness[12]', 'temporal-distractively-aligned synopsising-depth-of–[56]meaningfulness-and-teleology[100]'-as-shallowness-of-thought/subtransversality~of-motif-and-apriorising/axiomatising/referencing in pseudointemporality[52] lip-servicing will within the relative-ontological-incompleteness[89]-of-[84]reference-of-thought of their respective epochs poorly grasp their respective 'intemporal synopsising-depth-of–[56]meaningfulness-and-teleology[100]/supratransversality~of-motif-and-apriorising/axiomatising/referencing as-to-[45]<~~amplituding/~~formative–epistemicity>totalising~social-context-construed-conflatedness[12]', 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 asceticism[4] the prospective intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] over the temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] status quo, and likewise with a Rousseau who isn't advancing a temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] 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 [104]universal rights and enlightened despotism; such that the <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in such setups will certainly be rife with distraction of such 'temporal-distractively-aligned synopsising-depth-of–[56]meaningfulness-and-teleology[100]'-as-shallowness-of-thought/subtransversality~of-motif-and-apriorising/axiomatising/referencing; wherein a Socrates or Rousseau individuation 'intemporal synopsising-depth-of–[56]meaningfulness-and-teleology[100]' as articulated above will face in the same space of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance thresholds with respect to [56]meaningfulness-and-teleology[100] such 'temporal-distractively-aligned synopsising-depth-of–[56]meaningfulness-and-teleology[100]'-as-shallowness-of-thought/subtransversality~of-motif-and-apriorising/axiomatising/referencing as stated above, as the 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-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–[56]meaningfulness-and-teleology[100], temporal-dispositions in conjugated-postlogism[78] synopsising-depth-of–[56]meaningfulness-and-teleology[100] as well as intemporal synopsising-depth-of–[56]meaningfulness-and-teleology[100]. Likewise, for instance, it won't be surprising that the 'intemporal synopsising-depth-of–[56]meaningfulness-and-teleology[100]/supratransversality~of-motif-and-apriorising/axiomatising/referencing as-to-[45]<~~amplituding/~~formative–epistemicity>totalising~social-context-construed-conflatedness[12]' 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–[56]meaningfulness-and-teleology[100]'-as-shallowness-of-thought/subtransversality~of-motif-and-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-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ value-referencing' relative to a '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] inward facing uninstitutionalised-threshold[103] value-referencing'.]

Ultimately, loss of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as of relative-ontological-incompleteness[89]-of-[84]reference-of-thought such that mental states with respect to postlogism[78] and conjugated-postlogism[78] as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension relative-ontological-incompleteness[89]-of-[84]reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-[84]reference-of-thought associated with procrypticism relative-ontological-incompleteness[89]-of-[84]reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> doesn't truly qualify for such a notion of overlooking and

resetting since it is of registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] and not defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance, more like it can't be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivism/medievalism mindsets/[84]reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn't cancel the fundamental temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding–oneness-of-ontology), and the relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' as displayed by the individuations (speaking not of a defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance) above is of 'existential perpetuation in circularity/recurrence/repetition/repeatability[9] (as-of-'perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing'); and so as socially-functional-and-accordant[94], (wherein with respect to 'least-and-derived-temporal-operating-modalities-of-the-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]', social [56]meaningfulness-and-teleology[100] is downgraded into ' temporal <~~amplituding/~~formative>[8]wooden-language-

⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions and projections disposition' with corresponding degrading of the profoundness/sophistication of [84]reference-of-thought of a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation disposition such that for veracity/ontological-pertinence there is need for teleological-differentiation/scission/variance/disambiguation in construing a 'supratransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought of [56]meaningfulness-and-teleology[100]' as ontological and 'subtransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought of [56]meaningfulness-and-teleology[100]', while with respect to 'maximal-operating-modality-of-[84]reference-of-thought-as-of-formalisation' social [56]meaningfulness-and-teleology[100] is deferred to the profoundness/sophistication of [84]reference-of-thought of a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation disposition by its ontological-primemovers-totalitative-framework[73] induced prospective institutionalisation formalisations, percolation-channelling-<in-deferential-formalisation-transference> and secondnaturing). Thus in summary 'existential perpetuation in circularity/recurrence/repetition/repeatability[9]' (of 'maximal-as-intemporal-operating-modality-with-respect-to–[8]categorical-imperatives/axioms/registry-teleology[100]-of-[84]reference-of-thought-as-of-[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation-inducing-the-prospective-institutionalisation'-and-'least-and-derived-temporal-operating-modalities-with-respect-to–[8]categorical-imperatives/axioms/registry-teleology[100]-of-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-in-inducing-the-uninstitutionalised-threshold[103]') defines how and why any 'institutionalisation-by-

uninstitutionalised-threshold[103] limits' come to be attained and sustained (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor intertwined with a given institutionalisation relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' (with the latter not-definite/changeable by 'transcendental institutionalisation/intemporalisation' by a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation exercise). This is so reflected as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. This explains why the 'recurrent-utter-uninstitutionalisation' mindset/[84]reference-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/repeatability[9] in as-inherently-implied-by-the-uninstitutionalised-threshold[103] (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>-of-recurrent-utter-uninstitutionalisation), the 'base-institutionalisation–ununiversalisation' mindset/[84]reference-of-thought is existentially perpetuating 'failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of [104]universalisation-directed-rulemaking-over-non-

rules—apriorising/axiomatising/referencing–psychologism' circularity/recurrence/repetition/repeatability[9] in as-inherently-implied-by-the-uninstitutionalised-threshold[103] (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>-of-ununiversalisation), the '[104]universalisation–non-positivism/medieval' mindset/[84]reference-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/repeatability[9] as-inherently-implied-by-the-uninstitutionalised-threshold[103] (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>-of-non-positivism/medievalism), the 'positivism–procrypticism' mindset/[84]reference-of-thought is existentially perpetuating 'failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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/repeatability[9] as-inherently-implied-by-the-uninstitutionalised-threshold[103] (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>-of-procrypticism), and the 'deprocrypticism' mindset/[84]reference-of-thought will be existentially perpetuating

‘preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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/repeatability[9] as-inherently-implied-by-its-preempting-of-any-uninstitutionalised-threshold[103]. It should further be noted that the notion of in circularity/recurrence/repetition/repeatability[9] is not about conceptualising in the simplistic sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability[9]-as-of-conflated-construal but rather about a defining defectiveness of registry-worldview [84]reference-of-thought-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought-and-not-logically-contending⟩ construed as ‘circularity/recurrence/repetition/repeatability[9]-as-of-conflated-construal of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>’ inherently-implied (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>-of-the-uninstitutionalised-threshold[103] whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) given the registry-worldview/dimension-level of relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’. So basically, circularity/recurrence/repetition/repeatability[9]-as-of-conflated-construal is about the ‘circularity of recurrent-utter-uninstitutionalisation-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought-and-not-

logically-contending⟩ in need for base-institutionalisation-⟨reflected-as-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought-and-logically-contending⟩', the 'circularity of ununiversalisation-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought-and-not-logically-contending⟩ in need for [104]universalisation-⟨reflected-as-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought-and-logically-contending⟩', the 'circularity of non-positivism/medievalism-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought-and-not-logically-contending⟩ in need for positivism-⟨reflected-as-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought-and-logically-contending⟩' and prospectively the 'circularity of procrypticism-⟨reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought-and-not-logically-contending⟩ in need for deprocrypticism-⟨reflected-as-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought-and-logically-contending⟩', successively as of their prospective relative-ontological-completeness[88]-of-[84]reference-of-thought.

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism[78] 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 [84]reference-of-thought' on different or subsequent occasions/instances where the medieval postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ issue of notions-and-accusations-of-

sorcery will arise again, where it is socially-functional-and-accordant[94] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> speaks to a fundamental relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' as a non-positivism/medievalism mindset/[84]reference-of-thought as susceptible to further instances (in circularity/recurrence/repetition/repeatability[9]-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-[84]reference-of-thought ushered in by 'a positivistic mindset/[84]reference-of-thought and social-setting construct prospective/transcending/superseding [45]<~~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–[56]meaningfulness-and-teleology[100]⟩' 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-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' of our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought for a notional~deprocrypticism [84]reference-of-thought. Such naïve construal of

resetting relations anew and overlooking with regards to perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (utterly different from defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (where postlogism[78] and conjugated-postlogism[78] can be passively socially-functional-and-accordant[94] or actively socially-functional-and-accordant[94] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> for its superseding, which effectiveness skews ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) to the veritable intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] in deferential-formalisation-transference as of aetiologisation/ontological-escalation, as the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-

extrication-as-of-existential-unthought>[6]-of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism[78] can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation [84]reference-of-thought, ununiversalisation manifestation of postlogism[78] can only be de-mentatively/structurally/paradigmatically resolved by [104]universalisation [84]reference-of-thought, non-positivism/medievalism manifestation of postlogism[78] can only be de-mentatively/structurally/paradigmatically resolved by positivism [84]reference-of-thought, and prospectively procrypticism manifestation of postlogism[78] can only be de-mentatively/structurally/paradigmatically resolved by notional~deprocrypticism [84]reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality[52]/longness from temporality[99]/shortness is rather naïve and actually as of ontologically-flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] here implies that every registry-worldview/dimension is rather pre-inclined to represent its own threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> at worst as a nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-as-an-ontologically-flawed-neuterisation[59]-or-bracketing-or-epoché of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, and so rather than as truly

‘decandored/oblongated and preconverging-or-dementing[19]–apriorising-psychologism and dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], to avoid its ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing[19]-reflexive/entailing-teleology[100]-differentiation-as-of-subtransversality—threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ with respect to prospective notional~deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking[20]-differentiation-as-of-supratransversality~of-motif-and-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 postlogism[78] 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-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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 transcendentally [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing[19]–apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism [84]reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism[78]-and-

conjugated-postlogism[78] as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ as procrypticism, we will tend to advance a ‘nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-as-an-ontologically-flawed-neuterisation[59]-or-bracketing-or-epoché of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of our own ontological-misconstruing-of-meaningfulness or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, as we strive circularly-as-of-shortness-of-register-of–[56]meaningfulness-and-teleology[100] in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ (in the case of procrypticism, which is rather of ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing[19]-reflexive/entailing-teleology[100]-differentiation-as-of-subtransversality—threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’), ignoring the notion

of prospective transcending with respect to [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> going by ontological-normalcy/postconvergence [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ as of notional~deprocrypticism (which is rather of 'ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking[20]-differentiation-as-of-supratransversality~of-motif-and-apriorising/axiomatising/referencing') in longness-of-register-of–[56]meaningfulness-and-teleology[100] in order to grasp ontologically-veridical meaningfulness; and so, no more different as the non-positivism/medieval mindset/[84]reference-of-thought trying to process logic on the basis of its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' as notions-and-accusations-of-sorcery. This reason underlies the notion of prospective institutionalisation which arises not as of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] issue but 'more fundamentally an appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12]-or-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> issue as of a de-mentative/structural/paradigmatic and ontological [56]meaningfulness-and-teleology[100] implication with respect to eliciting the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of the prospective/transcending/superseding registry-

worldview/dimension, without [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of the relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation 'is not about ontological-primemovers-totalitative-framework[73] 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-'motif-and-apriorising/axiomatising/referencing'[102] and inequivalence with the former. For instance the factual ontological-primemovers-totalitative-framework[73]/effectiveness validations of say a chemistry mindset/[84]reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations 'is not and cannot be construed as a [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] validation as of alchemic mindset/[84]reference-of-thought' but rather 'a chemistry scientific mindset/[84]reference-of-thought validation', critically because the issue is fundamentally not most critically about the specific occurrent/case validations of chemistry principles but rather about the de-mentative/structural/paradigmatic non-positivism/medievalism alchemy and essenses-driven explanations defective mindset/[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such

non-positivism/medievalism mindset/[84]reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’. Thus wrongly implying that a contending engagement between the two is of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97], ‘wrongly elevates and validates the non-positivism/medievalism mindset/[84]reference-of-thought’ as the mindset/[84]reference-of-thought of contention, as such a possibility of contending engagement from the chemistry mindset/[84]reference-of-thought is about harkening rather to a de-mentative/structural/paradigmatic and apriorising/axiomatising/referencing—conflatedness[12] (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the alchemy and essences-driven explanations mindset/[84]reference-of-thought reflex for the ascendency of a positivistic chemistry registry-worldview reflex as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as it addresses the former defect of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of defects of that non-positivism/medievalism mindset/[84]reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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-framework[73] 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/[84]reference-of-thought and to be engaged with as of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97], 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 apriorising/axiomatising/referencing—conflatedness[12] (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) of the underlying base-institutionalisation/animistic relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' which is rather of crossgenerational import (prospective-institutionalisation [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Such an insight can be extended prospectively on the same measure with respect to our procrypticism prior relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism ontological-completeness-of-[84]reference-of-thought; though as previously indicated we will

wrongly tend to (just as any [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ registry-worldview/dimension) to represent by reflex our own procrypticism threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> at worst as a nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-as-an-ontologically-flawed-neuterisation[59]-or-bracketing-or-epoché of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> in our placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology[100] rather than the true reality from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective as ‘decandored/oblongated and preconverging-or-dementing[19]–apriorising-psychologism and dialectically/contendingly-out-of-phase’, and doing so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] to avoid its ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing[19]-reflexive/entailing-teleology[100]-differentiation-as-of-subtransversality—threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism 'ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking[20]-differentiation-as-of-supratransversality~of-motif-and-apriorising/axiomatising/referencing'. This reflex is what establishes the defining circularity/recurrence/repetition/repeatability[9] of procrypticism as of its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' in endemising/enculturating psychopathy and social psychopathy. The bigger picture here is that in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] and the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, and as reflected insightfully from cultural diffusion induced institutionalisations, 'the prior/transcended/superseded registry-worldview's/dimension's [84]reference-of-thought in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' need to be recognised, referenced/registered/decisioned and represented from the prospective/transcending/superseding registry-worldview [84]reference-of-thought for what it is, rather than a 'nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) as a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-as-an-ontologically-flawed-neuterisation[59]-or-bracketing-or-epoché of [45]<~~amplituding/~~formative–

epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> to then allowed for the necessary crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the prospective institutionalisation by its prospective relative-ontological-completeness[88]-of-[84]reference-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–[56]meaningfulness-and-teleology[100]⟩' enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is the deterministic phenomenon behind 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' and the specific institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, positivism–procrypticism, and deprocrypticism. It captures the true notion of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation involving utterly putting-into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] in the very first instance, and

on a second-level then imply eliciting the corresponding [56]meaningfulness-and-teleology[100] for such renewed psyche as [84]reference-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–[56]meaningfulness-and-teleology[100]⟩' 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-thinking[20]–apriorising-psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold[103] state (in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as decandored/oblongated and preconverging-or-dementing[19]–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–[56]meaningfulness-and-teleology[100]⟩' 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 [84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity established by Descartes' thinking proposition and scepticism exercise as the fundamental basis for continuously re-elaborated

‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking[20]–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–[56]meaningfulness-and-teleology[100]⟩’ (which is exactly what Descartes’ thinking proposition and scepticism exercise does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100]). The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ‘extended rationalism’ thinking proposition and scepticism exercise, and Kantian [56]meaningfulness-and-teleology[100] is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of [56]meaningfulness-and-teleology[100] issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism [84]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–[56]meaningfulness-and-teleology[100]⟩’ as implied by a ‘postconverging-or-

dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', as from Recurrent-utter-uninstitutionalisation to Base-institutionalisation–ununiversalisation, to [104]universalisation–non-positivism/medievalism, to Positivism–procrypticism, and prospectively to deprocrypticism; as successively non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-⟨as 'base-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ gives way to rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ which gives way to [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ which gives way to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, and prospectively bringing about preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 'conflatedness[12] of [84]reference-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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation of its limited-mentation-capacity-deepening[53]. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish [104]universal human mental apriorising/axiomatising/referencing principles with respect to a mental state that is perpetually in a transformative becoming state of shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening[53]. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential existence-potency[38]~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[38]~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 [84]reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] posture holding only one registry-worldview/dimension [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as absolute, then prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is rather a beyond-the-consciousness-awareness-teleology[100]-<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-deepening[53] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of human psychical and institutionalisation disposition for [56]meaningfulness-and-teleology[100], even though fundamentally enabled by developing human phenomenal-abstractiveness of presence as of [45]<~~amplituding/~~formative–epistemicity>totalising~random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation, [45]<~~amplituding/~~formative–epistemicity>totalising~nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’ with base-institutionalisation–ununiversalisation, [45]<~~amplituding/~~formative–epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’ with [104]universalisation–non-positivism/medieval, [45]<~~amplituding/~~formative–epistemicity>totalising~intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’ with positivism–procrypticism, and [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’ with deprocrypticism. Basically, Kant lacked a notion of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ (to overcome [45]<~~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[38]~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 [56]meaningfulness-and-teleology[100] on the basis of human limited-mentation-capacity-deepening[53] 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] which tend to require constant heuristic adaptations to sync in contiguity with existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising/referencing that doesn't recognise that successive

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental registry-worldviews/dimensions are defining/transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity for new prospective relative-ontological-completeness[88]-of-[84]reference-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-deepening[53] as of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated with human limited-mentation-capacity-deepening[53], 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-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psyche as '<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-⟨by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–[56]meaningfulness-and-teleology[100]⟩' of positivistic physics right back then in their epoch such that the overall underlying principle of ontological-primemovers-totalitative-framework[73] 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-framework[73] 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-framework[73] 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 [45]~~<amplituding/~~formative–epistemicity~~>~~totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] agent of limited-mentation-capacity that

we are as of our animate-existential-referencing/subjectification wherein our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of [56]meaningfulness-and-teleology[100] is often wrongly construed as ontological as of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. Consider for instance a situation where statistically people likely to rest more in their home in winter are compared with people spending more time outdoors with regards to prevalence of flu, and then arriving at the conclusion that the treatment for flu is resting more at home. Such a construct as basic apriorising/axiomatising/referencing—constitutedness[13] is at best a sound palliative construct and naïve conceptual patterning however good-natured, well-meaning and wishful, but doesn't deal with the required pure-ontology apriorising/axiomatising/referencing—conflatedness[12] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-

aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. 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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] than truly ontological when examined closely such that the test of transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] when the implications of such notions are examined as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ not only in terms of one registry-worldview's/dimension's [56]meaningfulness-and-teleology[100] but two or more, say our present positivism [84]reference-of-thought and retrospective non-positivism [84]reference-of-thought, their 'supposed ontological status' turn out to be ridiculous [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], exposing their true nature as rather palliative constructs and conceptual patterning. In the bigger framework can notions construed/conceptualised as of 'human subjectivity so-construed as ineffectively transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101]'

be given the label ontology, or rather is ontology exactly not about effective transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101]? And what is fundamentally involved in developing that transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as from non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] as recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] as base-institutionalisation–ununiversalisation, [104]universalisation-directed-rulemaking-over-non-

rules—apriorising/axiomatising/referencing–psychologism transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] as [104]universalisation–non-positivism/medievalism, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] as positivism–procrypticism, and prospectively preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31] <~~amplituding/~~formative–epistemicity>growth-or-conflatedness[13]/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/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] as deprocrypticism; explaining the successive developments of the human psyche transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] as ontologically-driven as of increasing prospective relative-ontological-completeness[88]-of-

[84]reference-of-thought. It is this author's contention that the 'transcendental-enabling/sublimating/~~supererogatory~~de-mentativity notional~deprocrypticism psyche-and-thereof-philosophy' as so transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] provides the requisite ontologically-veridical background referencing as of its apriorising/axiomatising/referencing—conflatedness[12] (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/reprojecting/supererogating/zeroing psychology suprastructuralism insight construed as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ as 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> 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 apriorising/axiomatising/referencing—conflatedness[12] for knowledge/[56]meaningfulness-and-teleology[100] has to do with the bigger ontological-normalcy/postconvergence reality (of ontologically valid knowledge/[56]meaningfulness-and-teleology[100]) as of its notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] as the de-mentative/structural/paradigmatic basis by which 'ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments[106] 'with virtue not truly differentiated from ontology' but rather such a conceptual-differentiation being represented as of our notional [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] animate-existential-referencing/subjectification emotional-involvement implications)' is construed fundamentally going by a registry-worldview's/dimension's [84]reference-of-thought relative deficiency as prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought (as its uninstitutionalised-threshold[103]) thereby resolvable de-mentatively/structurally/paradigmatically by the prospective registry-worldview's/dimension's [84]reference-of-thought prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; thus validating with regards to both [84]reference-of-thought respectively as the 'transcendental-enabling/sublimating/~~supererogatory~~de-mentativity positivism psyche-and-thereof-philosophy' and the 'transcendental-enabling/sublimating/~~supererogatory~~de-mentativity notional~deprocrypticism psyche-and-thereof-philosophy' their relative ontologically-veridical background referencing as of apriorising/axiomatising/referencing—conflatedness[12] as of ontological-normalcy/postconvergence. Since we can perfectly conceptualise with both [84]reference-of-thought the articulation of coherent [56]meaningfulness-and-teleology[100] 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 [84]reference-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 [14]de-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 [84]reference-of-thought over the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of the prior/transcended/superseded at its uninstitutionalised-threshold[103] as an epistemic-totalising[32]~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–[56]meaningfulness-and-teleology[100]⟩ eliciting a new apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of prospective/transcending/superseding [84]reference-of-thought as candored/straight, postconverging-or-dialectical-thinking[20]–apriorising-psychologism and dialectically/contendingly-in-phase over the prior/transcended/superseded [84]reference-of-thought as decandored/oblongated, preconverging-or-dementing[19]–apriorising-psychologism and dialectically/contendingly out-of-phase. Basically, [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ speaks of the attendant supersedingness of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of prospective/transcending/superseding [84]reference-of-thought over prior relative-ontological-incompleteness[89]-of-[84]reference-of-

thought of prior/transcended/superseded [84]reference-of-thought, and so 'with respect to the relative veracity/ontological-pertinence of their projected [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of [56]meaningfulness-and-teleology[100] as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context', wherein the prior/transcended/superseded [84]reference-of-thought is construed as preconverging-or-dementing[19]–apriorising-psychologism and decentered/out-of-phase thus subsumed-as-supplanted while the prospective/transcending/superseding [84]reference-of-thought is construed as postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered/in-phase thus subsuming-as-supplanting (by supratransversality~of-motif-and-apriorising/axiomatising/referencing as of 'intemporality[52]-asymmetric-subsumption-of-temporality[99]', rather as of intellectual-and-moral-inequivalence/non-correspondence). Thus attendantly and ontologically, recurrent-utter-uninstitutionalisation is preconverging-or-dementing[19]–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-thinking[20]–apriorising-psychologism and centered, with the latter preconverging-or-dementing[19]–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> of [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) relative to [104]universalisation–non-positivism/medievalism as postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered, with the latter preconverging-or-dementing[19]–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–procrypticism as postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered, with the latter preconverging-or-dementing[19]–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism as postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered; and so successively, 'with respect to relative ontological veridicality of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] projected [56]meaningfulness-and-teleology[100] as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context'. [14]de-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 [56]meaningfulness-and-teleology[100] synopsising-depth as of the overall registry-worldview's/dimension's reconstrual of superseding–oneness-of-ontology), is technically apprehended rather as of the '[84]reference-of-thought—degraded-

devolving-as-of-uninstitutionalised-threshold[103]' of [56]meaningfulness-and-teleology[100] of the prior/transcended/superseded registry-worldview [84]reference-of-thought implied as of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] in reflecting the prospective/transcending/superseding registry-worldview [84]reference-of-thought suprastructuration as the 'new ontologically-veridical becoming-or-present-of-[84]reference-of-thought' since there 'cannot be two different becoming-or-present-of-[84]reference-of-thought' but rather that the prospective/transcending/superseding suprastructuration is by its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought the becoming-or-present-of-[84]reference-of-thought. However, in all the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ implied successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, such a 'confusion of relative ontologically-veridical becoming-or-present-of-[84]reference-of-thought' induces an underlying 'paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' involved in all such transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity wherein mental-dispositions as of [84]reference-of-thought are caught between the prospective/transcending/superseding registry-worldview prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, with respect to [56]meaningfulness-and-teleology[100] referencing. Consider in this case the human condition of transience of [84]reference-of-thought as experienced by Okonkwo returning from banishment to Umuofia village in Chinua Achebe's Things Fall Apart. That is, basically and by reflex, mental-dispositions as of the formation of 'recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-

mental-disposition [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] will not necessarily construe transitorily at its uninstitutionalised-threshold[103] that 'base-institutionalisation–ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] is the relative ontologically-veridical [84]reference-of-thought (as explained further below with respect to 'symmetrisation-of-[84]reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction' associated with distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29], and 'intemporality[52]-asymmetric-subsumption-of-temporality[99]'/ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflatedness[12] in aetiologisation/ontological-escalation); such that on a logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in recurrent-utter-uninstitutionalisation will be more inclined to turn towards the 'prior conventional non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition' as [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], and so over the 'prospective relative pure-ontology apriorising/axiomatising/referencing—conflatedness[12] implying rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism'. This is because a registry-worldview/dimension is a 'circular-pervasiveness <~~amplituding/~~formative>[8]wooden-language-

⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩' wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's denaturing[15] <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively, will tend to 'take precedence as of relative-ontological-incompleteness[89]-of-[84]reference-of-thought induced distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and override any such sense of relative pure-ontology apriorising/axiomatising/referencing—conflatedness[12] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought (as implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as heuristic but non-constraining compensation for human limited-mentation-capacity where constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ doesn't yet avail) even though, it is such relative pure-ontology apriorising/axiomatising/referencing—conflatedness[12] that is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality enabling (by ultimately making available such prospective constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩) the successive institutional-

cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩. Even then and ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that progressively rids the prior conventional constructs of their essence as of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] that enables prospective registry-worldview/dimension suprastructuration/transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. This insight extends to all the successive registry-worldviews including ours as positivism–procrypticism as the relative pure-ontology apriorising/axiomatising/referencing—conflatedness[12] as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality implying such a construct as the notional~deprocrypticism institutionalisation suprastructuration (preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 apriorising/axiomatising/referencing—conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩) will certainly be a remote contemplation of such a <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition of our registry-worldview/dimension, rather construing its

circular-pervasiveness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as absolute by reflex beyond-the-consciousness-awareness-teleology[100]-<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 denaturing[15] <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively, will tend to 'take precedence as of relative-ontological-incompleteness[89]-of-[84]reference-of-thought induced distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and override any such sense of relative pure-ontology apriorising/axiomatising/referencing—conflatedness[12] notion as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and implying rather a prospective transcendental depth-of-thought/[84]reference-of-thought. This equally explains why the implied supratransversality~of-motif-and-apriorising/axiomatising/referencing as of aetiologisation/ontological-escalation is necessarily a '[80]presencing—absolutising-identitive-constitutedness[13] consummated/forfeiting posture' of intemporality[52]-asymmetric-subsumption-of-temporality[99]/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 [56]meaningfulness-and-teleology[100] beyond-the-consciousness-awareness-teleology[100]-<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-teleology[100]-<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 [84]reference-of-thought like Doctor –Patient, Parent –Child, Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold[103], the notion of intemporality[52]-asymmetric-subsumption-of-temporality[99]/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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] inclined beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] to uphold [56]meaningfulness-and-teleology[100] as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought will certainly grasp the pertinence of intemporality[52]-asymmetric-subsumption-of-temporality[99]/ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflatedness[12] aetiologisation/ontological-escalation; so construed, as prospective relative-ontological-completeness[88]-of-[84]reference-of-thought brings about deepening sense as to apriorising/axiomatising/referencing–psychologism of transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] [56]meaningfulness-and-teleology[100] construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality. In this respect, it should

be noted that in the example on the denaturing[15] of Additionality as further articulated below with regards to the characters A, B, C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce to Z's supposedly ontologically-veridical posture, as by their prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] they may operate on a logic that once such a situation as A induced additionality defect deception develops as of 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, that's fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the '<~~amplituding/~~formative>[5]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of prior/transcended/superseded registry-worldview/dimension' notwithstanding its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; highlighting how across the successive registry-worldviews threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> arise, however, different the perception from 'very-crude' (with recurrent-utter-uninstitutionalisation) to 'seemingly polished' (with our positivism–procrypticism) depending on prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. This is to point out that at uninstitutionalised-threshold[103] temporal-dispositions as of relative-ontological-

incompleteness[89]-of-[84]reference-of-thought do not necessarily acquiesce to intemporality[52]-asymmetric-subsumption-of-temporality[99] or asymmetrisation (as Z's … looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as allowing for the endemisation/enculturation of the denaturing[15] of additionality and the implications thereof of subsequent denaturing[15] in circularity/recurrence/repetition/repeatability[9] that ensue where socially-functional-and-accordant[94] due to lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ which protects the internal-coherence of meaning for virtue'; not only as a specific/particular construal/conceptualisation but of [104]universal import as having to do with endemisation/enculturation of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. Does the 'intellectual romanticism' of a Rousseau articulation of [104]universal human rights necessarily register fully in the mindset/[84]reference-of-thought of the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ of his epoch or is it rather more truly a beyond-the-consciousness-awareness-teleology[100]-<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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] notion to the fore of the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-

implications>⟩, 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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] notion for the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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>[6]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ [56]meaningfulness-and-teleology[100] in such social-setup that is a question of a beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] notion with respect to recasting of gender rights in a prospective [56]meaningfulness-and-teleology[100]. 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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] notion as of the present <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate [56]meaningfulness-and-teleology[100] as of their ontological representation of reality within the limits of their [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]

which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/[84]reference-of-thought/axiomatic-construct for predicative-insights’ (so derived from prior ontological-faith-notion-or-ontological-fideisim induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as prospective registry-worldview/dimension suprastructuration requires new projective-insights/postdication/deconstruction to establish more profound [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/[84]reference-of-thought/axiomatic-construct for predicative-insights’; but then, such ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/[84]reference-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/[84]reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and non-transcendable’ beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], failing to grasp that projective-insights/postdication/deconstruction (factoring in human limited-mentation-capacity-deepening[53]) about prospectively more profound [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] will certainly imply an altogether new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/[84]reference-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-teleology[100]-<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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality effectively with deconstruction/engaged-destruktion/ontological-reconstituting–as-to-conflatedness[12]; 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor issues arise with respect to the possibility of our prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to deprocrypticism, as we perceive our 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/[84]reference-of-thought/axiomatic-construct for predicative-insights' as absolute failing to construe the all-encompassing redefining implications of projective-insights/postdication/deconstruction with respect to the possibility of an altogether new/prospective 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/[84]reference-of-thought/axiomatic-construct for predicative-insights' (as preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]~~<amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 apriorising/axiomatising/referencing—conflation 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–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism, is one of making conscious beyond the nombrilism/closed-structuring-of–[56]meaningfulness-and-teleology[100] within all registry-worldviews/dimensions just as ours inducing transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102], that doesn't tend to consciously recognise that prospective ontological-completeness-of-[84]reference-of-thought imply in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] that new projective-insights/postdication/deconstruction necessarily induce new 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/[84]reference-of-thought/axiomatic-construct for predicative-insights' defining new/prospective registry-worldview/dimension. Particularly so, as <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions most profound relationship to [56]meaningfulness-and-teleology[100] tends to be geared rather towards the given 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/[84]reference-of-thought/axiomatic-construct for predicative-insights' as-an-only-one

as this enables human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's denaturing[15] <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]), ONLY base-institutionalisation–ununiversalisation (by its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]), ONLY [104]universalisation–non-positivism/medievalism (by its [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]), or ONLY positivism–procrypticism (by its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]), and so 'construed-as-of-attendant-circular-pervasiveness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as-instant-and-absolute-basis-for-being/existence' (despite the relative-ontological-incompleteness[89]-of-[84]reference-of-thought induced distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and override any such sense of relative pure-ontology apriorising/axiomatising/referencing—conflatedness[12] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought apriorising/axiomatising/referencing—

conflatedness[12]), whilst the projective-insights/postdication/deconstruction discernment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (since the purpose of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] is about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not the mimicking of their <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩, whether beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]), about how and why the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of such successive 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/[84]reference-of-thought/axiomatic-construct for predicative-insights' is driven from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to [104]universalisation–non-positivism/medievalism to positivism–procrypticism by projective-insights/postdication/deconstruction in establishing them in the first place as of prospective relative-ontological-completeness[88]-of-[84]reference-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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism (preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [84]reference-of-thought–

[8]categorical-imperatives/axioms/registry-teleology[100]) by construing its grander ‘re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting specific [84]reference-of-thought/axiomatic-construct/referencing/intelligibilitysetup/measuringinstrument for existential-instantiations predicative-insights’ as of full ontological-completeness-of-[84]reference-of-thought, tends to be lost to temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] 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-motif-and-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/[84]reference-of-thought/axiomatic-construct for predicative-insights’ as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. But rather an ad-hoc mental-orientation ‘construed-as-of-attendant-circular-pervasiveness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ as-instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-incompleteness[89]-of-[84]reference-of-thought induced distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and override any such sense of relative pure-ontology apriorising/axiomatising/referencing—conflatedness[12] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought apriorising/axiomatising/referencing—conflatedness[12]) not geared to uphold eternalising and emancipating possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact that its ‘construed-as-

of-attendant-circular-pervasiveness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as-instant-and-absolute-basis-for-being/existence' (naively perceived as the only one as of mechanicalism with a poor sense of organicalism, despite the relative-ontological-incompleteness[89]-of-[84]reference-of-thought and override any such sense of relative pure-ontology apriorising/axiomatising/referencing—conflatedness[12] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought) arose by projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Further, even more decisively though by reflex we naively-and-erroneously tend to construe of human virtuous-dispositions or vices-and-impediments[106] as arising mainly as of their conscious choices, de-mentatively/structurally/paradigmatically a registry-worldview/dimension prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as a beyond-the-consciousness-awareness-teleology[100]-<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-impediments[106]' even though individual 'conscious choices' will tend to 'simply qualify the effective possibility of such virtuous-dispositions or vices-and-impediments[106] arising'; such that a registry-worldview/dimension incompleteness-of-[84]reference-of-thought is de-mentatively/structurally/paradigmatically susceptibility as a state of 'in-wait as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought defective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for the vices-and-impediments[106] so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. This explains why the ontological-

contiguity[67]—of-the-human-institutionalisation-process[68] is basically about shifting apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments to supersede the state of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as of human limited-mentation-capacity-deepening[53] in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing [84]reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/postconvergence or increasing ontological-completeness-of-[84]reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension

'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/[84]reference-of-thought/axiomatic-construct for predicative-insights' to take hold. It equally explicates why threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (as 'vague staging and performing' and not truly postconverging-or-dialectical-thinking[20]–apriorising-psychologism [56]meaningfulness-and-teleology[100]) tend to arise in each registry-worldview/dimension at its uninstitutionalised-threshold[103]. This has to do fundamentally with the antipodality of the mental-dispositions of postlogism[78]-as-of-[10]compulsing–

nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ as of effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100] and prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of effecting-wholeness-as-of-profoundness-and-completeness-to–[56]meaningfulness-and-teleology[100] in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such ‘prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context dynamic’ of the nature of ‘postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] dynamism’ as knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation is a critical

element for a postlogism[78]/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-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] with distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and corresponding ontological-normalcy/postconvergence upholding with apriorising/axiomatising/referencing—conflatedness[12]. (Thus disambiguating mental-dispositions as of [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, ‘postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or psychopathic compulsive threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> individuation’, and consequently induced conjugated-postlogism[78]/social-psychopathy as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> individuations’; and as this overall ‘dynamic-cumulative-aftereffect/aftereffect of upholding/failing ontologically-

normalcy/postconvergence' reflects apriorising/axiomatising/referencing—constitutedness[13] as of base-constitutedness[13], first-level–[80]presencing—absolutising-identitive-constitutedness[13], second-level–[80]presencing—absolutising-identitive-constitutedness[13], third-level–[80]presencing—absolutising-identitive-constitutedness[13] and notional~conflatedness[12] (altogether construed as of notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12]) reflecting both the uninstitutionalised-threshold[103]'s as to conventioning/closed-structure/non-transcendability/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]/effecting-parsimony as to '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]' meaningfulness and the corresponding prospective institutionalisation's ontology/opened-structure/transcendability/conflatedness[12] teleological-elevated-as-[84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> of meaningfulness, and so as of apriorising/axiomatising/referencing—conflatedness[12] 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 [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–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 [56]meaningfulness-and-teleology[100], that speaks of 'ad-hoc social-commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality' and assuming denaturing[15] as of 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ at the uninstitutionalised-threshold[103]'. It is this dynamic-cumulative-aftereffect/aftereffect that underlies perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> associated with uninstitutionalised-threshold[103].) This thus conveys the individuation-level of analysis ontological-primemovers-totalitative-framework[73] as well as differentiated intemporal-conflatedness[12]-as-effecting-wholeness-as-of-profoundness-and-completeness-to–[56]meaningfulness-and-teleology[100]-or-temporal-constitutedness[13]-as-effecting-parsimony-of–[56]meaningfulness-and-teleology[100] (so implied by metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ as of our procrypticism uninstitutionalised-threshold[103] as disjointedness-as-of-[84]reference-of-thought). By mental-reflex a postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ stand is a 'mental-shortcut' that is fundamentally perverted as it perceives meaning as 'deterministic of others behaviours by its

empty-form' while a prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> stand is one that relates to meaning on the basis of its assumed existential validity, or at worst involves omissions or exaggerations relative to such fundamental existential validity, but doesn't countenance by mental-reflex the projection of empty-form of meaningfulness which is 'existentially invalid' in the very first place. Consequently, where there is 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ at the uninstitutionalised-threshold[103] due to relative-ontological-incompleteness[89]-of-[84]reference-of-thought, postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ implied [56]meaningfulness-and-teleology[100] will tend to be incidentally conjugated with prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> dispositions as of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. This is the case beyond just any such specific instances and such specific postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-

intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ character(s) and specific conjugated-postlogism[78] character(s) but rather as of dynamic-cumulative-aftereffect/aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought at its 'uninstitutionalised-threshold[103] the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as a preconverging-or-dementing[19]–apriorising-psychologism enculturation'. This is characteristic of the successive uninstitutionalised-threshold[103] 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-incompleteness[89]-of-[84]reference-of-thought as rather reflecting 'virtue-and-ontological-veridicality' as of its institutionalisation and 'vices-and-impediments[106]' as of its uninstitutionalised-threshold[103]. This consequently implies at the uninstitutionalised-threshold[103] a 'symmetrisation-of-[84]reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' is socially induced in temporality[99]/shortness requiring deconstruction/ontological-reconstituting–as-to-conflatedness[12] as intemporal-asymmetric-subsumption-of-temporality[99]/ontological-asymmetrisation as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, which in the bigger picture speaks of 'differentiated construal of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context' wherein the temporal is 'preconverging-or-dementing[19]-and-decentered-prior-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] and the intemporal-as-ontological postconverging-or-dialectical-thinking[20]-and-centered-prospective-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100], and further explains the 'paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' (confusion of relative ontologically-veridical becoming-or-present-of-[84]reference-of-thought') wherein the temporal is hung (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) to the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ thus 'construed-as-of-attendant-circular-pervasiveness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as-instant-and-absolute-basis-for-being/existence' (despite the relative-ontological-

incompleteness[89]-of-[84]reference-of-thought induced distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and override any such sense of relative pure-ontology apriorising/axiomatising/referencing—conflatedness[12] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought apriorising/axiomatising/referencing—conflatedness[12]) whereas the intemporal-as-ontological construes [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as meant for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and up for remaking once perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> undermines their intemporal-preservation-entropy-or-contiguity–or–ontological-preservation on the basis of the 'complementing grander social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' with regards to human limited-mentation-capacity and as of 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting. This conceptualisation as a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' is empirically more true of human development which by a flawed metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ overly construes in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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–[56]meaningfulness-and-

teleology[100]⟩' in successions of human psyches arising with human limited-mentation-capacity-deepening[53], with the further implication of a prospective 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' as a notional~deprocrypticism psyche and its corresponding memetism or suprastructural [56]meaningfulness-and-teleology[100]. Now supposed Z was another character inclined for [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as preserving the inherent intemporality[52]/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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> to renew the construal/conceptualisation of what is considered as a relatively ontological-completeness-of-[84]reference-of-thought for a prospective [84]reference-of-thought that preserves intemporality[52], by factoring in the fact of this contextual relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' as it enculturates/endemises the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and thus will be predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and superseding this specific-type (as exposed by B's postlogism[78] and C, D, E, F conjugated-postlogism[78]) of 'imbricatedness/threadedness/recomposuring as existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-

thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' or 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought', and will look down on B, C, D, E and F mental-dispositions perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as allowing for the endemisation/enculturation of the denaturing[15] of additionality and the implications thereof of subsequent denaturing[15] in circularity/recurrence/repetition/repeatability[9] that ensue where socially-functional-and-accordant[94] (lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ which protects the internal-coherence of meaning for virtue'), not only as a specific/particular construal/conceptualisation but of [104]universal import as having to do with endemisation/enculturation of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> speaking fundamentally of the given prior relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' (wherein Z's disposition is an ordered-construct or secondnaturing institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of 'uninstitutionalised-threshold[103]'). Though metaphorically in the mortal's temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] terms, that 'low-life' of [104]universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of 'high-life' of temporality[99]/extrication as the 'fullness of [56]meaningfulness-and-teleology[100]'

over the appreciation of the intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically 'high-life' of temporality[99]/extrication cannot count on an overall principle of temporality[99]/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-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]') but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming enabling the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity as prospective ontologising (as undertaken by Z) can supersede denaturing[15] 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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought’) exposes contextually the relative temporality[99]-to-intemporality[52] (shortness-to-longness-of-register-of–[56]meaningfulness-and-teleology[100]) of human mental-dispositions implying an intellectual-and-moral-inequivalence/non-correspondence between of temporal-dispositions perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> involved in postlogism[78] and conjugated-postlogism[78] 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-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> [84]reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]) in contrast to the intemporal-disposition individuation mental-disposition displayed by Z (as 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought') in its relationship with additionality (as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]) by way of Z's '[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing –apriorising-psychologism> [84]reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [104]universal issue across all registry-worldviews/dimensions underlying the

notion of temporality[99]/shortness and intemporality[52]. Wherein [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the intemporal mental-disposition individuation are meant to uphold intemporality[52]/longness incontrovertibly and where such is blurred[7] or undermined given relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' going by human limited-mentation-capacity-deepening[53] requiring a further accruing as deeper human limited-mentation-capacity-deepening[53] as 'an existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as of-existential-reality' when the idea of relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-

psychologism>' arises (as uninstitutionalised-threshold[103]); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to [104]universalisation–non-positivism/medievalism to positivism–procrypticism and prospectively to deprocrypticism. While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of 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-accordant[94] such that the possibility of blurring or undermining existential-reality by 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> [84]reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' is just as valid, hence a failure to abstractly recognise intemporality[52]/longness as of-existential-reality with the implication thereof as perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> with respect to the registry-worldview's/dimension's vices-and-impediments[106] implied by its implied relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-

disontologising~preconverging/dementing[19]–apriorising-psychologism>'. Hence the reason why the vices-and-impediments[106] 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-[84]reference-of-thought structured to inherently supersede such vices-and-impediments[106], whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, [104]universalisation superseding base-institutionalisation–ununiversalisation, positivism superseding [104]universalisation–non-positivism/medievalism and deprocrypticsm superseding positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z's upholding of prospective transcendental-enabling/sublimating/~~supererogatory~~de-mentativity over any temporal extricatory preconverging–de-mentating/structuring/paradigming, however, the enculturation and mass thinking behind temporal extricatory preconverging–de-mentating/structuring/paradigming. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of–[56]meaningfulness-and-teleology[100], 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/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation analysis as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-

completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought') is a priori and supersedes the mere notion of additionality as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present-present-consciousness/mirage as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[43]⟩) thus overlooking their 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–apriorising-psychologism> [84]reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality'. Such 'a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought' of Z's intemporal-

disposition [84]reference-of-thought as supratransversality~of-motif-and-apriorising/axiomatising/referencing over B, C, D, E and F temporal-dispositions references-of-thought as subtransversality~of-motif-and-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~of-motif-and-apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> [84]reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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[4] 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 [104]universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more 'profound level of living in the realm of human thoughtfulness' based on eudaemonic-contemplation of 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting that then 'invents/creates' the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn't any inherent intemporality[52]/longness but for the disposition for [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality[52]/longness as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation need its [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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–[56]meaningfulness-and-teleology[100] into the intemporal-disposition/longness-of-register-of–[56]meaningfulness-and-teleology[100] but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold[103] (is not about the firstnaturedness of human dimensionality-of-sublimating[24]-

⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) but rather is solely a secondnaturing to supersede the uninstitutionalised-threshold[103] divulged as to its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'. The implication is that acting as-of-a-'secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation nature' is not enough for articulating prospective institutionalisation requiring 'intemporal projection [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought' for the requisite prospective [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not 'intemporal as of-[104]universal-and-abstractive originariness-parrhesia,–as–spontaneity-of-aestheticisation nature' but is rather in '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising'/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[43]⟩. Thus a registry-worldview's/dimension's institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' marking its uninstitutionalised-threshold[103] whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with [104]universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-

institutionalisation, [104]universalisation, 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-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91] driven’ as it requires an intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality of thought more than just institutionalised secondnaturing such that it has often been the erudition periphery of institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ that had tended to fundamentally put into question their present with new postconverging–de-mentating/structuring/paradigming shifts. It is ontologically-speaking impossible to comprehensively undermine a dimension’s/registry worldview’s postlogism[78] without undermining the registry-worldview’s/dimension’s [84]reference-of-thought itself as implied by its state of relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’, for instance psychopathy in positivism–procrypticism or notions of sorcery in [104]universalisation–non-positivism/medievalism (wherein from the prospective point-of-reference respectively as notional~deprocrypticism or positivism, it is in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100]), given that this fundamental relative-ontological-incompleteness[89]-induced,-‘threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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[38]~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 postlogism[78]. Obviously we can appreciate that without a positivistic outlook/[84]reference-of-thought there is no chance that a non-positivism/medievalism registry-worldview/dimension will do away with notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> in non-positivism/medievalism where the mindset/[84]reference-of-thought is not rationally-empirical/positivising. Likewise the [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought wherein the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> from a psychopathic character is contextually likely to be engaged with (as ‘prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a comprehensive de-mentative/structural/paradigmatic undermining of the phenomena of psychopathy and social psychopathy is impossible without putting in question and undermining our uninstitutionalised-threshold[103] as procrypticism for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism which is effectively the de-mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined de-mentative/structural/paradigmatic phenomenon in terms–as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the de-mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism[78] (disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness) as instances of notions-and-accusations-of-sorcery doesn't grasp the underlying and comprehensive medieval social-construct de-mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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/teleology[100] that can then perceive the prior registry-worldview/dimension as of its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-

disontologising~preconverging/dementing[19]–apriorising-psychologism>' and accessorily its enculturating/endemising of its postlogism[78], 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-framework[73] that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its postlogism[78] first with respect to formal constructions that the derived effectiveness/ontological-primemovers-totalitative-framework[73] can feed back as percolation-channelling-<in-deferential-formalisation-transference> to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' of our procrypticism and accessorily its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) and as of the ontological-normalcy/postconvergence ontological-completeness-of-[84]reference-of-thought perspective, 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-'motif-and-apriorising/axiomatising/referencing'[102] as 'a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought' by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation of prospective [84]reference-of-thought as supratransversality~of-motif-and-apriorising/axiomatising/referencing (as of higher ontological-completeness-of-[84]reference-of-thought reflected in operant individuation terms as 'coherence in depth of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation/longness-of-register-of–[56]meaningfulness-and-teleology[100] construal of [84]reference-of-thought') over the preconverging-or-dementing[19]–apriorising-psychologism and dialectically/contendingly-out-of-phasing of the prior [84]reference-of-thought as subtransversality~of-motif-and-apriorising/axiomatising/referencing (as of lesser ontological-completeness-of-[84]reference-of-thought with respect to [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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–[56]meaningfulness-and-teleology[100] construal of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>'; 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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 'disjointedness-as-of-[84]reference-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~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought' (as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation by way of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity as it supersedes the prior [84]reference-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~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought' (as denaturing[15] postlogic-backtracking threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> towards the [84]reference-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 '[84]reference-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 [84]reference-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/teleology[100]). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of-[84]reference-of-thought point-of-departure-of-construal underlines ontologically that, notional~deprocrypticism (by its 'preempting—disjointedness-as-of-[84]reference-of-thought' [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], i.e. [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought) is utter-ontologising-recomposuring by subsuming-as-supplanting-⟨as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context⟩ Positivism–procrypticism which (by its 'positivising/rational-empiricism' [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], i.e. positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩) is [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation by subsuming-as-supplanting-⟨as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context⟩ [104]universalisation–non-positivism/medievalism which (by its '[104]universalising' [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], i.e. [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩) is

[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation by subsuming-as-supplanting-⟨as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context⟩ Base-institutionalisation–ununiversalisation which (by its 'rule-making' [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], i.e. rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'first-level [86]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩) is [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation by subsuming-as-supplanting-⟨as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context⟩ Recurrent-utter-uninstitutionalisation (by its specific non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], i.e. non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-⟨as 'base apriorising/axiomatising/referencing—constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩). This implies a human limited-mentation-capacity-deepening[53] undergoing a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation from shallowest limited-mentation-capacity-deepening[53] (as recurrent-utter-uninstitutionalisation) to deepest limited-mentation-capacity-deepening[53] (as deprocrypticism) towards a superseding–oneness-of-ontology. Such that the respective [84]reference-of-thought registry-worldviews/dimensions in

successive shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening[53] as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, positivism–procrypticism and notional~deprocrypticism successively recomposure more and more profound existentialism a priori contextualising-contiguity of existence-potency[38]~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 apriorising/axiomatising/referencing—constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as rulemaking-'first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, and [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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-teleology[100] in its construing/conceptualising of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] as defining the given registry-worldview/dimension-level specific 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', as well as developing institutionalisation capacity as [56]meaningfulness-and-teleology[100] differentiations; and so as human [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. As explained, the reason for the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ underlying the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] has to do with human limited-mentation-capacity-deepening[53] inducing successive recomposuring from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity construed as diminishing–human-epistemic-abnormalcy-or-preconvergence[30] 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, [104]universalisation–non-positivism/medievalism, positivism–procrypticism, with all mutually implied as subsumed-as-supplanted in notional~deprocrypticism as of achieved ontological-completeness-of-[84]reference-of-thought; subsumed-as-supplanted successively as of non-rules—

apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-⟨as ‘base apriorising/axiomatising/referencing—constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as rulemaking-‘first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as ‘second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’-⟨as ‘third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, and ultimately with deprocrypticism, ‘[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought-⟨as ‘conflatedness[12] of [84]reference-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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. That is existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, such that it inherently implies the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]

which can be construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-reverberation or ontological-normalcy/postconvergence. By extension such projective-insights from a 'notional human completed-mentation-capacity' perspective about notional~deprocrypticism conceptually implies that procrypticism is the actually implied epistemic-abnormalcy/preconvergence[30] reflection 'disjointedness-as-of-[84]reference-of-thought'-as-misappropriated–[56]meaningfulness-and-teleology[100]-in-arrogation, along successive limited-mentation-capacity-deepening[53] implied uninstitutionalised-threshold[103]: as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> recurrently rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'base-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-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 [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩, and up to when uninstitutionalised-threshold[103] 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 [84]reference-of-thought construal (contrasted with 'conceptual deprocrypticism' as a given [84]reference-of-thought construal); just as 'knowledge-notionalisation' implies a potency-construal of both knowledge and the ignorances/desublimation wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances/desublimation as well, in contrast to human 'knowledge conceptualisation' as of knowledge as of its enlightening or intemporal referencing only. Thus just as notional~deprocrypticism subsuming perspective (of institutionalisation-upholding) construed as notional~deprocrypticism, on the basis of human limited-mentation-capacity-deepening[53] [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation institutionalisation, will construe the successive institutional-cumulation/institutional-recomposure-⟨as-to-[40] historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as of 'the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–[56]meaningfulness-and-teleology[100] towards deprocrypticism-as-the-real-notion as of ontological-

normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation'; likewise a procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-uninstitutionalised-threshold[103]) construed as notional~procrypticism, will construe the successive uninstitutionalised-threshold[103] as of 'the successive de-mentative/structural/paradigmatic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–[56]meaningfulness-and-teleology[100] towards procrypticism-as-the-real-notion as of epistemic-abnormalcy/preconvergence[30]-or-failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation'. It is this underlying ontological-normalcy/postconvergence notion as from the (metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication/projective-insights) perspective of a 'notional human completed-mentation-capacity' implications as notional~deprocrypticism or <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought when construed rather in 'successive increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–[56]meaningfulness-and-teleology[100] construals with respect to existence-potency[38]~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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' involving human increasingly limited-mentation-capacity-deepening[53]: as from non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-

mental-disposition (base-constitutedness[13] of [84]reference-of-thought), rulemaking-over-non-rule (first-level [80]presencing—absolutising-identitive-constitutedness[13] [84]reference-of-thought), [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (second-level [80]presencing—absolutising-identitive-constitutedness[13] [84]reference-of-thought), positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (third-level [80]presencing—absolutising-identitive-constitutedness[13] [84]reference-of-thought), and prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought; that underlies the construal/conceptualisation of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality (as of its imbricatedness/threadedness/recomposuring divulged by the various rules inflections highlighted above starting with non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-⟨as 'base-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ and developing with limited-mentation-capacity-deepening[53], construed as of 'increasingly-profound-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-aposteriorising/logicising/deriving/intelligising/measuring-of–[56]meaningfulness-and-teleology[100] with respect to existence-potency[38]~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–[56]meaningfulness-and-teleology[100] devising' (reflected in our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100]) as of the given level of our limited-mentation-capacity-deepening[53] with respect to existence-potency[38]~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~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought over a subtransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought with respect to the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] manifestation of postlogism[78] (wherein suprastructurally/beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] and from ontological-normalcy/postconvergence epistemic/notional~projective-perspective, the same [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation rules that enable prospective/transcending/superseding institutionalisation but within the institutionalisation prospective limits turns out to be 'the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–apriorising-psychologism>' beyond these limits construed as uninstitutionalised-threshold[103] in want for prospective institutionalisation): –the postlogism[78] associated with 'recurrent-utter-uninstitutionalisation [84]reference-of-thought as subtransversality~of-motif-and-apriorising/axiomatising/referencing' warrants 'prospective base-institutionalisation [84]reference-of-thought as supratransversality~of-motif-and-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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-constitutedness[13] [84]reference-of-thought) of recurrent-utter-uninstitutionalisation's—existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context now of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' as-the-latter-fails-to-reflect existence-potency[38]~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-threshold[103] state of recurrent-utter-uninstitutionalisation'; –the postlogism[78] associated with 'base-institutionalisation–ununiversalisation [84]reference-of-thought as subtransversality~of-motif-and-apriorising/axiomatising/referencing' warrants 'prospective [104]universalisation [84]reference-of-thought as supratransversality~of-motif-and-apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation', and so by the '[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of prospective [104]universalisation's—existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought') of base-institutionalisation's—existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context now of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-the-latter-fails-to-reflect existence-potency[38]~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-threshold[103] state of ununiversalisation'; –the postlogism[78] (including notions-and-accusations-of-sorcery, alchemic-thinking, etc.) associated with '[104]universalisation–non-positivism/medievalism [84]reference-of-thought as subtransversality~of-motif-and-apriorising/axiomatising/referencing' warrants 'prospective positivism [84]reference-of-thought as supratransversality~of-motif-and-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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism (as 'second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought') of [104]universalisation's—existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context now of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, as-the-latter-fails-to-reflect existence-potency[38]~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-threshold[103] state of non-positivism/medievalism'; –the postlogism[78] (including psychopathy and social psychopathy, etc.) associated with 'positivism–procrypticism [84]reference-of-thought as subtransversality~of-motif-and-apriorising/axiomatising/referencing' warrants 'prospective notional~deprocrypticism [84]reference-of-thought as supratransversality~of-motif-and-apriorising/axiomatising/referencing teleological-differentiation/scission/variance/disambiguation', and so by the 'preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought') of positivism's—existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context now of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, as-the-latter-fails-to-reflect existence-potency[38]~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-threshold[103] state of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought'. The prior relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' for relative-ontological-completeness[88]-of-[84]reference-of-thought are explained by the fact that: -'recurrent-utter-uninstitutionalisation [84]reference-of-thought' (base-constitutedness[13] of [84]reference-of-thought), by its recurrent-utter-uninstitutionalisation's—existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-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-contiguity[39]'s-reifying/elucidating-of-

prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> recurrent-utter-uninstitutionalisation's non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition circularly-inducing its uninstitutionalised-threshold[103] state of recurrent-utter-uninstitutionalisation', –'base-institutionalisation–ununiversalisation [84]reference-of-thought' (first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought) is epistemically failing/not-upholding-<as-of-apriorising/axiomatising/referencing> 'the [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of prospective [104]universalisation's—existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> base-institutionalisation's rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism inducing its uninstitutionalised-threshold[103] state of ununiversalisation', - '[104]universalisation–non-positivism/medievalism [84]reference-of-thought' (second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-

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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> [104]universalisation's [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism inducing its uninstitutionalised-threshold[103] state of non-positivism/medievalism, and prospectively –our 'positivism–procrypticism [84]reference-of-thought' (third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought) is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> 'the preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> positivism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism inducing its corresponding uninstitutionalised-threshold[103] state of procrypticism'; and it is the latter prospective institutionalisation (deprocrypticism) that conceptually achieves ontological-completeness-of-[84]reference-of-thought/ontological-normalcy/conflatedness[12] thus superseding the possibility of prospective postlogism[78], as it registers and implies by its [84]reference-of-thought a supratransversality~of-motif-and-apriorising/axiomatising/referencing that fully reflects the ontological-veracity of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. postlogism[78] (disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness) is 'the abnormal application of logic for virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-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 prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism whether 'good or poor/bad supplanting–conviction-as-to-profound-supererogation[97]—of-

‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’ which is at the least ‘of sound logical-dueness of [84]reference-of-thought’, whereas postlogism[78] (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being ‘as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ do not operate on the same logical-dueness of registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview mental-devising-representation basis of prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as ‘of sound [84]reference-of-thought’ which is reflected as mental straightness and candored. Rather postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being about ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95]’, harkens back to a registry/mental-devising-representation that is reflected/perspectivated as preconverging-or-dementing[19]–apriorising-psychologism (oblongated/decandored-and-dialectically-or-contendingly-out-of-phase). Thus postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism[78]) (psychopathic-implies fundamentally non-veridical implied [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and thus the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature,

presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] are undue for logical contention but rather ontologically reflected/perspectivated in [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. In existential terms, postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism[78]) speaks of a disposition to engage in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77], involving absolving/fleeting/escaping-reflex–logic[1], counting on the fact that others will sooner or later be in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> relation with the formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ as postlogism[78] in preconverging-or-dementing[19]–apriorising-psychologism, hence wrongly elevating its [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> into logical-contention rather than dealing with registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]. postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism[78]) thus inherently implies and is about

articulations of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> with respect in the very first instance to the validity of implied [84]reference-of-thought rather than valid articulations of logical contention as the latter is with respect to ontological-veridicality of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] only after the former ([84]reference-of-thought) has been established as veridical/true. postlogism[78]/perverted-as-disontologising-outcome-sought-precedes–logical-dueness is not about a defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance but rather speaks of false projection of 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] implying registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] as first-order faulty-mentation-procedure-deception-or-urge[42] (inducing circularity/recurrence/repetition/repeatability[9] of a subsequent implication of a second-order level wrongly implied deception of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of infinite deception possibilities with respect to the infinite possibilities of 'perfect [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]' on the false basis of the perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>). Such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-devising-representation-perversion has various shades of 'temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies'. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let's say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a 'dereifying act', then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from 'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism' or prelogism[79] in that a child who has a 'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism' or prelogism[79] is ad-hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don't initiate such a situation 'as a rational way of thinking' and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> ('poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism'), whether by omitting or exaggerating in a circumspect and ad-hoc manner but relative to existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-

[84]reference-of-thought-[85]devolving-as-of-instantiative-context. Lying as such is 'an ad-hoc defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance that doesn't speak of the true postlogism[78]/psychopathic phenomenon which has to do with the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–and-not-of-logical-contention with regards to registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview as the psychopath [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> speaks of 'a circularity/recurrence/repetition/repeatability[9] 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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogic mental-reflex engagement' rather than being construed as a mental and teleological disposition defect at the level of the [84]reference-of-thought as of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> notions though of 'poor or bad supplanting–conviction-as-to-profound-

supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’s’ (‘poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’ or prelogism[79] construed as wrong [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] or wrong operation of prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> but nonetheless prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>). 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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context’ contrasted with ‘poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the framework of a veridical existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context’. But while poor-or-bad prelogism[79] may be what is perceived from a ‘normal’ social and supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–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 [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-

existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ or 'compulsive-dementing[19]' (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. [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ being a state of 'conscious, unprincipled and instrumentalised threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> in veridical unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought as the psychopathic mindset/[84]reference-of-thought ontological-primemovers-totalitative-framework[73] value-reference reflected by its [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' in contrast to supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as a state of 'conscious, principled and uninstrumentalised supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-

postconverging/dialectical-thinking[20]–apriorising-psychologism in veridical soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought as the supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism mindset/[84]reference-of-thought ontological-primemovers-totalitative-framework[73] value-reference’. This is the fundamental fact that explains the evasiveness in grasping the psychopath in its motive and orientation as the psychopath’s actions can be as simple as a basic formulaic (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated-or-postlogism[78]-formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ as to preconverging-or-dementing[19]–apriorising-psychologism) understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or [84]reference-of-thought teleological-degration in relation to its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> in undermining an prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> perspective which [84]reference-of-thought is veridical. All the ‘poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’ terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly

point to the fact that the psychopath is having a ‘deliberative prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ with the wrong idea that its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought-elements/registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] are existentially veridical. The psychopath is operating on the basis of ‘a last mimicking denaturing[15] postlogism[78]—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77]-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-urge[42]’; and so, one narrative iteration at a time. Now the faulty-mentation-procedure-deception-or-urge[42] implying ‘a supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism deliberativeness’ is coming from its interlocutor’s ‘prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind’ itself which prelogicly/in-conviction-as-to-

profound-supererogation[97] (as the prelogism[79], which is wrongly induced in distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29], conjoins all the denaturing[15] postlogism[78]—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]-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–logic[1], to wrongly imply a depth-of-conviction-as-to-profound-supererogation[97] whether as of bad or good supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogism[79]) in reality is wrongly assuming a depth-of-postlogism[78]-slantedness/insane integration. The psychopath being postlogic—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness or pathologically/compulsively hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism minds think it is lying (or any notion of a 'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism' as it wrongly elicits just a defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] rather than the idea of [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-

‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩, as at least they will then wrongly realign in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) again to it with respect to its subsequent narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical operating/processing and wrongly granting it supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism (be it even ‘poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’ as this will then wrongly imply its wrong or poor performance of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97], rather than its hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95]/slanting of empty narratives that are flawed or non-existent as postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩) thus wrongly involved in prelogism[79] hence wrongly validating as real its ‘fundamental faulty-

mentation-procedure-deception-or-urge[42]' which is its 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements, that in reality are out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context', of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] (instead of examining in the very first place their relevance/pertinence or its soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated or non-veridical hollow mimicking narratives. What the psychopath is doing is 'SLANTING' as of compulsive-slanting—preconverging-or-dementing[19]-apriorising. That is to arrive at a sought-outcome by subknowledging[95]-or-mimicking the non-veridical hollow-form of the meaning of other persons supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism narratives which it perceives as 'being blatantly deterministic' of the views and actions of the 'normal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind', i.e. the psychopath is 'narrating veridical emptiness/hollow narratives'. The idea being about arriving at a sought-outcome by taking a posture that does not attach a depth of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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-dementing[19]-integration mindset is one of relating to meaningfulness as valid by 'the mere performative-form representation of meaningfulness' rather than veracity/ontological-pertinence of meaningfulness. The psyche is thus fundamentally one geared towards how to perform in interlocution rather than express a genuine sense of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaningfulness is seen not as an end-construct that is of passive social determinism by its inherent veracity/ontological-pertinence as of intrinsic-attribution associated with transcendental-enabling/sublimating/~~supererogatory~~de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism[78] and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism[78]. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[87],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ and the notion of a lie which is in manifest prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (be it a 'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-

thinking[20]–apriorising-psychologism') as with a lie the implied–logical-dueness (with the corresponding implied-[84]reference-of-thought/implied-registry elements) are existentially veridical with the 'lying deception' being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality but as of 'effectively due' [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]. The narratives-and-acts-foci of the set-of-narratives of a 'lying deception' do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn't fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implicitation. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge[42] associated with postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ with respect to social-stake-contention-or-confliction (and by extension 'derived-slanting' induced as conjugated-postlogism[78]-opportunism and conjugated-postlogism[78]-exacerbation arises out of purposeful

enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant[94], since its manifestation is not [104]universally transparent as ontologically decadent); due to the slanted child psychopathy mind's developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of 'presupposing/presuming/premising in concurrence' as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, whereas the latter is exactly what validates [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]), with respect to construing meaningfulness as prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, but instead construes meaningfulness as postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context', and this is the mechanism that induces conjugated-postlogism[78]/preconverging-or-dementing[19]-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 [104]universally-transparent what is perceived and related to by supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism interlocutors is not a 'coherent whole of narratives' but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-

effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn't come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge[42] due to psychopathic developmental failure to relate to meaningfulness as of prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> with the personality development out of that developmental failure bringing about the adult psychopath slanting mental-disposition with respect to social-stake-contention-or-confliction; and as the adult psychopath developed maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, induces interlocutors prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism alignment to its postlogic [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-

supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism[78]/preconverging-or-dementing[19]-integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing[19]–apriorising-psychologism. Thus, with slanting the implied–logical-dueness (with the corresponding implied-[84]reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of 'effectively due' [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]), thus explaining why 'slanting and derived-slanting' is construed as unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/preconverging-or-dementing[19]–apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought. Insightfully, it points out as well that the basis of the

postlogism[78]/psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> interlocutor mental engagement reflex who 'aligns in-conviction-as-to-profound-supererogation[97]' as it will 'normally do' with other prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism minds to a postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ mind, and then wrongly validates that the postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ mind is in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>. In order words, the operation of the psychopathic mind as of its incomplete mentation development (as inclined to induce a faulty-mentation-procedure-

deception) as it fails to construe meaningfulness as based on prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> but rather as based on postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ with its personality development into adulthood on this basis, paradoxically leads to the prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind’s deception since the latter operates on the basis that everyone must be of supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism (be it ‘poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’ at worst) and the notion of postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ doesn’t register naturally except where

the personality development of the childhood psychopathy into an adult psychopath is experienced closely, and the adulthood psychopath mentation processes structure can be retraced to the delirious mentation processes structure at childhood psychopathy when it is [104]universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant[94]. 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-contiguity[39] by its dereification[87] on a mental-processing disposition that is rather a 'dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence', and so in contrast with the expected 'reifying nuanced/multivalent mental-processing' of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism dispositions in existential-contextualising-contiguity[39], however bad-or-poor their ontological-performance[72]-<including-virtue-as-ontology> of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially with regards to social-stake-contention-or-confliction due to a 'supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism manifestation of the interlocutor by [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–

apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[97],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ manifestation of the psychopath cross-perception effect' wherein the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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-contiguity[39] knowledge-reification[87] 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-contiguity[39], while the psychopath view of the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism interlocutor's supposedly 'reifying nuanced/multivalent mental-processing' in existential-contextualising-contiguity[39] knowledge-reification[87] 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-contiguity[39]. 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-contiguity[39] is socially inefficacious and trouble-inducing giving the deliriousness effect from [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of its acts, at adulthood

psychopathy the lack of such [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[85]⟩ of the postlogism[78]-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-contiguity[39], 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-contiguity[39]' disposition tends to be socially enculturated/endemised as of conjugated-postlogism[78]. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, as the induced 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[85]⟩ with respect to intrinsic meaningfulness further elicits supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism minds temporal-dispositions of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy, as the fact is the psychopath is very much pathological and tends to act compulsively in its faulty-mentation-procedure-deception as of circumstantiality.

[This is more profoundly exposed in the conceptualisation in reflecting holographically-

<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as it induces 'socially-functional-and-accordant[94] [84]reference-of-thought as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor; that can be elucidated by an existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context analysis of 'least-and-derived-temporal-operating-modalities-of-the-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]'-and-not-'maximal-as-intemporal-operating-modality-of-[84]reference-of-thought-as-of-[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–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-threshold[103] of all registry-worldviews/dimensions; as of metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ and metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<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

[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-deepening[53] by a re-equilibrating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication). Then, 'human temporal uninstitutionalised-threshold[103] mental-disposition' construed either 'as out of the scope of the registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' or 'the registry-worldview/dimension uninstitutionalised-threshold[103] [84]reference-of-thought' (as-failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation 'by projected <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of the registry-worldview/dimension institutionalisation [84]reference-of-thought', as of an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as so reflected from the prospective registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ we can very much uphold a secondnatured quasi-intemporal-disposition [84]reference-of-thought as 'human registry-worldview's/dimension's institutionalisation mental-

disposition' which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to [104]universalisation to positivism and prospectively to notional~deprocrypticism in resolving the vices-and-impediments[106] of their respective uninstitutionalised-threshold[103] 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–[56]meaningfulness-and-teleology[100] 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ (as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. 'Human temporal uninstitutionalised-threshold[103] mental-disposition' refers to our fixation to the mere–[8]categorical-imperatives/axioms/registry-teleology[100] of the registry-worldview/dimension institutionalisation [84]reference-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-deepening[53] by a re-equilibrating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication as construed from the prospective

registry-worldview/dimension institutionalisation [84]reference-of-thought, and as revealed by this prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]'s-elucidation-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context. Fully understanding psychopathy which is the postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ of the positivism–procrypticism registry-worldview/dimension institutionalisation–uninstitutionalisation [84]reference-of-thought is inevitably tied to understanding our procrypticism as our 'human temporal uninstitutionalised-threshold[103] mental-disposition' from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview institutionalisation [84]reference-of-thought, as of ontological-normalcy/postconvergence wherein our procrypticism 'human temporal uninstitutionalised-threshold[103] mental-disposition' is decentered and preconverging-or-dementing[19]–apriorising-psychologism as dialectically-out-of-phase, just as understanding the postlogism[78] of the [104]universalisation–non-positivism/medievalism registry-worldview's/dimension's [84]reference-of-thought like notions of and accusations of sorcery, is inevitably tied to understanding non-positivism/medievalism as the 'human temporal uninstitutionalised-threshold[103] mental-disposition' so-construed from prospective positivism registry-worldview/dimension institutionalisation [84]reference-of-thought as of ontological-normalcy/postconvergence 'wherein

the non-positivism/medieval mental-disposition is decentered and preconverging-or-dementing[19]–apriorising-psychologism as dialectically-out-of-phase; and in both instances, construed as of their relative-ontological-incompleteness[89]-of-[84]reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance (as-of-their-respective-prospective-registry-worldview/dimension existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context; since the prospective institutionalisation existential-contextualising-contiguity[39]-in-reification[87]'s-elucidation-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context speaks of a deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ of a deeper and more correct grasp/apriorising-and-understanding of ontology/ontological-veridicality/intrinsic-reality). Effectively, 'human temporal uninstitutionalised-threshold[103] mental-disposition' is what is reflected at uninstitutionalised-threshold[103] as registry-worldviews/dimensions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as applicable with the construal of psychopathy and social psychopathy postlogism[78]) procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology[100] 'nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) scheduling or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-as-an-

ontologically-flawed-neuterisation[59]-or-bracketing-or-epoché of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', at uninstitutionalised-threshold[103] (reflecting uninstitutionalised-threshold[103]), is now substituted (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective of the prospective registry-worldview/dimension institutionalisation [84]reference-of-thought) by its 'decentering and dialectical~de-mentation of its [84]reference-of-thought'; which we can effectively acquiesce to as of the uninstitutionalised-threshold[103] but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold[103] as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold[103] is implied. Thus this implied human 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' as driven by ontological-normalcy/postconvergence will explain the specific natures of registry-worldviews/dimensions references-of-thought (as 'underlying scheduling of soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought') behind the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/[84]reference-of-thought/consciousness-awareness-teleology[100]; whether as recurrent-utter-uninstitutionalisation psychologism, base-

instutitonalisation–ununiversalisation psychologism, [104]universalisation–non-positivism/medievalism psychologism, positivism–procrypticism psychologism, and prospectively notional~deprocrypticism psychologism equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren't or weren't other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are 'not decentered' and 'not preconverging-or-dementing[19]–apriorising-psychologism' as of their relative-ontological-incompleteness[89]-of-[84]reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism's articulation of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as ontologically-veridical. Thus, notional~deprocrypticism as decentering and preconverging-or-dementing[19]–apriorising-psychologism the positivism–procrypticism registry-worldview [84]reference-of-thought will certainly imply an altogether different psychologism of [56]meaningfulness-and-teleology[100] 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/[84]reference-of-thought of [56]meaningfulness-and-teleology[100] with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening[53]) a renewing of mindset/[84]reference-of-thought of [56]meaningfulness-and-teleology[100] with its corresponding psychologism/psychologism-construct occurs, with this ontological-contiguity[67]—of-the-human-institutionalisation-process[68] leading to the successive registry-worldviews/dimensions [84]reference-of-thought

psychologisms/psychologism-constructs, and implied prospectively as well with the notional~deprocrypticism worldview/dimension [84]reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct takes an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument form that construes meaningfulness from the prior (and even lower) registry-worldview's/dimension's [84]reference-of-thought psychologism up to its own registry-worldview's/dimension's [84]reference-of-thought psychologism as of its more profound existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context in reflecting/perspectivating their relative-ontological-incompleteness[89]-of-[84]reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance. Hence this articulation of successive registry-worldviews/dimensions [84]reference-of-thought psychologisms up to the deprocrypticism, is an initiation into notional~deprocrypticism psychologism as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its more profound existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context in reflecting/perspectivating the relative-ontological-incompleteness[89]-of-[84]reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance of positivism–procrypticism and all the lower registry-worldviews/dimensions. Basically, this idea of 'human temporal uninstitutionalised-threshold[103] mental-disposition' as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ points out that ontological analysis should rather be from the prospectively implied 'human registry-worldview's/dimension's institutionalisation mental-disposition', and in this instance implying an ontological analysis of psychopathy and

social psychopathy from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview [84]reference-of-thought and not the present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview [84]reference-of-thought and not its present [104]universalisation–non-positivism/medievalism registry-worldview [84]reference-of-thought; as of the fact of fundamental registry-worldview/dimension 'prospective registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86], so construed in order to supersedes its preconverging–de-mentating/structuring/paradigming vices-and-impediments[106]. Structural/paradigmatically/de-mentatively, this idea extends to all issues implying metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ 'human temporal uninstitutionalised-threshold[103] mental-disposition'. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening[53] as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by way of a concurrently more and more 'rational realistic' construal of intrinsic-reality/ontological-veridicality as of a natural human psychological growth disposition ('postconverging-or-dialectical-thinking[20]–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 [56]meaningfulness-and-teleology[100]. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the

chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn't give agency (or at the least 'perceived' sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual-and-moral allegiance to the supernatural and the real in adjunction, as of their 'perceived' effectiveness. With a commitment to the idealism of the supernatural not only as of its 'perceived' virtuous import, but as of 'perceived' nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendency of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on 'the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-

primemovers-totalitative-framework[73]' that has accompanied human limited-mentation-capacity-deepening[53] in construing/conceptualising [56]meaningfulness-and-teleology[100]. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening[53] that actually is behind all threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ and metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ ontologies as enabling a further human emancipation registry-worldview's/dimension's [84]reference-of-thought psychologism, notional~deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—

as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant[94]. This insight further divulges the reality across all registry-worldviews/dimensions of 'human registry-worldview's/dimension's institutionalisation mental-disposition' and 'human temporal uninstitutionalised-threshold[103] mental-disposition', as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory-~~de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present [56]meaningfulness-and-teleology[100] 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/[84]reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic [56]meaningfulness-and-teleology[100] 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/[84]reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms–as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipatory institutionalisation potential. Insightfully, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument comparison can be used to reveal the 'perpetually stable notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold[103]', across all registry-worldviews/dimensions references-of-thought but for the fact that they have different [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation building up from the prior ones as of their respective elucidation-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context (recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for base-institutionalisation–ununiversalisation, ununiversalisation failing/not-upholding-<as-of-

apriorising/axiomatising/referencing> [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as ‘second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for [104]universalisation–non-positivism/medievalism, non-positivism/medievalism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as ‘third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for positivism–procrypticism or prospectively, positivism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ‘[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought,-⟨as full-conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for perpetuating-deprocrypticism). Supposed there was no apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect (no [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) with social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ in this [84]reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling-<in-deferential-formalisation-transference>). Thus calculations (logically-derived meaningfulness)

in such an institutionalised framework are effectively in ontological-good-faith/authenticity[69] but for failure in performance as defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance. But then human existential-reality comes with human limited-mentation-capacity-deepening[53] with limited grasp of intrinsic-reality at various stages of human emancipation up to the modern-day, such that social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ required for 'human registry-worldview's/dimension's institutionalisation mental-disposition' has been made transcendentally available only in partial construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold[103], it is naïve to construe human mental-disposition as of quasi-intemporal-disposition; as the anthropological and historical evidence consistently points to a different structure with regards to the 'human temporal uninstitutionalised-threshold[103] mental-disposition' as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ (failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening[53] by a re-equilibrating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-

[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview [84]reference-of-thought as providing the resolution for the vices-and-impediments[106] 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-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩) of the notion of 'human temporal uninstitutionalised-threshold[103] mental-disposition' that de-mentatively/structurally/paradigmatically 'notionally acquiesce to the possibility of a registry-worldview's/dimension's temporality[99]/shortness and is non-transcendental to that possibility': she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn't look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant[94] (without or hardly any negative consequences at the acceptable socially-functional-and-accordant[94]-threshold like being repudiated or incriminated, etc.), construed as 'least-and-derived-temporal-operating-modalities-of-the-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]' in the same social space that statements of 'maximal-as-intemporal-operating-modality-of-[84]reference-of-thought-as-of-[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation' are made but with both construed in the conventioning of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction as effectively 'non-dissociable', thus validating the notion that institutionalisation is not about solipsistic

transformation into the intemporality[52]-drive (longness-of-register-of–[56]meaningfulness-and-teleology[100] disposition) but rather about acceptable thresholds for the registry-worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, explaining why uninstitutionalised-threshold[103] are bound to arise successively in the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (out-of-human temporality[99]) together with corresponding prospective institutionalisations (out of-human intemporality[52]) with the latter enabling [45]<~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of defined social-functioning-and-accordance—as-of–social-stake-contention-or-confliction as of the notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. This equally explain why and in particular in certain domains like the philosophical construed as 'notional philosophical' (by its very 'first-ontology responsibilities'), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and 'the need for the social-construct further development requires that it can utterly be put into question by pure-ontology apriorising/axiomatising/referencing—conflatedness[12] with no conventioning complexes'! (As a reminder, the notion of intemporality[52]/temporality[99] is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-

perceived–social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn't ontological or otherwise, as in both instances the aspiration is for 'intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity as an otherness from any emotional-involvement/subjectification/notional [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] predilection of the inquirer'. This elucidation is equally to highlight that the idea of socially-functional-and-accordant[94] 'modular-thresholds'-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectively 'non-dissociable' modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant[94] thresholds, has deterministic implications with regards to 'interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis' as well as 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation-level of analysis'; for construing the implications of such 'modular-thresholds'-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability social-functioning-and-accordance—as-of–social-stake-contention-or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of 'attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism by way of the grander ontological-normalcy/postconvergence

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' in resolving registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'. This fundamentally highlights a 'notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] dynamic relationship' with [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] synopsising-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 synopsising-depth of [56]meaningfulness-and-teleology[100] reconstrual going by ontological-normalcy/postconvergence implications); involving successively, [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/constitutedness[13] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant[94] 'modular-thresholds'-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality prospective institutionalisation as base-institutionalisation⟩, [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/‘first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant[94] ‘modular-thresholds’-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality prospective institutionalisation as [104]universalisation⟩, [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/‘second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant[94] 'modular-thresholds'-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-dissociability-⟨as of [104]universalisation constraining [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality prospective institutionalisation as positivism⟩, [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/'third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-functional-and-accordant[94] 'modular-thresholds'-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality prospective institutionalisation as deprocrypticism⟩, and ratio-contiguous/conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of

notional~deprocrypticism socially-functional-and-accordant[94] as of intemporality[52]/longness or ontological-contiguity[67], with no-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability-⟨as of constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven intemporal-projection upholding of notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[72]/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-totalising[32]~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/)epistemic-totalising[32]~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/epistemic-totalising[32]~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-contiguity[39]'s-

reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/epistemic-totalising[32]~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/epistemic-totalising[32]~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as of Stevens taxonomy, 'possibly reveal an unrecognised mathematical depth in the reality of the evolved human condition' rendering possible the full mathematised interpretation of the social sciences as of 'conflatedness[12]/conflation of analysis' (just as the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity constructed scientific [84]reference-of-thought of the natural sciences, as ontological-[84]reference-of-thought, revealed a mathematical depth that enabled their full mathematisation; as mathematics just like logic cannot reveal the full intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity constructed [84]reference-of-thought/axiomatic-framework of a domain-of-study like the social but once it is revealed enables its full mathematisation)! Critically, central to attaining (intemporal) ontological-contiguity[67] as of the notional~deprocrypticism registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance with no-notional~firstnaturedness—

temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability (due to social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[58]⟩ of notional~deprocrypticism [56]meaningfulness-and-teleology[100]), 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction will often tend to induce a relatively flawed [56]meaningfulness-and-teleology[100] construal in this regard, that explains our metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[15]⟩ mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction specific element (which tend to denaturing[15] [56]meaningfulness-and-teleology[100] construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction is behind manifest human 'non-dissociability' of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-

accordance temporal-to-intemporal thresholds' within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of the superseding–oneness-of-ontology as any other truly ontologically-veridical conceptualisation, be it of animate or inanimate nature. The implication being that the underlying notional [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33](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 [56]meaningfulness-and-teleology[100] construal (enabling 'dissociability of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds' ontologically), and so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], ushering in 'an ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression contemplation to a point that subsumes equably both animate-existential-referencing/subjectification and inanimate-existential-effecting, wherein the underlying teleological-determinism of human functional and performance thresholds are effectively desubjectifiable-as-objectifiable to the point of attaining 'effecting teleological-determination' of the same level as inanimate 'effecting determination' (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing[15] [56]meaningfulness-and-teleology[100] construal), and so enabled with the referentialism technique of point-referencing for apriorising/axiomatising/referencing—conflation in construing

temporal-to-intemporal contrastive-synopsising-depths-of–[56]meaningfulness-and-teleology[100] as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ for prospective decentering/pivoting as enabling an epistemic-totalising[32]~renewing-realisation/re-perception/re-thought in ushering in notional~deprocrypticism institutionalisation). Interestingly, the very conceptual background for such transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] of [56]meaningfulness-and-teleology[100] construal lies with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’ itself, by its successively induced snowballed-recomposuring of human psychical transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] capacity in a corresponding relation with the successively induced snowballed-recomposuring institutional-cumulation/institutional-recomposure-⟨as-to-

[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ (as successive institutionalisations involve an increasing sense of transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] [56]meaningfulness-and-teleology[100] construal for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as we can garner that we, as of the positivism–procrypticism registry-worldview/dimension, are relatively psychologically geared to handle meaningfulness in a relatively objective way than say a non-positivism/medievalism mindset cannot and rather parse over towards arriving at its final ‘greater egotistic or [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] driven’ belief/conclusion and this explains why their mental-dispositions were relatively alchemic, feudal of mentality, etc. For instance and why the corresponding transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] of our registry-worldview enabled the natural sciences to arise, our relatively developed sense of democracy, globalisation, etc. Likewise we can appreciate with such phenomena today like ‘fake news’ easily spreading socially and often just as ‘real news’ our very own limitations of transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101]

[56]meaningfulness-and-teleology[100] construal as manifested in our positivism–procrypticism registry-worldview, with the implication of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ insight that a prospective registry-worldview as notional~deprocrypticism will be an improvement over our transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] [56]meaningfulness-and-teleology[100] construal capacity). Prospectively a transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] to the point of attaining 'effecting teleological-determination' of the same level as inanimate 'effecting determination' of [56]meaningfulness-and-teleology[100] construal (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction denaturing[15] [56]meaningfulness-and-teleology[100] construal) will inform the underlying psyche of a notional~deprocrypticism mindset/[84]reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-objectify/authentify is what enables the human mind to be able to develop towards fully achieving intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity. In this regard, we can grasp how human limited-mentation-capacity-deepening[53] associated with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] increasingly implies 'a more and more transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-

objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] psychologism overcoming subjectification denaturing[15] of [56]meaningfulness-and-teleology[100]', and so as of 'non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' psychologism (recurrent-utter-uninstitutionalisation), 'failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' psychologism (base-institutionalisation–ununiversalisation), 'failing-prospective-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' psychologism ([104]universalisation–non-positivism/medievalism), ''failing-prospective-preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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/authenticity[69]/objectification/desubjectification-as-objectification-

<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] of [56]meaningfulness-and-teleology[100] 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 [45]~~<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/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] as implied by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] reflects the successive psychologisms as of the respective mutually beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of successive registry-worldviews/dimensions [84]reference-of-thought construed [56]meaningfulness-and-teleology[100] involving conceptualisation/construal of [56]meaningfulness-and-teleology[100] as by apriorising/axiomatising/referencing—constitutedness[13]/recurrent-utter-uninstitutionalisation/impulsive-or-accidented-or-haphazard driven construal, 'first-level [80]presencing—absolutising-identitive-constitutedness[13]'/base-institutionalisation–ununiversalisation/epistemic-totalising[32]~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/allegiance-subservience driven construal, 'second-level [80]presencing—absolutising-identitive-constitutedness[13]'/[104]universalisation–non-

positivism/medievalism/epistemic-totalising[32]~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/non-contiguous-qualification-categorisation as good-to-bad construal, ‘third-level [80]presencing—absolutising-identitive-constitutedness[13]’/positivism–procrypticism/epistemic-totalising[32]~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/non-contiguous-intervalist-categorisation as kindness-humility-helpfulness-etc. construal, and prospectively apriorising/axiomatising/referencing—conflation/notional~deprocrypticism/epistemic-totalising[32]~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/temporal-to-intemporal-thresholds construal as the latter fully achieves transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101].

While the institutionalisation perspective tends to point to a commonness of [84]reference-of-thought as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought construed as [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, however at the uninstitutionalised-threshold[103] the implication of such a commonness of [84]reference-of-thought is rather construed as of the relative-ontological-incompleteness[89]-of-[84]reference-of-thought so-disambiguated as of temporal-dispositions (as well as as such temporal-dispositions conjugate with postlogism[78–75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> inducing derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) more succinctly construed as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–apriorising-psychologism>, in the sense that in this instance such interlocutors threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–apriorising-psychologism> tend to be circular with respect to their effective temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–apriorising-psychologism> commitments and are no longer of [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> such that the naïve implication of a mutual logical exercise ([54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) is inherently deceptive as of as of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]. This construal effectively enabling delineation of underlying ontological-primemovers-totalitative-framework[73] of mental-dispositions. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold[103] and points to their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as of its uninstitutionalised-threshold[103] pointing to an inclination for untranscendability and unde-mentativity as of mechanical-knowledge (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) but for the constraint of prospective social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, and so in contrast to the same registry-worldview/dimension [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition that reflects its ontologically-veridical [56]meaningfulness-and-teleology[100] as its institutionalisation which rather points to an inclination for transcendability and de-mentativity as of organic-knowledge once it does conceptualise the

veridicality of the uninstitutionalised-threshold[103] as ontologically-flawed. Such construal of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> at uninstitutionalised-threshold[103] is critical because then and in effect, the mental-reflex to ontologically validate these as of [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition so-construed as of sound/existential-contextualising-contiguity[39] logical-dueness is ontologically put into question given the perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity is projectable about the uninstitutionalised-threshold[103], and not as it is circularly construed within the uninstitutionalised-threshold[103] frame as a construal of logical pertinence ([54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]), but rather involving priorly the determination of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as these fail to reflect soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought, that is, establishing whether or not there is perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in the first place before any implication of logical-dueness/logical-pertinence arises. Consider as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-

normalcy/postconvergence>) or ontological-normalcy/postconvergence analysis the case of notions-and-accusations-of-sorcery in a non-positivistic social-setup uninstitutionalised-threshold[103] which is rather in want of positivistic [56]meaningfulness-and-teleology[100]. Effectively establishing deconstructive ontological-veridicality implies recognising the overall registry-worldview's/dimension's relative-ontological-incompleteness[89]-of-[84]reference-of-thought as superstitious/non-positivistic inclined, its postlogism[78] and conjugated-postlogism[78] as acknowledging and contending about notions-and-accusations-of-sorcery (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[9]) thus leading to perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, with this succinctly reflecting the reality of temporal-dispositions as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as of such non-positivism [84]reference-of-thought uninstitutionalised-threshold[103]. Such that it is not a logical exercise ([54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of superstition but rather one of determination of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as this reflects postlogism[78] denaturing[15] and conjugated-postlogism[78] derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as deconstruction of ontological-veridicality in implying and projecting about

the prospective institutionalisation as of positivism [56]meaningfulness-and-teleology[100] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism[78] and derived conjugated-postlogism[78], human [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> tends to be relative. That is, even within a registry-worldview's/dimension's institutionalisation basis we don't necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[9]) given our relative-ontological-incompleteness[89]-of-[84]reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold[103]. 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 [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> has to do with the abstract and uncompromising determination of mathematical meaningfulness, and receding more and more as we get towards domains of increasing 'emotional involvement' (the social) as ontological-veridicality increasingly takes a backseat to extricatory/temporal preconverging–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–[56]meaningfulness-and-teleology[100]⟩ of all human institutions, and particularly where social [104]universal-

transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ is blurred[7] and not forthcoming as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-as-to-profound-supererogation[97]-at-the-other-moment in a circular [84]reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions ([50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism[78]-slantedness. This reality of our [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold[103] and as associated with postlogism[78] as conjugated-postlogism[78] is what qualifies contextually as temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] de-convergence as of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]. Such a distinction particular at the uninstitutionalised-threshold[103] 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-[84]reference-of-thought as of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] in the first place to establish or not perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. This delineation is in line with the idea of human temporal (shortness-of-register-of–[56]meaningfulness-and-teleology[100]) to intemporal (longness-of-register-of–[56]meaningfulness-and-teleology[100]) individuations nature as implicitly recognised in the preconverging/postconverging–de-mentating/structuring/paradigming of formal constructs like the law, formal institutions, etc. It equally falls in line with the idea of knowledge-notionalisation on the basis that it is equally critical to understand the possibility of the ignorances/desublimation just as conceptual sublimation knowledge itself to further uphold, advance and skew for the latter. The point being that [56]meaningfulness-and-teleology[100] construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of reflex but equally examine 'as of circumstances pointing to uninstitutionalised-threshold[103]' the possibility of the ontological-veridicality of interlocutors threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-

‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> mental-dispositions, and as is often associated with mental-dispositions geared towards ‘flawed impression-driven, expletive-driven and non-intellectual critique’ contention. This difference between threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> critically explains how the successive registry-worldviews/dimensions psychoanalytically-unshackled/memetically-reordered/institutionally-recomposured going by the fact that projective-insights about prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought is what needs to be superseded for prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought effective [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as operant construal) by social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ rendering the prior registry-worldview/dimension threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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-threshold[103] has to do with the possibility of attaining or not attaining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. Where this is effectively attained, it becomes psychically and institutionally untenable for interlocutors to act as of subpar (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) with regards to [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>. This will explain why the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension [56]meaningfulness-and-teleology[100], 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. This imbued potency in social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ 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 [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> to [56]meaningfulness-and-teleology[100] 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 '[104]universal social surreptitious parasitising/co-opting' puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ mindset threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> arises out of its temporal individuation's surreptitiousness ('lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ such that it can induce threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-

disontologising~preconverging/dementing[19]–apriorising-psychologism> rule) as of marginal social instigation (consider the targeted nature of the adult psychopath's maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as social [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism[78] for 'imaginary' accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism[78] derived threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, and so overall, on the flawed mental-reflex that such protraction of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> is supposedly [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as to the lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩). Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism[78] as a social dynamism of protracted threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> doesn't socially take hold then, as such childhood postlogism[78]

[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> hasn't superseded the social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ in further inducing temporal-dispositions derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. The further implication is that such surreptitiousness, marginality and circularity with regards to a registry-worldview's/dimension's temporal-dispositions are often construed rather as circumventive issues as of temporal extricatory preconverging–de-mentating/structuring/paradigming, and not by ontological-veridicality insight as of de-mentative/structural/paradigmatic [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] with respect to vices-and-impediments[106]. Thus ensuring ontological-veridical social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ is de-mentatively/structurally/paradigmatically inherently 'advantaged ultimately' by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-incompleteness[89]-of-[84]reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of [56]meaningfulness-and-teleology[100] is a circular-pervasiveness closed-structure as of the habituated predicative-insights for [56]meaningfulness-and-teleology[100] based on the relative-ontological-incompleteness[89]-of-[84]reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness[89]-of-[84]reference-

of-thought induced distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and override any such sense of relative pure-ontology apriorising/axiomatising/referencing—conflatedness[12] as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought apriorising/axiomatising/referencing—conflatedness[12]). So the transcendental [56]meaningfulness-and-teleology[100] implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of [56]meaningfulness-and-teleology[100] going by its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought doesn't supersede the prior's 'circular-pervasiveness closed-structure of habituated predicative-insights for [56]meaningfulness-and-teleology[100]' in the short run. Chinua Achebe's Things Fall Apart Okonkwo returning from his long banishment construes [56]meaningfulness-and-teleology[100] in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness[88]-of-[84]reference-of-thought had moved on to the new/prospective [56]meaningfulness-and-teleology[100] which is now antipodal to his, hence his confliction with his circular-pervasiveness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well's The Country of the Blind which also

highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-[84]reference-of-thought with regards to [56]meaningfulness-and-teleology[100] construal where Nunez's 'seeing of the environment' [84]reference-of-thought as of it prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought doesn't make an impression but is actually frowned upon on the habituated 'feeling of the environment' [84]reference-of-thought as of its prior relative-ontological-incompleteness[89]. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior [84]reference-of-thought as 'feeling of the environment' explaining why a registry-worldview is a <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ that hardly entertains its own transcendability/de-mentativity, and why transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the 'existential value references as what is worth living for' for both Okonkwo and 'feeling of the environment' [84]reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their [84]reference-of-thought' despite their respective inherent prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of [84]reference-of-thought, speaking of their distractive-alignment-to-[84]reference-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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their 'existential value references as what is worth living for', and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez's notion of 'seeing of the world' [84]reference-of-thought, and Okonkwo's tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews uninstitutionalised-threshold[103], including our own as positivism–procrypticism as of its disjointedness-as-of-[84]reference-of-thought with regards to their 'existential value references as what is worth living for' rather temporally construed as definite-and-set as of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] notwithstanding any notion of relative prospective ontological-completeness-of-[84]reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights 'is not at all about the demonstrable instantiative [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] validity' but rather such a demonstration is more de-mentatively/structurally/paradigmatically, together with all other such demonstrations of the prospective [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, 'a contributory invalidation of the prior

[45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness' at its uninstitutionalised-threshold[103] as of its ontologising-deficiency/relative-ontological-incompleteness[89]-of-[84]reference-of-thought; thus qualified as transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity/suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context 'is not at all about the demonstrable instantiative [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] validity' but rather de-mentatively/structurally/paradigmatically, together with all other such demonstrations as of scientific and positivistic principles/axioms/[84]reference-of-thought [56]meaningfulness-and-teleology[100] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, 'a contributory invalidation of non-scientific and non-positivism [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness' at its uninstitutionalised-threshold[103] as of its ontologising-deficiency/relative-ontological-incompleteness[89]-of-[84]reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening[53] as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the successive registry-worldviews/dimensions [84]reference-of-thought under which their respective

predicative-insights construct their respective [56]meaningfulness-and-teleology[100], 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 [56]meaningfulness-and-teleology[100]'), 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 [104]universalisation–positivism), 'airplane-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights' (as positivism–procrypticism) and 'space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights' (as deprocrypticism), rather as successive mental-states/[84]reference-of-thought unbeknown-to-each-other in 'circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements'. We know that having never experienced 'hill-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights' (base-institutionalisation–ununiversalisation) the 'sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for

predicative-insights' (recurrent-utter-uninstitutionalisation) will hardly countenance operating the perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights of the former as more ontologically profound, given its 'circular-pervasiveness closed-structure of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements for earth landscape aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements' on the basis of its 'sea-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights'; and this same mental-reflex applies successively to relatively 'lower-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights' (prior registry-worldviews/dimensions) with respect to relatively 'higher-level-heights perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights' (prospective registry-worldviews/dimensions). The fundamental difficulty is that 'no given perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights' (registry-worldview/dimension) recognises that there is any above it, and by reflex circularly undertakes predicative-insights from its perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (and it is only the long run crossgenerational habituation construed as of [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ with the prior ontologically construed as decentered and preconverging-or-dementing[19]–apriorising-psychologism as of distractive-alignment-to-[84]reference-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 [84]reference-of-thought with their God of plane proposition doesn't ontologically exist.) We can grasp as well that it is the 'space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights' (as deprocrypticism) that ultimately provides the ideal 'ascertaining-perspectives for gauging the overall earth landscape'. Besides, why the explication herein is necessarily implying a prospective [84]reference-of-thought (as the author in here with a supposed notional~deprocrypticism [84]reference-of-thought construal as implying a prospective relative-ontological-completeness[88]-of-[84]reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different [84]reference-of-thought in striving to explicate the ontological pre-eminence of the prospective [84]reference-of-thought as of ontological-normalcy/'postconvergence, thus facing the dilemma that by mental-reflex we are not 'habituated' to the notion of our [84]reference-of-thought being construed as 'preconverging-or-dementing[19]–apriorising-psychologism and not thinking', and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing[19]–apriorising-psychologism and not thinking, within non-positivism/medievalism uninstitutionalisation as preconverging-or-dementing[19]–apriorising-psychologism and not thinking, within ununiversalisation uninstitutionalisation as preconverging-or-dementing[19]–apriorising-psychologism and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as preconverging-or-dementing[19]–apriorising-psychologism and not thinking. We can grasp this by imagining how a non-positivism uninstitutionalised-threshold[103] will react when construed as preconverging-or-dementing[19]–apriorising-psychologism and not thinking with say notions-and-accusations-of-sorcery it considers given as a matter of fact, and imagine of such a reaction with a preconverging-or-dementing[19]–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–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought perspective as in disjointedness-as-of-[84]reference-of-thought and rather in distractive-alignment-to-[84]reference-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-totalising[32]~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 [84]reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a change of [84]reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of–[56]meaningfulness-and-teleology[100] as a shift of the curve-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought/axiomatic-construct and not a change in logic as a change along the same [84]reference-of-thought/curve-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought/[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]. In other words, a truly direct notional~deprocrypticism ontological analysis will be a 'mental break-in'/preconverging-or-dementing[19]–apriorising-psychologism of our positivism–procrypticism as we by reflex 'mentally break-in'/dement a non-positivistic [84]reference-of-thought (as we don't engage it on the basis of the non-positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] just as a notional~deprocrypticism analysis will not engage us on the basis of our

[81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], and so in both cases as of the relative ontologising-deficiency/relative-ontological-incompleteness[89]-of-[84]reference-of-thought of non-positivism and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought). But then wholly carried out in both instances it will be off-putting to both prior [84]reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of 'relative-ontological-completeness[88]-of-[84]reference-of-thought over prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought' took place historically (and so for instance, as of the relative 'ontological-veridicality tolerance as stretched-truth' allowed to the animist to say 'God of plane' in the view that in due course there will be psychoanalytic-unshackling towards positivistic [56]meaningfulness-and-teleology[100]; 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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising' prior to eventual prospective relative-ontological-completeness[88]-of-[84]reference-of-thought accommodation). Likewise, this 'ontological-veridicality tolerance as stretched-truth' as of a notional~deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-

thought [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus failing to grasp the notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as preconverging-or-dementing[19]–apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage [56]meaningfulness-and-teleology[100] in positivism–procrypticism terms–as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-[84]reference-of-thought. (More like a non-positivistic mindset/[84]reference-of-thought insisting to contendingly engage a positivistic mindset/[84]reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of [84]reference-of-thought as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. Such insight point out that the 'mental tools' available to a mental state of recurrent-utter-uninstitutionalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing[19]–apriorising-psychologism with respect to an implied prospective state of base-institutionalisation, the 'mental tools' available to a mental state of base-institutionalisation–ununiversalisation are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing[19]–apriorising-psychologism with respect to an implied prospective mental state of [104]universalisation, the 'mental tools' available to a state of [104]universalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing[19]–apriorising-psychologism with respect to an implied prospective mental state of positivism, and prospectively the 'mental tools' available to a state of positivism–procrypticism are not logically-intelligible-but-rather-are-distractively-preconverging-or-dementing[19]–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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97], issues of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> rather render such notions as forgiveness/overlooking/resetting nothing more but vague [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] misconstruing based on 'a naïve traditional reflex' that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments[106] as when so-construed as a <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; thus transforming such 'denaturing[15] notions of forgiveness/overlooking/resetting into a temporal mental-disposition ontological-primemovers-totalitative-framework[73] 'misconstrued vicious insight disposition' thus rather endemising/enculturating vices-and-impediments[106]! As the question that arises is what does it mean to forgive/overlook/reset with regards to a temporal mental state of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] circular-pervasiveness at its uninstitutionalised-threshold[103] in perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism? It effectively means perpetuating the endemising/enculturation of the given uninstitutionalised-threshold[103]-[84]reference-of-thought. What is of relevance is a veridically uninhibited/decomplexified 'understanding of how the

ontological-contiguity[67]—of-the-human-institutionalisation-process[68] works and induces prospective institutionalisations' as a 'The-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construct' and not a vague 'impression-driven/good-naturedness/wishfulness construct'; and that virtue-as-ontology/moral/ethical act is a [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] with its de-mentative/structural/paradigmatic virtue-as-ontology implications over a non-positivism/medievalism outlook <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ that cannot be construed in forgiveness/overlooking/resetting terms–as-of-axiomatic-construct given its preconverging–de-mentating/structuring/paradigming vices-and-impediments[106] 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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of our prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought given its likelihood to induce our prospective vices-and-impediments[106]', and thus 'our shouldering of the given transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic underlying this

prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought behind our uninstitutionalised-threshold[103]'s perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as vices-and-impediments[106]', and so as of an opened-construct-of–[56]meaningfulness-and-teleology[100] prospective transcendental mental inclination for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought virtue-as-ontology'. Otherwise, such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> shouldn't be narrowly interpreted only with regards to our positivism registry-worldview/dimension in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ but should go back ironically to the very beginning at recurrent-utter-uninstitutionalisation to imply forgiveness/overlooking/resetting within it same <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ thus undermining the very notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as the very de-mentative/structural/paradigmatic essence of virtue-as-ontology by its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring' as its leads to prospective registry-worldviews/dimensions of increasing prospective relative-ontological-completeness[88]-of-[84]reference-of-thought superseding successive de-mentative/structural/paradigmatic basis of vices-and-impediments[106]; –as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in recurrent-utter-uninstitutionalisation or failing [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in non-positivism/medievalism or failing preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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, [104]universalisation, 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-contiguity[67]—of-the-human-institutionalisation-process[68] in an opened-construct-of–[56]meaningfulness-and-teleology[100] allowing for [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' but rather <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ starting at the recurrent-utter-uninstitutionalisation in permanence that doesn't allow for any

such transcending enabled by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is rather vague, as the more fundamental issue here is that human [56]meaningfulness-and-teleology[100] 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-completeness[88]-of-[84]reference-of-thought' and that is what is to be sought after as with the recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-institutionalised–ununiversalised striving for [104]universalisation, the [104]universalised–non-positivist/medievalist striving for positivism and in our case the positivist–procryptist striving for notional~deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening[53] enabled by [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' and so allowed by [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness[89]-of-[84]reference-of-thought with no recognition of any such ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as human limited-mentation-capacity-deepening[53] retrospectively

to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity within the framework in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] involving human limited-mentation-capacity-deepening[53]. 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-[84]reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] naïve perpetuation in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of the fundamental vices-and-impediments[106] with both uninstitutionalised-threshold[103], thus explaining the fundamental dilemma of all institutional Establishments in their <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–

meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩. Such confusion arises from a misconstruing of what is veridically implied deconstructively/ontological-reconstitutively by [14]de-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-teleology[100] as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought’ is ‘a preconverging-or-dementing[19]-and-decentered-prior-institutionalisation’s–[8]categorical-imperatives/axioms/registry-teleology[100] placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought’ from the ‘prospective registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought’ as ‘a postconverging-or-dialectical-thinking[20]-and-centered-prospective-institutionalisation’s–[8]categorical-imperatives/axioms/registry-teleology[100] placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought’. Certainly, we can recognise the veracity/ontological-pertinence of the above articulation with respect to retrospective registry-worldviews/dimensions placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as of their prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought while our positivism registry-worldview/dimension placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] is always of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. But when it comes to a

prospective assessment wherein we are of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as ‘a preconverging-or-dementing[19]-and-decentered-prior-institutionalisation’s–[8]categorical-imperatives/axioms/registry-teleology[100] positivism–procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought’ from the ‘prospective presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of notional~deprocrypticism as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought’ as ‘a postconverging-or-dialectical-thinking[20]-and-centered-prospective-institutionalisation’s–[8]categorical-imperatives/axioms/registry-teleology[100] placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought’, we are rather less apt to concur going by our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as of our relative-ontological-incompleteness[89]-of-[84]reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrypticism relative-ontological-incompleteness[89]-of-[84]reference-of-thought’ and thus wrongly implying our unde-mentativity hence our untranscendability for a de-mentative/structural/paradigmatic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring', and paradoxically thus by implication that there is no relative-ontological-incompleteness[89]-of-[84]reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awarenss-teleology[100] temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] projection. This insight explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments[106] 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-reification[87]/ontological-primemovers-totalitative-framework[73] 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 [84]reference-of-thought is inherently a metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[12]⟩ construed as postconverging-or-dialectical-thinking[20]-and-centered-prospective-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ construals/conceptualisations as implied by prospective relative completeness-of-[84]reference-of-thought which rather construes it as a preconverging-or-dementing[19]-and-decentered-prior-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought. The ontological implication is that beforehand/axiomatically with

respect to the cross-engagement of a prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought and a prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing[19]-and-decentered-prior-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought by the latter as a postconverging-or-dialectical-thinking[20]-and-centered-prospective-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the former. This we can grasp retrospectively in a cross-engagement with say notions-and-accusations-of-sorcery between our positivism and the non-positivism/medieval registry-worldview/dimension going by our prospective relative-ontological-completeness[88]-of-[84]reference-of-thought with respect to its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. But since we have been habituated as of our existential formation within our <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ to be in logical-dueness for [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] by default and thus always contendingly relevant on the basis of sharing a mutual positivism [84]reference-of-thought, we will hardly entertain though a notional~deprocrypticism cross-engagement implied invalidation of our logical-dueness for [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought construed as disjointedness-as-of-[84]reference-of-

thought. But then ironically such a unde-mentativity posture could as well be adopted by a non-positivism/medievalism [84]reference-of-thought in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking[20]-and-centered-prospective-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] with its logical-dueness for [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] valid by default. This point out that there is necessarily a central growth element of a de-mentative/structural/paradigmatic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] for crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' allowing for de-mentativity and thus transcendability as enabling human virtue-as-ontology/ontology. Further to the points made this far, talk of such a narrative as of such de-mentative/structural/paradigmatic [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of vices-and-impediments[106] of our prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought that does not focus on substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a choice deterrent of institutional and eruditical Establishments of presence failing to recognise that more profound human insights arise from Dionysian dispositions and not just a reflex of looking at the presence as forever given as it is. The bluntness of reality/ontology doesn't recognise the mortals that we are and

we can't advance our mortal statuses as superseding inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid 'human closure of [56]meaningfulness-and-teleology[100]' which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~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 <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ start arising when we temporally carve away statuses out of the reach of ontological contention making the mortals that we are bigger than intrinsic-reality/ontological-veridicality.) On any such occasion, ontological-veridicality as of notional~deprocrypticism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is restored by doing away with 'ontological-veridicality tolerance as stretched-truth' and articulating a 'mental break-in'/preconverging-or-dementing[19]–apriorising-psychologism of positivism–procrypticism [56]meaningfulness-and-teleology[100] at its procrypticism uninstitutionalisation as of disjointedness-as-of-[84]reference-of-thought from notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we'll appreciate that were the animists insistent say on relating to the plane as God of plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, 'ontological-veridicality tolerance as stretched-truth' is no longer warranted but a direct 'mental break-in'/preconverging-or-dementing[19]–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-framework[73] 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 [56]meaningfulness-and-teleology[100] is more ontologically pertinent. Certainly such a 'mental break-in'/preconverging-or-dementing[19]–apriorising-psychologism demonstration with regards to our procrypticism [84]reference-of-thought as of its disjointedness-as-of-[84]reference-of-thought construed from a notional~deprocrypticism [84]reference-of-thought perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights will look weird to us going by our circularly pervasive [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we are unhabituated to it since it is beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] and not yet by social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, just as had been the case from the perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-threshold[103] [84]reference-of-thought with respect to the 'mental break-in'/preconverging-or-dementing[19]–apriorising-psychologism of their corresponding prospective institutionalisations [84]reference-of-thought. The bigger point being that by definition a [84]reference-of-thought doesn't fathom the nature and degree of its relative-ontological-incompleteness[89]-of-[84]reference-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 [104]universalisation in base-institutionalisation–

ununiversalisation, suggesting positivism in [104]universalisation–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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–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-framework[73] and percolation-channelling-<in-deferential-formalisation-transference> involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring behind the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as pertinent for notional~deprocrypticism 'without in the very least entertaining' the <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-reflex as has been the case across all the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ that has always been a drawback as of temporal extricatory preconverging–de-mentating/structuring/paradigming and parasitising/co-opting inclination subpar to the warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality perpetually upholding the currency in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] across-the-times; as at

this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-and-impediments[106] as of the transcendental prospective positivism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] purpose requires making a 'temporal palliation argument' of the type oneself or another person is not involved in sorcery or a counterargument that the accuser is the sorcerer, and so on the basis of the prior non-positivism prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in 'intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity as intemporality[52]-asymmetric-subsumption-of-temporality[99]'/asymmetrisation and not a temporal extrication exercise of 'social-aggregation-enabling as of symmetrisation-of-[84]reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction'). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism[78]-and-conjugated-postlogism[78] as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought social referencing of [56]meaningfulness-and-teleology[100] 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ by superseding the prior non-positivism prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness[88]-of-[84]reference-of-thought by 'continuous habituation going by the latter's ontological-primemovers-totalitative-framework[73] in the long run as superseding the prior beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] and initiating the appropriate prospective social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism[78]-and-conjugated-postlogism[78] 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/[84]reference-of-thought into a positivistic mindset/[84]reference-of-thought that the possibility of 'ontologically' and 'not palliatively' resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrypticism prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of its circular-pervasiveness in countenancing of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of [56]meaningfulness-and-teleology[100] as conceptualising, articulating and preempting such disjointing/disparateness/disentailing [56]meaningfulness-and-teleology[100] of our positivism–procrypticism that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of 'disjointedness-as-of-[84]reference-of-thought' and the

enculturation/endemisation of the manifest postlogism[78]-and-conjugated-postlogism[78] 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-[84]reference-of-thought' of [56]meaningfulness-and-teleology[100], beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments[106] implications of postlogism[78]-and-conjugated-postlogism[78] including psychopathy and social psychopathy arising given the relative-ontological-incompleteness[89]-of-[84]reference-of-thought of our procrypticism as disjointedness-as-of-[84]reference-of-thought. This explains how and why re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[90]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ turn out to be better and possibly leading to the dismantling of the prior and vested and attendant interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview's/dimension's threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (as an operant construal) at its uninstitutionalised-threshold[103] is

what defines it as uninstitutionalised-threshold[103] which is decentered and preconverging-or-dementing[19]–apriorising-psychologism from the prospective institutionalisation perspective while that of its [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as an operant construal) of its institutionalisation is what defines it as prior institutionalisation. (As implied by this author the nature of human individuations accounts respectively for human intemporality[52]/longness and human temporality[99]/shortness as the 'more fundamentally ontological-primemovers-totalitative-framework[73] analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments[106] respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances'; and so-construed respectively as of intemporal individuation apriorising/axiomatising/referencing—conflatedness[12] which enables prospective institutionalisations or temporal individuations distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] that induce uninstitutionalised-threshold[103] at all the institutionalisations uninstitutionalised-threshold[103].) The conceptual technique for disambiguating individuations as to [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> at institutionalisation-threshold/institutionalisation and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> at uninstitutionalised-threshold[103] has to do with the given [84]reference-of-thought–closeness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-

logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> wherein on one extreme the prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-disposition individuation adheres to a [84]reference-of-thought–closeness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (not necessarily implying their [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] appropriateness but logically-due as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context) while on the other extreme the temporal postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ individuation's mental-disposition as a 'vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95]' as [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-

veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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-subknowledging[95] out of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context’), while the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> arising as of a corresponding derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> caricaturing-hollow-staging-and-performance of the temporal conjugated-postlogism[78] individuation’s mental-disposition is as of corresponding [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as of ‘derived–vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] out of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context’). Such temporal postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-

disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ individuation's mental-disposition threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–apriorising-psychologism> failing existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as a 'vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95]'-as–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]-of-tethering-trajectory to [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> can be seen transparently in the instance of the childhood psychopathy spilling water on a chair as a dereifying mental-shortcut to accuse another. Such personality development into adult psychopathy at which point social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ is undermined with its increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated-postlogism[78] leads to contextualised social dynamics of temporal individuations [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> that underlies various shades of threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. As a general rule the [84]reference-of-thought–closeness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> implies a mental-disposition for intrinsic-attribution of [56]meaningfulness-and-teleology[100] involving an inclination for presuming and implying of [56]meaningfulness-and-teleology[100] as limited/constraint by existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context while the [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> implies a mental-disposition for extrinsic-attribution of [56]meaningfulness-and-teleology[100] as caricaturing-hollow-staging-and-performance involving an inclination for falsely presuming and implying [56]meaningfulness-and-teleology[100] as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] out of the limits/constraints of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context. Further, the individuation-level analysis highlights that it is the [84]reference-of-thought–closeness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> ([84]reference-of-thought– prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>) and [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) respectively as of human intemporal and temporal mental-dispositions that establish the ontological-primemovers-totalitative-framework[73] of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context of [56]meaningfulness-and-teleology[100] whether as of 'direct or derived vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context' with temporal-dispositions or logical-dueness as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context with the intemporal/conviction-as-to-profound-supererogation[97] mental-disposition; so-construed as of their contrastive-synopsising-depths-of–[56]meaningfulness-and-teleology[100] rather for a 'conflation construal/conceptualisation' and not a rather deceptive analytical reflex of 'constitutedness[13] of [84]reference-of-thought construal/conceptualisation'. The fact is by mental-reflex we relate to social [56]meaningfulness-and-teleology[100] by apriorising/axiomatising/referencing—constitutedness[13] as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] which by habit or chance will often turn out to be as of

existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as of the institutionalisation ambits of the domain-of-concern precedingly so-established/so-institutionalised by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, and so with hardly any consequence for our methodological imprecision/inexactitude where the established/institutionalised [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] is not ontologically superseded as at uninstitutionalised-threshold[103]. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective requiring unassailability/reliability/dependability at uninstitutionalised-threshold[103]. As explained elsewhere and implied above it is the conceptualising (by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation) of a [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as of apriorising/axiomatising/referencing—conflation that enables such a certitude at uninstitutionalised-threshold[103] of an epistemic-totalising[32]~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of the social at uninstitutionalised-threshold[103] involves a totalising-entailing/nested-congruence social construal/conceptualisation that necessarily should factor in the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence>'–existentialism-form-factor but we fail to do this due to our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ disposition as of institutionalisation and thus wrongly implying intemporal construal as of our secondnatured institutionalisation which while inconsequential within the ambits institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-threshold[103] with the latter rather requiring a temporal-to-intemporal appraisal as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ as its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. The implication is that postlogism[78]/psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold[103] are often wrongfully construed on the basis of intemporal secondnatured institutionalisation human nature whereas the apriorising/axiomatising/referencing—conflatedness[12] requires 'synopsising-depth of a human temporal-to-intemporal nature' and so by apriorising/axiomatising/referencing—conflatedness[12] to establish the uninstitutionalised-threshold[103] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] rather as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the 'leash' of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold[103], and so over the mental-reflex of assuming secondnatured

institutionalisation [84]reference-of-thought/axiomatic-construct as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] (construed as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the 'leash' of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human registry-worldview's/dimension's institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold[103] which require their own new specific [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] which so established then enables the practical effectiveness of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. Consider the childhood psychopathy 'dereifying act' of spilling water on a chair and accusing another, even at that relatively social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ level there is a chance of mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child's condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold[103] situation which is necessarily beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] and without social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the visitor. This example is exactly along the lines of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] needed for construing postlogism[78]/psychopathy and conjugated-postlogism[78]

as of its social model at uninstitutionalised-threshold[103], and so by way of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposuring existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, in contrast to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] which is what renders-operant/incidenting predicative-insights). It is only then that such an established institutionalisation framework allows for elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] on the basis of the established [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social [56]meaningfulness-and-teleology[100] before the institutionalisation of such a specific uninstitutionalised-threshold[103] 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights' of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy's slantedness as inducing procrypticism or

‘disjointedness-as-of-[84]reference-of-thought’-as-misappropriated–[56]meaningfulness-and-teleology[100] going by the visitor’s relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] to preempt the induced procrypticism or ‘disjointedness-as-of-[84]reference-of-thought’-as-misappropriated–[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-[84]reference-of-thought’-as-misappropriated–[56]meaningfulness-and-teleology[100] and gives up on positivism–procrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold[103] with respect to the childhood psychopathy, a new notional~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] has superseded the prior positivism–procrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. This is equally implied at the registry-worldview/dimension-level by dynamic-cumulative aftereffect, but in this instance factoring in well more than just one incident of childhood psychopathy but rather the dynamic-cumulative-aftereffect implications on the social structure of myriad cases of psychopathy, and as of postlogism[78]/psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism[78]/social-psychopathy not only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of habits and thinking patterns consequences as of the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ by formality dynamics; with the implication of lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[58]⟩ as the manifestation is beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] at this uninstitutionalised-threshold[103], together with the inherent human complex of non-transcendability and hence unde-mentativity 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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new notional~deprocrypticism

[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism or 'disjointedness-as-of-[84]reference-of-thought'-as-misappropriated–[56]meaningfulness-and-teleology[100] will meet with a mental-complex of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[12]⟩ 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~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] construing a storied-construct/ontologically-valid-narration driven by such postlogism[78]/psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] 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-[84]reference-of-thought'-misappropriated–[56]meaningfulness-and-teleology[100] involving [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-

ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ as of psychopathic/postlogism[78]–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]–as–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] from a retrospective registry-worldview/dimension perspective like postlogism[78] in a non-positivistic social-setup as of our prospective relative-ontological-completeness[88]-of-[84]reference-of-thought perspective but it is more difficult to grasp from a notional~deprocrypticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-or-dementing[19]–apriorising-psychologism, given our state of metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩. Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness[89]-of-[84]reference-of-thought is non-positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the crossgenerational possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Supposed however that the interlocutor

isn't an isolated individual but a member from a positivistic society bringing about a cultural diffusion in the non-positivistic society such that the latter looks up to the former by its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought as it effectively has greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. This new positivism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], highlighting that a postlogism[78] like psychopathy in our positivism–procrypticism or one associated with notions-and-accusations-of-sorcery in non-positivism social-setup is not truly speaking an isolated phenomenon as construed from an individuation-level of analysis but speaks in the bigger picture of an underlying registry-worldview/dimension registry-worldview/dimension-level relative-ontological-incompleteness[89]-of-[84]reference-of-thought as beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] and 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-

[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]〉; such that implying that our prior positivism–procrypticism, as of its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], cannot longer be upheld at such uninstitutionalised-threshold[103] but requiring in lieu a notional~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] will be difficult to countenance but for a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]. Thus supposed the case of the childhood psychopathy 'dereifying act' of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism[78] condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procyrpticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity[39]–in-reification[87]/dereification[87] entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>-with superstitious claims in its [56]meaningfulness-and-teleology[100]. An explainer to the visiting

stranger in the non-positivism social-setup case about the whole situation would have articulated at the individuation-level of analysis a prospective ‘logically-due prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing—conflatedness[12] as of positivism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’, going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ denaturing[15] as of non-positivism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’ over the visiting stranger prior superstition believing ‘logically-undue conjugated-postlogism[78]/conjugated–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97] derived-denaturing[15] as of non-positivism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’, with both latter logically [84]reference-of-thought construed as of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] or lacking-an-ontologically-veridical-[84]reference-of-thought due to their derived-denaturing[15] which as of dynamic-

cumulative-aftereffect/aftereffect at registry-worldview/dimension-level of analysis is the very ontologically-central notion of every registry-worldview/dimension uninstitutionalised-threshold[103] which should thus be always construed as being in distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] with respect to its prospective institutionalisation. It is effectively derived-denaturing[15] that induces threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as of uninstitutionalised-threshold[103], as we can appreciate that the childhood psychopathy and the visitor's [56]meaningfulness-and-teleology[100] are in effect ontologically-speaking threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism[78] analysis insight, implying ontological-veridicality/ontological-reality on the basis of 'logically-due prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> apriorising/axiomatising/referencing—conflatedness[12] as of positivism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]' with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in

relation to the prospective positivism registry-worldview/dimension is a <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview/dimension is a <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩, in that as with all registry-worldviews/dimensions both do not contemplate of their transcendability and thus de-mentativity, and keep on relapsing into their respective non-positivism and procrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] in lieu of the respective prospective positivism and notional~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] as of prospective relative-ontological-completeness[88]-of-[84]reference-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 postlogism[78]/psychopathy in general as an epiphenomenon that can provide deeper insight about human nature given its 'lateral-and-transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] disruptive nature on human [56]meaningfulness-and-

teleology[100]' and with the preconverging–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 postlogism[78] 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 postlogism[78] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical notional~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]. That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-aftereffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism[78]/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] as undermining apriorising/axiomatising/referencing—conflatedness[12] induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness[89]-of-[84]reference-of-thought. Considering again the childhood psychopathy case in a 'dereifying act' of spilling water on a chair, these basic elements can be

expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism[78] as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-[84]reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ is in an ‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’/asymmetrisation relative to the visitor and childhood psychopathy with respect to the construal of ontological-veridicality. Hence the explainer of the situation construes the apriorising/axiomatising/referencing—conflatedness[12] as of its asymmetrisation with respect to the visitor whose [84]reference-of-thought ontologising-deficiency/relative-ontological-incompleteness[89]-of-[84]reference-of-thought as not factoring in the childhood psychopathy postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩-of-[84]reference-of-thought which is ‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the

visitor are rather in a state of unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-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 [84]reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought prior to the notion of logical-dueness arising once soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought is established; thus, given the asymmetrisation of the explainer of the situation [84]reference-of-thought/axiomatic-construct as existential/ontological as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as contextually-manifest prospective relative-ontological-completeness[88]-of-[84]reference-of-thought in contrast to the visitor's 'supposed [84]reference-of-thought/axiomatic-construct' which is non-existential/non-ontological as not-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as contextually-manifest prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. It is this fundamental fact that underlies the notion of 'distractiveness or arrogation or usurpation or co-opting' associated with the construal of the [56]meaningfulness-and-teleology[100] of temporal-dispositions perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> in relation to intemporal [56]meaningfulness-and-teleology[100] as ontological; as such symmetrisation and subsequent desymmetrisation will wrongfully lead to the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-

aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of the visitor's [84]reference-of-thought so ontologically-destructured by the childhood psychopathy postlogism[78] 'dereifying act' of spilling water on a chair and accusing another, thereby undermining ontological-veridicality where logic-as-of-prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> is wrongly assumed thus supposedly implying [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] is now to be engaged on the basis of the visitor's ontologically-destructured [84]reference-of-thought/axiomatic-construct rather than implying the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of the explainer of the situation [84]reference-of-thought/axiomatic-construct as soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and the visitors and childhood psychopathy '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]' unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought. The implication here is that the construal/conceptualisation of ontologically-veridical [56]meaningfulness-and-teleology[100] lies entirely/exclusively/supersedingly on the [84]reference-of-thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought of the explainer of the situation while the logical-dueness of the visitor's 'supposed but rather non-existential/non-ontological [84]reference-of-thought/axiomatic-construct/curve-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought' doesn't even arise in the very first place and fundamentally explains why its [56]meaningfulness-and-teleology[100] is operantly qualified as of 'distractiveness'/distractive-alignment/dismissal-as-being-in-arrogation and so more aptly as distractive-alignment-to-[84]reference-of-thought-

<of-apriorising/axiomatising/referencing>[29]. Distractiveness as it implies that in such a context, ontological-veridicality is construed exclusively as of intemporal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> [84]reference-of-thought apriorising/axiomatising/referencing—conflatedness[12] denying any implied symmetrising of [56]meaningfulness-and-teleology[100] from temporal-dispositions in perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as their logical-dueness doesn't arise in the very first place, hence the reason why perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is construed more than just as of 'destructuring' but more completely and critically to avoid misconstrual rather as of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]; to point out that temporal-dispositions perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> haven't got any 'existentially/ontologically transcendental-enabling/sublimating/~~supererogatory~~de-mentativity [84]reference-of-thought' given that they are in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is construed operantly as of temporal postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-

sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩-and-conjugated-postlogism[78] ‘exercise of distracting from’ the intemporal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> [84]reference-of-thought as of apriorising/axiomatising/referencing—conflatedness[12]’, and so construed as distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]. That is, a ‘temporality[99] distracting from intemporality[52]’ construct; wherein the ‘conflatedness[12] of intemporal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> projection’ is misconstrued in ‘denaturing[15]’ of psychopathy/postlogism[78] with the consequent alignment to it of conjugated-postlogism[78] as ‘derived-denaturing[15]’. In other words, prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is ‘precedingly/supersedingly de-mentatively/structurally/paradigmatically cogent and comprehensive framework of [56]meaningfulness-and-teleology[100]’ such that any arising temporal disruption of [56]meaningfulness-and-teleology[100] ‘has nothing to do with constituting [56]meaningfulness-and-teleology[100] as of the temporal disruption prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought’, but rather [56]meaningfulness-and-teleology[100] is reconstrued as postconverging–de-mentating/structuring/paradigming from the very prospective relative-ontological-completeness[88]-of-[84]reference-of-thought itself. Consider the case of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and temporal alignment in assuming the defective

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as of relative-ontological-incompleteness[89]-of-[84]reference-of-thought and intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. One cannot depart from both 'the state of the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or any states of temporal alignment in assuming the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as appropriate as derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' to construe [56]meaningfulness-and-teleology[100] as of intrinsic-reality/ontological-veridicality de-mentatively/structurally/paradigmatically by their relative-ontological-incompleteness[89]-of-[84]reference-of-thought, as all the [56]meaningfulness-and-teleology[100] that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation 'wholly carries all the [56]meaningfulness-and-teleology[100] that can be as of intrinsic-reality/ontological-veridicality' over a state of recurrent-utter-uninstitutionalisation, and likewise for [104]universalisation over base-institutionalisation–ununiversalisation, positivism over [104]universalisation–non-positivism/medievalism, and in our case futural Being-development/ontological-framework-

expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism over our positivism–procrypticism. The point here is to highlight that 'conflatedness[12]' doesn't imply any symmetrisation of [56]meaningfulness-and-teleology[100] with regards to perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> since the latter is de-mentatively/structurally/paradigmatically not logically-due for [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] 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 [56]meaningfulness-and-teleology[100] as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. The psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications associated with perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> ultimately falls to the grander issue of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as fundamentally endemising/enculturating such perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> possibilities; such that an intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation is not one that simply identify a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in a social-construct

but as ‘covering all the possibilities for vices-and-impediments[106] hypothetically susceptible to arise’ projects how de-mentatively/structurally/paradigmatically the social-construct as of its beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought is ‘susceptible to integrate’ [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and ‘build a de-mentative/structural/paradigmatic ontology as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought going from this more comprehensive-possibilities bases that doesn’t allow for [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation’ with the implication that no logical interlocution of the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ arises as of prior relative-ontological-incompleteness[89]-of-[84]reference-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 [84]reference-of-thought which when wrongly implied as valid prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> [84]reference-of-thought/axiomatic-construct leads to its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] wrongly transforming the issue into one of logic-as-of-prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> thus supposedly implying [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] by wrongly enabling logical-dueness to arise instead of an issue of unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought implying its dismissal as distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]; and this flaw extends into the visitor's conjugated-postlogism[78] as conjugated-ignorance given its relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of positivism–procrypticism disjointedness-as-of-[84]reference-of-thought which is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of existential-contextualising-contiguity[39]–in-reification[87]/dereification[87] of the childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no existentially/ontologically veridical [84]reference-of-thought which when wrongly implied falsely as ontologically-veridical [84]reference-of-thought/axiomatic-construct also leads to its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] wrongly transforming the issue into one of logic-as-of-prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> thus supposedly implying [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] by wrongly enabling logical-dueness to arise instead of an issue of derived unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought and thus also implying as well its dismissal as distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]. In both wrongful 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments

for aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100] what is produced isn't ontologically-veridical [56]meaningfulness-and-teleology[100] but rather threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> qualified as arrogation or usurpation or co-opting' exactly because of the induced postlogism[78]/psychopathy distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] out of existentially/ontologically veridical context; and its social integration/derivation in conjugation with human temporality[99]/shortness of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-postlogism[78] due to relative-ontological-incompleteness[89]-of-[84]reference-of-thought, and specifically in the case of positivism–procrypticism, due to disjointedness-as-of-[84]reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of 'decentering' as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, as the idea of value-reference if wrongfully ontologically construed as determined by the '<~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ as respectively non-positivism [84]reference-of-thought' or as procrypticism [84]reference-of-thought', then in effect the phenomena of non-positivism/medievalism postlogism[78] like notions-and-accusations-of-sorcery as well as psychopathic-postlogism[78]-and-its-social-integration as of our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought will respectively be wrongfully construed to be of existential/ontological transcendental-enabling/sublimating/~~supererogatory~~de-mentativity

veracity. The bigger point being that symmetrisation implying mutual recognition of [84]reference-of-thought can only arise where there is mutual appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] as existential/ontological transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity veracity thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] exercise which is then an altogether different issue of effective/ineffective logic as prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, and this latter is what tends to be falsely implied in situations of postlogism[78]/psychopathy and conjugated-postlogism[78]/social-psychopathy, and need to be 'ontologically dismissed offhand' and brought back to the fundamental issue of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> rather reflected-as-of-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought in determining whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is contiguous as of [56]meaningfulness-and-teleology[100] as of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding it developing complexification as of dynamic-cumulative-after/effect as from the individuation-level to the registry-worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-level childhood postlogism[78]/psychopathy phenomenon relatively

resolvable at that individuation-level to fail resolution with the myriad of such cases at the circular-complexification registry-worldview/dimension-level of more surreptitious adulthood pathological postlogism[78]/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ with consequent conjugated-postlogism[78] 'involving beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] dynamics further associated with a generalised social 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ reflected by the given registry-worldview's/dimension's prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought thus reflecting the uninstitutionalised-threshold[103] backdrop for the registry-worldview's/dimension's threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-incompleteness[89]-of-[84]reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] with the implication that 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ at this uninstitutionalised-threshold[103] allows for denaturing[15], which is rather

subpar to the notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] required for ontological-normalcy/postconvergence as 'preempting epistemic-decadence', as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to be construed as socially-functional-and-accordant[94], with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness[88]-of-[84]reference-of-thought driven by the 'non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' in rearticulating such a prospective institutionalisation 'constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation taking cognisance of the prior registry-worldview's/dimension's relative-ontological-incompleteness[89]-of-[84]reference-of-thought; wherein notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] reflects their institutionalisation and denaturing[15] reflects their uninstitutionalised-threshold[103]. Hence in the bigger picture explaining why the successive registry-worldviews/dimensions are construed as of diminishing–human-epistemic-abnormalcy-or-preconvergence[30] towards ontological-normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity with respect to social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-

completeness[89]〉 which critically tends to be solicited at its beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as in this individuation-level analysis, apriorising/axiomatising/referencing—conflatedness[12] can equally be construed as tying down transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] to ontological-normalcy/postconvergence as ontological-completeness-of-[84]reference-of-thought avails as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, and hence its construal as of 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting; while apriorising/axiomatising/referencing—constitutedness[13] can equally be construed as tying down 'supposed objectivity as of conscious or unconscious denaturing[15] ontological-bad-faith/inauthenticity[64]' to the <~~amplituding/~~formative>[8]wooden-language-〈imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]〉 failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence enabled by relative-ontological-incompleteness[89]-of-[84]reference-of-thought in temporal prioritisation teleology[100]. As such apriorising/axiomatising/referencing—conflatedness[12] is the underlying drive of a human hermeneutic/reprojecting/supererogating/zeroing psychology as of an ontologically-driven developing psyche as 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' construed as of notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] from apriorising/axiomatising/referencing—constitutedness[13]/recurrent-utter-uninstitutionalisation,

first-level–[80]presencing—absolutising-identitive-constitutedness[13] of base-institutionalisation–ununiversalisation, second-level–[80]presencing—absolutising-identitive-constitutedness[13] of [104]universalisation–non-positivism/medievalism, third-level–[80]presencing—absolutising-identitive-constitutedness[13] of positivism–procrypticism, and full-notional~conflatedness[12]/deprocrypticism. We can appreciate that prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought inherently undermines the capacity for transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] of a notional [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification, such that our transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of-[84]reference-of-thought driven by apriorising/axiomatising/referencing—conflatedness[12] as articulated above over denaturing[15], and explaining why apriorising/axiomatising/referencing—conflatedness[12] as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigating the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] behind the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ is the very determinant of human ontology/virtue-construct, and so more than just an affixed as denaturing[15] referencing of any one registry-worldview’s/dimension’s institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy, notwithstanding the mere fact of simply being secondnatured/institutionalised at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of our positivism–procrypticism. Notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] points out that it is the aspiration for base-institutionalisation from recurrent-utter-uninstitutionalisation, for [104]universalisation from base-institutionalisation–ununiversalisation, for positivism from [104]universalisation–non-positivism/medievalism and prospectively for notional~deprocrypticism from our positivism–procrypticism that are of ontology/virtue equivalence as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality; and not the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mental-complex of considering the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ while failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality within the given registry-worldview/dimension, be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-

the-human-institutionalisation-process[68] as our positivism–procrypticism. A naïve conceptualisation of ontology/virtue construal ideal by the mere fact of simply being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of our positivism–procrypticism institutionalisation doesn't speak of our firstnatured/intemporal projection-of-thought but rather of a secondnatured institutionalisation that induced our prospective relative-ontological-completeness[88]-of-[84]reference-of-thought by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] that cannot be confused with the idea of construing our present positivism–procrypticism uninstitutionalisation [84]reference-of-thought as the definite ontology/virtue closed-structure, but rather warrants that we take stock of the exceptional ontological-contiguity[67]—of-the-human-institutionalisation-process[68] that has gone before in providing the secondnatured possibilities of our present as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12], and in that respect conjure how we can equally undertake our own part of the human existential tale homework in summoning ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] as an opened-structure for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism, and not a closed-structure naïve [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] nombrilism as of flawed/perverted [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] at our positivism–procrypticism uninstitutionalisation

of procrypticism as disjointedness-as-of-[84] reference-of-thought, and by so doing denying the 'grander human existential-tale implications of notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12]'. 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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-totalising[32]~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-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩. In this regard, metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<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-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/Doppler-thinking as it disambiguates human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence>'–existentialism-form-factor [56]meaningfulness-and-teleology[100] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]', as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. For instance, the immediacy of intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which is implicited in those fields by their 'relatively high results-constraining-effectiveness nature' provides metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction bound to disrupt thought and analysis in the social as of its 'relatively low results-constraining-effectiveness nature'. Along the same argument and with regards to the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction inherent in the social, it is important to grasp that such an epiphenomenon/incidental-phenomenon insight as implied herein with postlogism[78]/psychopathy and corresponding human social dynamics implications is rather a social construction supposedly coherent ontological-commitment[66] that goes well beyond any given specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness[12])/incidental occurring behind the inspired/insight-for-the social construction supposedly coherent ontological-commitment[66] as of aetiologisation/ontological-escalation for [104]universal retrospective to prospective understanding of postlogism[78]/psychopathy and human social dynamics implications. In other words such a social construction supposedly coherent ontological-commitment[66] is inherently the more expansive, [104]universal, decisive, objective

and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic [104]universal implications arrived-at of the social construction supposedly coherent ontological-commitment[66] as of the possibilities of easily transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] 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 [104]universal implications arrived-at of the social construction supposedly coherent ontological-commitment[66] rather on the basis of any such specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness[12])/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-commitment[66] for explaining mechanical phenomena. Certainly, the inherently more expansive, [104]universal, decisive, objective and easy basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the de-mentative/structural/paradigmatic [104]universal implications arrived-at of his laws of motion supposedly coherent ontological-commitment[66] is the possibilities of easily transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101]

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 [104]universal implications arrived-at of the laws of motion supposedly coherent ontological-commitment[66] on the basis of the specific epiphenomenal/incidental occurrence of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree as of the latter relatively poorly objectifiable-as-desubjectifiable/subjectified incidental mechanical occurrence for analysis. In both instances, such an apparently naïve intellectual disposition will point to relative intellectual impertinence at best, and at worst conscious ontological-bad-faith/inauthenticity[64] angling to cynically undermine [104]universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of [104]universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of many a natural sciences [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality with their disposition for replication and other experiments and observations analyses as hardly any scientist will go on if it is problematic to objectively ascertain the contextual reality of an-apple-hitting-Newton-on-the-head-while-he-sat-under-a-tree to contend that Newton's laws of motion supposedly coherent ontological-commitment[66] is wrong, such an insight about the supposedly coherent ontological-commitment[66] being wholly construed as of its 'very own veracity/ontological-pertinence as of any of its objectificable contexts' can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction that permeates the study of

the social as of its blurriness[7]. This equally explains why it is actually better and more critical to construe/conceptualise social knowledge not only on the basis of the inherent veracity/ontological-pertinence of supposedly coherent ontological-commitment[66] as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~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-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ refers to any such projections, as of human imaginative capacity derived from our underlying 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; thus enabling human limited-mentation-capacity-deepening[53] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100], relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold[103] then over which the

DNA-based genetics [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold[103] that then became a new specific institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] thereafter amenable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] such that the prior non DNA-based construal/conceptualisation (as of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]) with respect to that now DNA-based genetics specific institutionalised [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger picture as a contributory apriorising/axiomatising/referencing—conflatedness[12] within the same positivism registry-worldview institutionalisation. (In fact, the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ are the conjoined effect of all specific uninstitutionalised-threshold[103] institutionalisation breakthroughs of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however the 'emotional involvement' in apriorising/axiomatising/referencing—

conflatedness[12] 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 [84]reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation [84]reference-of-thought like between non-positivism and positivism or prospectively between our positivism–procrypticism and notional~deprocrypticism as in this latter instance such a construal/conceptualisation is comprehensively redefining of the human psyche and tend to elicit the highest levels of 'emotional involvement' thus requiring rather a crossgenerational adjustment as apriorising/axiomatising/referencing—conflatedness[12] over the prior distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]. In conclusion, such a construal/conceptualisation as of notional~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] over our positivism–procrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of our 'lived social' uninstitutionalised-threshold[103] 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] within the positivism institutionalisation framework. Beyond the above constrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100],

this social reality of varying social [84]reference-of-thought–closeness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>' implying increasing [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of greater temporality[99]/shortness construed as of various shades of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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 [56]meaningfulness-and-teleology[100]' by an 'ontological degradation effect' having to do with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, and in so doing inducing threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as uninstitutionalised-threshold[103]. In other words, a prospective registry-worldview/dimension institutionalisation [56]meaningfulness-and-teleology[100] in becoming the new [84]reference-of-thought (over the prior registry-worldview's/dimension's [84]reference-of-

thought) with its supposedly grander intemporal-preservation-entropy-or-contiguity–or–ontological-preservation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driving/behind its construal, turns out to be a prospective institutionalisation 'reset framework for human temporal-to-intemporal mental-dispositions' respectively in [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and [84]reference-of-thought–closeness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> of the new [84]reference-of-thought'; as facing/dealing anew with human temporal-to-intemporal mental-dispositions but this time around doing the same thing as occurred with the prior institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] (with the difference as of a 'relatively lower sensibility' arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness[88]-of-[84]reference-of-thought limiting/constraining on the possibilities of vices-and-impediments[106]); implying an underlying ontological-contiguity[67] of the reality of human temporal-to-intemporal mental-dispositions across all the registry-worldviews/dimensions. Thus while 'ontologically superseding the prior beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] and prior 'lack of constraining social [104]universal-

transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ this does not imply apart from such institutionalisation-as-secondnaturing a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold[103] as its beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] and 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ inducing anew the new [84]reference-of-thought owns threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold[103] can be construed ontologically as arising out of a further temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] distortedness of the new [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] in the social extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ ultimately extending to the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ spheres of formal constructs distorting formal construal of [56]meaningfulness-and-teleology[100], and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised [56]meaningfulness-and-teleology[100] and its uninstitutionalised-threshold[103]'s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-

disontologising~preconverging/dementing[19]–apriorising-psychologism>. The operant and technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology apriorising/axiomatising/referencing—conflatedness[12] for ontologically-veridical [56]meaningfulness-and-teleology[100] and 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> condition' of reception/distortion across the successive registry-worldviews/dimensions involving denaturing[15] where there is 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩. The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation [84]reference-of-thought can thus be construed as of pure-ontology apriorising/axiomatising/referencing—conflatedness[12] for ontologically-veridical [56]meaningfulness-and-teleology[100], and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity ontological-primemovers-totalitative-framework[73] (as it supersedes the prior beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] [56]meaningfulness-and-teleology[100] and the prior 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩), and then imbues the prospective institutionalisation with social validity and social structure of [56]meaningfulness-

and-teleology[100] as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation [84]reference-of-thought as of pure-ontology apriorising/axiomatising/referencing—conflatedness[12] for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought [56]meaningfulness-and-teleology[100]. But then in due course and at the uninstitutionalised-threshold[103] of this prospective institutionalisation [84]reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature sets in as it is related to at the uninstitutionalised-threshold[103] by the registry-worldview's/dimension's least common denominator as <~~amplituding~~/formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-threshold[103] that is a drawback-to/undermines prospective-knowledge-and-institutional deferential-formalisation-transference as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework[73], and is rather oriented to sovereign extrication over knowledge-reification[87] at this uninstitutionalised-threshold[103] as of social-aggregation-enabling), as of its bare constraining mechanical-knowledge since [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] are only 'mechanistically' constraining, lacking the organic-spirit or ontological-

faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Anecdotally, we know as of our uninstitutionalised-threshold[103] that in effect the technical constraints of the law tend to supersede the spirit of the law as it is naïve to think that a 'sense of rightness' is all that matters before the law, and this extends to human meaningful and organisational principles in general. Such that temporal-dispositions fulfilment of such 'mechanistic' effectiveness as mechanical-knowledge 'without the non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality of the emanant-kind that-had-driven the [84]reference-of-thought construal in the first place' distort in due course organic [56]meaningfulness-and-teleology[100], as of temporal mental-dispositions of shortness-of-register-of–[56]meaningfulness-and-teleology[100]. Thus such implied prospective [84]reference-of-thought, social organisations and institutions as organic [56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought social and institutions [56]meaningfulness-and-teleology[100]. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity ontological-primemovers-totalitative-framework[73] construal for the notional~deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the [56]meaningfulness-and-teleology[100] behind the construal of notional~deprocrypticism and the 'reality of a human condition of temporal-dispositions distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29], and so as of notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] as [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’> in articulating a ⟨protensive-consciousness deneuterising[16]-induced⟩-[84]reference-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>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ inducing threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as of uninstitutionalised-threshold[103]. This is achieved by a perpetuating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ that factors in human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature. Insightfully, a storied-construct/ontologically-valid-narration technique apprehending the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> respective mental-dispositions for [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and [84]reference-of-thought–closeness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> can be construed, wherein the instigating temporal postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-

⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) as of the childhood psychopathy (where the [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental defect is of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ 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-urge[42] in relating to social-stake-contention-or-confliction)

and adult psychopath (where the [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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 postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or psychopathic [84]reference-of-thought–looseness-of-tethering–to–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental defect beginning at childhood involves ‘its circular non-consequential vague trialing of [84]reference-of-thought–looseness-of-tethering–to– prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ as of its temporal postlogism[78] threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> with respect to its postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77], in full conscious-awareness-teleology[100], which when perceived as uncontested by the psychopath

(likely to arise where the concerned party lacks insight of its underlying faulty-mentation-procedure-deception and as it seem socially-function) will ultimately lead to its slanting-deception (or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing[19]-of-narratives) inducing its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and its consequent derivation as conjugated-postlogism[78] or social psychopathy threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. This process is mirrored with the various conjugated-postlogism[78] conscious or unconscious aligning to the psychopathic/postlogic postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95]. Thus effectively such a postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-

sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ process is rather very simplistic, and the deception arises actually from the prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-states to be by mental-reflex in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> thus inducing wrongful teleological elevation of the postlogism[78]/psychopathic [56]meaningfulness-and-teleology[100], which wouldn’t occur at childhood psychopthy. Finally, as of dynamic-cumulative-aftereffect and across all registry-worldviews/dimensions, the ‘distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] of any registry-worldview/dimension institutionalisation [56]meaningfulness-and-teleology[100] as of its organic-knowledge’ can be construed and analysed across 3 lines; - the initiating temporal postlogism[78] distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] of [56]meaningfulness-and-teleology[100], - the generalised temporal-dispositions to integrate such ontologically-destructured [56]meaningfulness-and-teleology[100] as of the registry-worldview’s/dimension’s relative-ontological-incompleteness[89]-of-[84]reference-of-thought explaining its beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] and ‘lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, - and the prospective institutionalisation construing/conceptualising the ontological-veridicality and analysis of such registry-worldview/dimension institutionalisation [56]meaningfulness-and-teleology[100]

distractive-alignment-to-[84]reference-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-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] of institutionalisation [56]meaningfulness-and-teleology[100]' across all registry-worldviews/dimensions is that [56]meaningfulness-and-teleology[100] as of prospective registry-worldview/dimension institutionalisation involves 'its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing—conflatedness[12] of [56]meaningfulness-and-teleology[100] exactly by transcending/superseding the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights behind the prior registry-worldview/dimension uninstitutionalised-threshold[103]'. As critically the naivety of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ within a same registry-worldview/dimension uninstitutionalised-threshold[103] [84]reference-of-thought is that its defect of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights arising as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> due to its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought (as failing rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in recurrent-utter-uninstitutionalisation or failing [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in

ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in non-positivism/medievalism or failing preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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, [104]universalisation, positivism and deprocrypticism), is that [56]meaningfulness-and-teleology[100] can then still be upheld on the basis of the same uninstitutionalised-threshold[103]/uninstitutionalised apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional apriorising/axiomatising/referencing—conflatedness[12]. Explicating thus the de-mentative/structural/paradigmatic implication of the non-positivistic or our positivism–procrypticism [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or notional~deprocrypticism utter psychical-and-institutional apriorising/axiomatising/referencing—conflatedness[12] of [56]meaningfulness-and-teleology[100], and not wrongfully setting-aside/glossing-over/ignoring with the idea that [56]meaningfulness-and-teleology[100] 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, [104]universalisation, positivism and notional~deprocrypticism implies transcending/superseding the respective uninstitutionalised-threshold[103] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments-for-operant-or-incidenting-predicative-insights of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, enabling the cumulative recomposuring of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as of intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not temporal extricatory preconverging–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-threshold[103] mental-disposition' even in our own positivism [84]reference-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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as allowing for the endemisation/enculturation of the denaturing[15] of additionality and the implications thereof of subsequent denaturing[15] in circularity/recurrence/repetition/repeatability[9]" is circumstantially relevant even in our positivistic registry-worldview wherein 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ induces a 'human temporal uninstitutionalised-threshold[103] mental-disposition' temporality[99]/shortness or shortness-of-register-of–[56]meaningfulness-and-teleology[100] drive. The Milgram experiments, a demonstration par excellence of the human condition at uninstitutionalised-threshold[103] with respect to perceived–social-stake-contention-or-confliction constraints as of human limited-mentation-capacity-deepening[53], truly reflect the inherent nature of 'human temporal uninstitutionalised-threshold[103] 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-impediments[106] (just as with all previous transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]', rather than a naïve metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[86]presencing—absolutising-identitive-constitutedness[13]⟩ 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 [84]reference-of-thought and ‘human temporal uninstitutionalised-threshold[103] mental-disposition’ registry-worldview’s/dimension’s [84]reference-of-thought, as of prospective ontological-normalcy/postconvergence is to put into perspective the idea that the present and as of our present social construction and individuations as being relatively more exceptional than the solipsistic nature of humans in prior epochs is false, with such wrongly implied exception rather being a confusion between ‘cumulated institutionalisation’ (which we carry by being secondnatured at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of human limited-mentation-capacity-deepening[53] leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporality[52]/longness (which overall is no more greater than that of humans of previous successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal uninstitutionalised-threshold[103] mental-disposition’ as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold[103], which choices when of intemporality[52]-drive solipsistic-choices are [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension [56]meaningfulness-and-teleology[100] as comprising, rather as a more complete and grander conceptualisation, a registry-worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold[103]-facet, so-construed by metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩, carries institutionalisation and uninstitutionalised-threshold[103] implications with respect to the determination of ontologically-veridical [56]meaningfulness-and-teleology[100] 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-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold[103] implications with respect to 'a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity'), like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]. 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 [56]meaningfulness-and-teleology[100] (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 [56]meaningfulness-and-teleology[100] as of relative intrinsic-

reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity), given the social non-positivism/medievalism uninstitutionalised-threshold[103] non-scientific disposition, as beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality mental-disposition that conceive of positivistic [56]meaningfulness-and-teleology[100] in the uninstitutionalised-threshold[103] 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-framework[73] and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-<in-deferential-formalisation-transference> possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~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-<in-deferential-formalisation-transference> and

transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102]. In another respect, with regards to scientific [56]meaningfulness-and-teleology[100] 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-threshold[103] 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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity by human intemporal mental-dispositions and projections’; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness[88]-of-[84]reference-of-thought increasingly defer domains of [56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100]⟩ 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 [56]meaningfulness-and-teleology[100] terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <~~amplituding/~~formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining

the legal implications of one another's actions but deferring one's understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that 'human intemporal mental-dispositions and projections' are the basis for 'inventing' human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not 'human temporal <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions and projections'. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism[78]/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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions and projections', and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism[78] 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-⟨implicited-‘nondescript/ignorable–void[50]’-as-to-[86]presencing—absolutising-identitive-constitutedness[13]⟩ instead of assuming a ‘human temporal uninstitutionalised-threshold[103] mental-disposition’ of the social by prospective metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩, since the construal of our postlogism[78] 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview’s/dimension’s [84]reference-of-thought. Insightfully, by metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality[52]-drive whereas in fact it is one of human uninstitutionalised-threshold[103] of temporalities-drives such that it is endemised/enculturated in various temporality[99]/shortness shades ([50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/postconvergence from a prospective positivism registry-worldview’s/dimension’s [84]reference-of-thought. The same applies with psychopathy in our positivism–procrypticism, as the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-

implications>⟩ in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal preconverging–de-mentating/structuring/paradigming and not intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as when it fails to appreciate the virtuous implications of aetiologisation/ontological-escalation (metaphorically-as-of-a-million-and-one-instances-and-locales) as providing the possibility for prospective institutionalisation as de-mentatively/structurally/paradigmatically superseding the positivism–procrypticism registry-worldview/dimension vices-and-impediments[106]! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] of institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, but rather the intemporal mental-disposition (intemporal-disposition) to strive as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for [104]universalisation to supersede base-institutionalisation–ununiversalisation equates that striving for positivism to supersede [104]universalisation–non-positivism/medievalism equates

that striving for notional~deprocrypticism to supersede positivism–procrypticism; as the highest human virtue of ontological import. Since the inducing of institutionalisation-as-a-secondnatured-construct across all institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ or registry-worldviews/dimensions inevitably implies a dichotomy of [84]reference-of-thought modalities of the same perpetual temporalities-drives and intemporality[52]-drive (given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor), respectively as 'least-and-derived-temporal-operating-modalities-of-the-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]' and 'maximal-as-intemporal-operating-modality-of-[84]reference-of-thought-as-of-[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation'. Virtue is essentially about the intemporality[52]-drive as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening[53] by a re-equilibrating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication with [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] subservient to that purpose, and not about the temporalities-drives as 'mere adherence as intradimensionally deterministic by form' to [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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-deepening[53] by a re-equilibrating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication rather than upholding it, their very raison d'être. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall. Obviously, as of its positivism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, by 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting its mental-disposition will be to unleash its [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation intemporality[52]-drive to supersede the non-positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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-contiguity[39] here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness[89] and relative-ontological-completeness[88] [84]reference-of-thought and respectively as of their divergent non-positivists dereification[87] perspective and positivist reification[87] 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-contiguity[39]–in-reification[87]/dereification[87] as of their prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, contrasted with the positivist naturalist conception of existential-contextualising-contiguity[39]-in-reification[87] as-seeking-a-cure as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of 'what is meant by proof/evidence' even in our positivism–procrypticism registry-worldview/dimension as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity[39]-reification[87] as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> in decentering the 'modern-take thinking' reveals the underlying bias of the latter [56]meaningfulness-and-teleology[100] as reflected particularly more vividly in gender, race, class, etc. Interestingly, this paradox is very much typical of all transcendental situations and explains the [104]universal 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' contorted gesturing associated with transcendental thresholds. As we can garner in this case that the positivist constrained to existence rather in such a country-of-the-blind scenario cannot simply be deferential to living and Being as of the non-positivist social-setup value reference while very much aware of the

de-mentative/structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and thus will 'contortively' hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]; with the implication that such ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism[4] as of reasoning-through/messianic-reasoning contortion is rather in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought and the contorted prospective relative-ontological-completeness[88]-of-[84]reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought projection is what marks 'transcendental acts of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism[4] 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-incompleteness[89]-of-[84]reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought but for the induced crossgenerational transcendental metaphoricity[57] possibility, and the contortion is more of a token as of the metaphoricity[57] possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity and without which token contortion there

is ‘no existential reference for such transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity’, as a gesturing of metaphoricity[57] that is ‘beyond the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought full [56]meaningfulness-and-teleology[100] implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity[57] possibility for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought’; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness[88]-of-[84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity into the ordinariness of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness[88]-of-[84]reference-of-thought transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism[4] as of contortive metaphoricity[57] gesturing for prospective relative-ontological-completeness[88]-of-[84]reference-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 asceticism[4] rather as of reasoning-through/messianic-reasoning asceticism[4], different from asceticism[4] as reasoning-from-results/afterthought or institutional asceticism[4], should basically be understood as of the general notion that all human [56]meaningfulness-and-teleology[100] are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation

in successive prior relative-ontological-incompleteness[89]-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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality');
and are so derived as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality 'seeding promise of human-subpotency ontological-performance[72]-<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-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]; with the assertion by this author that there is no accidental human [56]meaningfulness-and-teleology[100] as all prior [56]meaningfulness-and-teleology[100] imply futural deferred traces of their prospectively more ontologically-complete constructs as of grander 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning'. Critically for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism such 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' is all about undermining a nihilistic <~~amplituding/~~formative>[8]wooden-language-

⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition to prospective opened-construct-of–[56]meaningfulness-and-teleology[100]. The fundamental ontological dearth of identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism, is that it falsely implies ‘an imaginary wholeness/nested-congruence’ of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100] with ‘no-tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-intemporal-ontological-performance[72]-<including-virtue-as-ontology> thus failing to reflect existential wholeness/nested-congruence of [56]meaningfulness-and-teleology[100] and undermining existential-contextualising-contiguity[39] knowledge-reification[87]’ at a given [84]reference-of-thought de-mentative/structural/paradigmatic nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) threshold as of its prior relative-ontological-incompleteness[89] construed as uninstitutionalised-threshold[103], while falsely implying the given [84]reference-of-thought mere identitive conceptualisations/‘candid existential expressiveness’ are existentially veridical; and it is important to grasp that every registry-worldview/dimension is of a [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that by its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation falsely implies that its [56]meaningfulness-and-teleology[100] is necessarily as of ‘identitive [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging-

or-dialectical-thinking[20]–apriorising-psychologism' even at its uninstitutionalised-threshold[103] where it is effectively preconverging-or-dementing[19]–apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of existential-contextualising-contiguity[39]. We can imagine as of a non-positivistic social-setup [84]reference-of-thought identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100], the 'candid existential expressiveness' that 'integrates superstition as-thinking' as of its uninstitutionalised-threshold[103], much like as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism perspective we can imagine the 'candid existential expressiveness' in our positivism–procrypticism that 'integrates [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought as-thinking' as of its uninstitutionalised-threshold[103]; and in both cases the 'trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of ontological wholeness/nested-congruence' as of existential-contextualising-contiguity[39] knowledge-reification[87] breaks down at the uninstitutionalised-threshold[103] thus assuming a nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] representation of the breakdown and going on in both cases to 'overlook effectively as-if-thinking

respectively' the ontologically-veridical reality of 'preconverging-or-dementing[19]–apriorising-psychologism superstition' and 'preconverging-or-dementing[19]–apriorising-psychologism [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought'. It is singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism in preempting any such de-mentative/structural/paradigmatic threshold construed as uninstitutionalised-threshold[103] as implied by notional~deprocrypticism that reflects 'ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]' as factoring in prior registry-worldviews/dimensions [84]reference-of-thought prior relative-ontological-incompleteness[89] as of the ontologically-flawed threshold of its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation from the perspective of prospective registry-worldview/dimension [84]reference-of-thought prospective relative-ontological-completeness[88] to construe [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of notionally-full existential-contextualising-contiguity[39] knowledge-reification[87]. In other words, existential-contextualising-contiguity[39] as reflecting existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as implied with ontologically-

veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] as of notional~deprocrypticism, with such singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism reflecting an [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of all such de-mentative/structural/paradigmatic limits/thresholds-construed-as-mathesis/motif/thrownness-disposition of [84]reference-of-thought ontological conception. In effect, such a trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> can be construed as a 'creative metaphoricity[57] tracing' of human temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> of human [56]meaningfulness-and-teleology[100] 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/reprojecting/supererogating/zeroing psychological science which as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism articulates-and-rearticulates such tracing/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of comprehensive/totalising-entailing/nested-congruence apriorising/axiomatising/referencing—conflatedness[12] from a most profound existential-contextualising-contiguity[39] knowledge-reification[87] depth of notional~deprocrypticism protracted-consciousness. Such a hermeneutic/reprojecting/supererogating/zeroing psychology is necessarily cognisant and departs from a construal of the fundamental instigation of human knowledge and emancipation

as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place the prospective relative-ontological-completeness[88] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojecting/supererogating/zeroing psychology is more about instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to budding-positivism reasoning-through/messianic reasoning implied within a non-positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-through/messianic reasoning then ‘is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation construed as [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism but not yet as of rational-empiricism’; with such budding-positivism rather a metaphoricity[57] instigation of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic soul-searching for the psychoanalytic-unshackling of the human subject as of a de-mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior 'epistemic-totality[36]/[84]reference-of-thought/epistemic-totalising[32]~self-referencing-syncretising/circularity conception of [56]meaningfulness-and-teleology[100] as of non-positivism/medievalism' to a prospective 'epistemic-totality[36]/[84]reference-of-thought/epistemic-totalising[32]~self-referencing-syncretising/circularity conception of [56]meaningfulness-and-teleology[100] 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-impediments[106]'. This has the very same metaphoricity[57] implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], as such a hermeneutic/reprojecting/supererogating/zeroing psychology supersedes our ordinary [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring which doesn't put into question our positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for [84]reference-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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic soul-searching, for the psychoanalytic-unshackling of the human subject as of a de-mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject 'epistemic-totality[36]/[84]reference-of-thought/epistemic-totalising[32]~self-referencing-syncretising/circularity conception of [56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the fundamental de-mentative/structural/paradigmatic resolution of the 'positivism–procrypticism human subject superegoic vices-and-impediments[106]'. It should be noted that the way the construction of knowledge works at [84]reference-of-thought-level of reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring. In this regard, we can construe that even the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition in a non-positivism/medievalism social-setup has a sense of human knowledge development and emancipation but with a mental-reflex that such a conception is necessarily by way of the non-positivism/medievalism social-setup reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring. The idea that 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' articulation of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in prospective relative-ontological-completeness[88] as of positivism [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for [56]meaningfulness-and-teleology[100] 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 <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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/thrownness-disposition,–as–reproducibility-of-aestheticisation as of [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring. In the same vain, the idea that 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' articulation of prospective ontologically-uncompromised—referentialism notional~deprocrypticism [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for [56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism is very much alien to our positivism–procrypticism cloistered-consciousness. In both instances the notion of prospective metaphoricity[57] is one that necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested 'epistemic-totality[36]/[84]reference-of-thought/epistemic-totalising[32]~self-referencing-syncretising/circularity conception of [56]meaningfulness-and-teleology[100]' which effective dislodgment/displacement/decentering is as of a crossgenerational instigation, but then wouldn't happen just by accident and thus has to be instigated for prospective relative-ontological-completeness[88]! In fact such an insight can be extended across 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' to imply that the state of recurrent-utter-uninstitutionalisation is cognisant of emancipation but doesn't anticipate that emancipation as of prospective relative-ontological-completeness[88] is rather as of base-institutionalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, and likewise the latter doesn't anticipate the [104]universalisation reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation which itself doesn't anticipate prospective ontologically-uncompromised—referentialism deprocrypticism.

The fact is human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor at its uninstitutionalised-threshold[103] implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold[103] ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as if in a fully-attained state of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism, as of the-very-central-implication-of-thrownness, as reflected by the successive prior relative-ontological-incompleteness[89] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought [56]meaningfulness-and-teleology[100] state is downright ontologically ridiculous and the manifestation of an [45]~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions [84]reference-of-thought is rather one that shouldn’t wrongly be

reinforcing/propping-up the human subject as if a given [84]reference-of-thought in prior relative-ontological-incompleteness[89] as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism has its very own complete transformative and emancipative potential as if of fully-attained singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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-incompleteness[89] registry-worldviews/dimensions superegoic vices-and-impediments[106]; wherein postconverging-or-dialectical-thinking[20]–apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation at its uninstitutionalised-threshold[103] is construed as preconverging-or-dementing[19]–apriorising-psychologism as of prospective postconverging-or-dialectical-thinking[20]–apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such a hermeneutic/reprojecting/supererogating/zeroing psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation of the possibility for prospective human emancipation’, since by its ‘[80]presencing—absolutising-identitive-constitutedness[13] 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–[56]meaningfulness-and-teleology[100] projection in any human and no more’ with no point going beyond that point as it then becomes as of intellectual-and-

moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>; and so, as its essential [56]meaningfulness-and-teleology[100] is as of a solipsistic transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] reflection of the ontologically 'superior party' that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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-'motif-and-apriorising/axiomatising/referencing'[102] 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/s^2 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/s^2 but that as well needs to be established as of the ontologically 'superior party' that is existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> as of ontological-primemovers-totalitative-framework[73]. But then the human reality across all registry-worldviews/dimensions, isn't inherently 'of immediate intellectual responsiveness' to the notion of its uninstitutionalised-threshold[103] and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the 'obvious reality' of the fact that superstitious beliefs are bogus, but

then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the 'existentially invested nature as of assumed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' of human '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-and-teleology[100]'/[84]reference-of-thought-[85]devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its preconverging-or-dementing[19]–apriorising-psychologism uninstitutionalised-threshold[103] which it tends to represent as nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives), for the possibility of its prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity into prospective institutionalisation. This reality is known as human '~~supererogatory~~-de-mentative constraint' to prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity as of the possibility of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. Human ~~supererogatory~~-de-mentative constraint is fundamentally associated with poor [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold[103]. 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>[8]wooden-language-⟨imbued—temporal–mere-

form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ as of the prior institutionalisation's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] that stifle the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior [84]reference-of-thought in prior relative-ontological-incompleteness[89], for resolving a given registry-worldview/dimension vices-and-impediments[106]; this notion of human ~~supererogatory~~de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as implied by a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' that emphasises the 'Lacanian subject' growth as of [14]de-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-incompleteness[89] and relative-ontological-completeness[88] [84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], and thus making the given presence [84]reference-of-thought as our positivism–procrypticism 'all-determinative of what can be construed as psychological emancipation' as of its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]

despite the fact of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. The underlying issue here as well as of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] has to do with deficient human capacity for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) in construing [56]meaningfulness-and-teleology[100] 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In this regard as of lack of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] is the human temporal inclination to decontortion construed as a disposition to undermine 'intemporal ontological-veracity as of [104]universal existential import' for the sake of

‘temporal narrow-and-specific existentially-invested advantage/interest with little concern about emancipatory [104]universal [56]meaningfulness-and-teleology[100]’, and so as the very contrary disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation is rather counter to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality disposition by its deterministic hanging onto prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-veracity implications of the trace/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of reifying existential-contextualising-contiguity[39], and thus adopting a dereification[87] posture as enabled by ‘lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[89]⟩’. Such a human disposition to decontortion at uninstitutionalised-threshold[103] arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of [56]meaningfulness-and-teleology[100] as it reflects existence’s coherence/contiguity as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism. But then such a decontortioning disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold[103] where we are actually preconverging-or-dementing[19]–apriorising-psychologism and prospectively dialectially-primitive,

notwithstanding our attendant [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and vague untransvaluated–temporal-intemporality[52] gesturing. The ontological-contiguity[67]—of-the-human-institutionalisation-process[68] can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness[88]; wherein across the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, 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-framework[73] 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩.

Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of blurriness[7] and emotional-involvement. In another respect the implications of flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-

constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism also has implications with the ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] implied as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existential-contextualising-contiguity[39] knowledge-reification[87] as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism; and so, as of their 'formalisation credo as identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]' 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] without the constraint of existential-contextualising-contiguity[39] knowledge-reification[87] as of existence—as-the-absolute-a-priori-of-

conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> as its very own transcendental signifier which ultimately manifestly-as-inherently enables transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for 'abstracting reality by formalisation outside of social reality' wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care–and–episteme[5]. 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. 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 reification[87] as simply projecting 'the supposedly reifying atomising/taking-to-pieces formalisation analysis' on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the 'ecstatic totalising-entailing/nested-congruence' of existential phenomenality and thus misrepresenting, denaturing[15] and producing relatively ontologically-flawed [56]meaningfulness-and-teleology[100]. Such articulations tend out to be merely implied decontextualised/abstracted constructs with

poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ with respect to temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> which is what enables the reification[87] 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-contiguity[39] knowledge-reification[87] with regards to the possibility of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as can be projected from an Ancient Greece context right up to our modern and futural context in contrast to say analytic philosophy 'speech act' which by its atomising/taking-to-pieces formalisation orientation is in many ways by its mere denotative/connotative apriorising/axiomatising/referencing—constitutedness[13] 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 apriorising/axiomatising/referencing—conflatedness[12] connotative nature of 'speech activity' discourse as of its contextualising ecstatic-totalising-entailing/nested-congruence; such that the former assumes rather an identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] posture as of atomising/taking-to-

pieces formalisation rather than a difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] posture that is as of ecstatic-totalising-entailing/nested-congruence as with the latter. Such a conclusion can be extended to other analytic tradition concepts assuming rather an atomising/taking-to-pieces formalisation orientation like the broader notion of language games when rather analysed as of a denotative/connotative apriorising/axiomatising/referencing—constitutedness[13] nature outside existential-contextualising-contiguity[39] whereas in contrast this author construes of the ontologically-veridical reflection of the social purview as better served by the notion of 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' as of its reifying apriorising/axiomatising/referencing—conflatedness[12] connotative nature reflecting the ontological-veracity/ontological-performance[72]-<including-virtue-as-ontology> of human-subpotency epistemic/notional~projective-perspective [56]meaningfulness-and-teleology[100] articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment[66] as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective of ontological-primemovers-totalitative-framework[73] as of prospective relative-ontological-completeness[88] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]', and so-construed as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]; thus further articulating [56]meaningfulness-and-teleology[100] as from prior relative-ontological-incompleteness[89] to prospective relative-ontological-completeness[88], and so from the epistemic/notional perspective of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism and this 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<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 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ ontological-performance[72]-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives' as of the social epistemic-totality[36] of [56]meaningfulness-and-teleology[100]. This totalising-entailing insight is reflected in the Derridean deconstruction orientation with its obvious narratology implications pertinence to literary studies as of its apriorising/axiomatising/referencing—conflatedness[12] with existential-contextualising-contiguity[39] in contrast to such a notion like language games when construed rather in apriorising/axiomatising/referencing—constitutedness[13]. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-'epistemic-totality[36]' implied as of ontologically-flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-

[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] as against the ecstatic-totalising-entailing/nested-congruence disposition for reifying-'epistemic-totality[36]'-for-completeness implied as of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]; wherein the apriorising/axiomatising/referencing—conflatedness[12] mental-reflex is involved in construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination[27] and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination[27] for completeness as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism/postdication projected apriorising/axiomatising/referencing—conflatedness[12] (as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism and dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of '~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] with regards to human limited-mentation-capacity-deepening[53] as prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' which speaks of the recurrent edging towards completion of ontological-performance[72]-<including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation), whereas the apriorising/axiomatising/referencing—constitutedness[13] 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-incompleteness[89]. This specific deficiency of the analytic tradition as so-reflected in many of its conceptualisations has to do with the very notion of knowledge as being about supposedly coherent ontological-commitment[66] as of 'affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–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 [56]meaningfulness-and-teleology[100] that exists is about existential-contextualising-contiguity[39] knowledge-reification[87] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of supposedly coherent ontological-commitment[66] 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-commitment[66] 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-performance[72]-<including-virtue-as-ontology> as herein articulated by this author is as difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism supposedly coherent ontological-commitment[66] about 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions'; articulating knowledge as ontologically-veridical [56]meaningfulness-and-teleology[100] as of the existential-contextualising-contiguity[39] knowledge-reification[87] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of human underlying relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩. This underlying notion of ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100], even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]) geared towards identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49], 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-commitment[66] in want of existential-contextualising-contiguity[39] knowledge-reification[87] for knowledge as ontologically-veridical [56]meaningfulness-and-teleology[100], as can be validated and falsified by ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–

implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. This fundamental difference of conceptualisation very often underlies the disagreements between the analytic philosophical orientation and other philosophical traditions, in the sense that while the latter might be implicitly implying supposedly coherent ontological-commitment[66] 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-contiguity[39] knowledge-reification[87] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], and goes on to naively deploy outside existential-contextualising-contiguity[39] knowledge-reification[87] such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in apriorising/axiomatising/referencing—constitutedness[13] as ends in themselves, rather than construing logic as of the 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' of supposedly coherent ontological-commitment[66] for knowledge elucidating/reifying which validation and falsifiability[41] is rather a matter of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. The fundamental point here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is instead the 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' as of Being and beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive the

superseding/preceding ecstatic existential veridicality of Being and beings which validation and falsifiability[41] is ever always a matter of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as knowledge, and so as of articulated axiomatic-constructs; is rather reflected either in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> when the conceptualising is in prospective relative-ontological-completeness[88] or is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> when the conceptualising is in prior relative-ontological-incompleteness[89], and in both instances as substantiated or unsubstantiated respectively by ontological-primemovers-totalitative-framework[73] in reflection of the ascendency of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. For instance, with the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs over classical-mechanics—axiomatic-constructs as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–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-thinking[20]–apriorising-psychologism> of the 'relative-ontological-completeness[88]-of-[84]reference-of-thought' over 'relative-ontological-incompleteness[89]-of-[84]reference-of-thought' as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>; for instance, futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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 [84]reference-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-thinking[20]–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-thinking[20]–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-thinking[20]–apriorising-psychologism> of covert flawed-as-dementing[19] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism[78]-slantedness as of the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of its [56]meaningfulness-and-teleology[100] as from difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] in ontological-contiguity[67], 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-thinking[20]–apriorising-psychologism> as of the flawed-as-dementing[19] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so instead of implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>, as will be done at childhood psychopathy where it is overt and obvious. Further temporal individuation dispositions of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation conjugating to this postlogism[78]-slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of flawed-as-dementing[19] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, equally requiring

unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>; as so implied at the uninstitutionalised-threshold[103] including as of our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought. The underlying insight can be garnered as of the temporal [56]meaningfulness-and-teleology[100] in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] reflected as of the prior relative-ontological-incompleteness[89] of a [84]reference-of-thought uninstitutionalised-threshold[103], for instance with the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of flawed-as-preconverging-or-dementing[19]–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-dementing[19]–apriorising-psychologism> of our flawed-as-preconverging-or-dementing[19]–apriorising-psychologism positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-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–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism. Being and beings construed-as-of-ontology/apriorising/axiomatising/referencing in the conceptualising of existence or any [45]<~~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-thinking[20]–apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of underlying relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩, is further elucidative of the notions of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. Wherein [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as associated with mechanical-knowledge is geared on construing on the basis of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the '<~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of the prospective/transcending/superseding registry-worldview/dimension' as deterministically affirmative of emancipatory/sublimating [56]meaningfulness-and-teleology[100]. Whereas [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation associated with organic knowledge is about 'utterly resolving as of [45]<~~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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or any-issue-in-existence as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]’ involving ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[5] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation can undermine knowledge development and as of its sophistic/pedantic peddling of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ while straddling inbetween the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought conventioning-referencing and the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], as of social-stake-contention-or-confliction induced institutional-being-and-craft with possible denaturing[15] of such prospective relative-ontological-completeness[88]-of-[84]reference-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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-

aestheticised~preconverging/dementing[19]–qualia-schema> of their [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation from the prospective notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, with [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation reflected in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> as of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] in ontological-contiguity[67] as from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism, while [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> as ontologically-flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>; and so with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal'. This divergence implies lack of mutual-intelligibility as of lack of common

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for common/mutual aposteriorising/logicising/deriving/intelligising/measuring, beyond just contending differences as of aposteriorising/logicising/deriving/intelligising/measuring which do not imply the divergence of common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of underlying relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩. This is so-implied with regards to say Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness[88]s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> devaluing their [80]presencing—absolutising-identitive-constitutedness[13] conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness[89] or as with budding-positivists Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness[88]s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> devaluing their

[80]presencing—absolutising-identitive-constitutedness[13] conventioning-referencing in medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness[89]s or with a Rousseau Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness[88]s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness[89]s. The point here being that the stake for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity are ever always beyond any given registry-worldview/dimension <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ conventioning-referencing [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions as of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation. With the very blurry nature of the social, even with the best of intentions as when continental philosophers try to engage the analytic tradition, the experience has often turned out poorly given the failure to explicitly grasp/appreciate the conflicting implications of their differing

knowledge commitments as of supposedly coherent ontological-commitment[66] implied ecstatic-totalising-entailing/nested-congruence with the former and logical-commitment implied atomising/taking-to-pieces formalisation with the latter; even as going by conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'>, 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality are inherent supposedly coherent ontological-commitment[66] about 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' that are in need of existential-contextualising-contiguity[39] knowledge-reification[87] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], and logic can only be the 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' as of such supposedly coherent ontological-commitment[66], and all the physics that is relevant is their further existential-contextualising-contiguity[39] knowledge-reification[87] as physics knowledge as of its ontological-veridical [56]meaningfulness-and-teleology[100] as can be validated and is falsifiable by ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. Even mathematics it is often underestimated works rather on supposedly coherent ontological-commitment[66] as of 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions', as of the existential-contextualising-contiguity[39] knowledge-reification[87] constraining implications of its 'equal sign', speaking of a self-conscious awareness that

calculations should reflect-and-be-constrained as per calculations operative validation and falsifiability[41] with regards to 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions', and with mathematical logic as of mathematics supposedly coherent ontological-commitment[66] '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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' is superseding/preceding as of existence's ecstatic singularity, such that ontology supersedes logic which is rather ontology's 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions'. It is rather 'the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence' that provides the 'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct' insight about supposedly coherent ontological-commitment[66] articulated as 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' and not mere logic, with logic not able by itself to derive 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions' as it is often naively implied but instead

reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicited/implicited coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment[66] in producing knowledge as [56]meaningfulness-and-teleology[100]; 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-framework[73], and so because such well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’ in the philosophical domain-of-study is generally more ontologically profound and comprehensive as of apriorising/axiomatising/referencing—conflatedness[12] than any contrasted ad-hoc and focussed domain study, even though such domain studies may be insightfully relevant in specific ways but still as of the more profound background of well-inspired experience-and-interpretation from ‘general and normal day to day experience about living itself’. The point here is to highlight that by its very given domain-of-study with respect to overall existence, philosophical knowledge more profoundly makes a totalising-entailing

apriorising/axiomatising/referencing—conflatedness[12] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved purviews of existence so-construed as subject-matters/domains-of-study'. The ontological-veracity and epistemic-veracity of all such [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality are effectively as of the very same underlying congruent philosophical domain-of-study construal of ecstatic manifestation of existence but for their 'onticising specifisms of existence's ecstatic manifestation'; as so-implied as of overall existence metaphoricity[57]/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ as of supervening-conflatedness[12]. Knowledge as [56]meaningfulness-and-teleology[100], whether of underlying ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent ontological-commitment[66] as reflected by ontological-primemovers-totalitative-framework[73]. Inherently, because human-subpotency supposedly coherent ontological-commitment[66] is very much intimately linked with the ontological-performance[72]-<including-virtue-as-ontology> of human as of prospective relative-ontological-completeness[88] appraisal, it is always ever the case that as of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] the validation of knowledge as [56]meaningfulness-and-teleology[100] as of supposedly coherent ontological-commitment[66] is equally as of the-very-same-immanent-existence/intrinsic-

reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’ or [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality constructs; which construal is necessarily as of apriorising/axiomatising/referencing—conflatedness[12] with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’ or [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality and relative-ontological-completeness[88] as of human limited-mentation-capacity-deepening[53], thus invalidating the epistemic-veracity of apriorising/axiomatising/referencing—constitutedness[13] of knowledge. The implication here is that the epistemic-veracity of knowledge as [56]meaningfulness-and-teleology[100] is rather as of the ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating construal as of existence’ with [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather ‘narrowing-construals of their specifically-implied human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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 apriorising/axiomatising/referencing—constitutedness[13] conception of the notion of cause-and-effect so-implied herein as ontological-primemovers-totalitative-framework[73] is actually epistemically-impertinent and flawed; as this traditional conception tends beyond-the-consciousness-awareness-teleology[100]-<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 [45]<~~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. This apriorising/axiomatising/referencing—constitutedness[13] nature of the notion of cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework[73] 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 [45]<~~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. Rather any such science approaches and methodologies striving to validate knowledge as [56]meaningfulness-and-teleology[100] by the supposedly coherent ontological-commitment[66] reflected by ontological-primemovers-totalitative-framework[73] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, is necessarily instigated as from a philosophical depth of contemplation as of 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness'. Insightfully, while in many ways such an elucidation hardly needs

to be explicited in many a natural science domain-of-study as of their directly constraining cause-and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of ontological-primemovers-totalitative-framework[73] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, this unexplicited 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-contiguity[39] as of apriorising/axiomatising/referencing—conflatedness[12]; so-implied as of their supposedly coherent ontological-commitment[66] reflected by ontological-primemovers-totalitative-framework[73] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words, science approaches and methodologies in reality are simply the extension of philosophical depth of contemplation when it comes to 'onticising specifisms of existence's ecstatic manifestation' as of the [45]<~~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 implicited nature

in the natural sciences of their onticising direct sublimating-validation/desublimating-invalidation outcomes as of ontological-primemovers-totalitative-framework[73] will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' is very often incomplete, of-divvied-theorisation and/or 'poor coherence of theoricisation with operant approaches and methodologies', when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to 'ontological-primemovers-totalitative-framework[73] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression enforced' unifying coherence as in many a natural science domains-of-study, with the consequence that studies are often aloof to direct existential-contextualising-contiguity[39] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications, beyond their conventioning-referencing <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩. Ultimately the bigger issue arises as of the poorly-singularised/poorly-immanented nature of many a social domain-of-study unlike the grand singularised/immanented totalising/circumscribing/delineating '<~~amplituding/~~formative–epistemicity>[84]reference-of-thought-[85]devolving [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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–[56]meaningfulness-and-teleology[100]' holds the promise for such effective grand singularised/immanented social conceptualisation that doesn't dodge/ignore/disregard outstanding questions about the human existential reality including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology[100]-<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 'attendant-ontology—as-of-conventioning-referencing' and just as well when 'science-ideology' seem to subvert and undermine science-in-practice. Worst still while in effect the idea of specialisation in many a natural science domain is often the natural progression of a 'comprehensively elucidated/reified [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ of the given natural science domain-of-study' with specialism more of a furtherance of such a [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> (including some science domains as well which naively tend to draw

comprehensive social and human implications of their studies) the drawback to such specialisms is often associated with 'major interpretative loopholes at the general-theoretical-level of the subject-matter' with regards to the knowledge-reification[87] implications of supposedly specialisation domains and their studies since such an approach fails to effectively validate its methodological and conclusive implications with respect to the subject-matter general-theoretical-level implied ontology as of the subject-matter specific epistemic-conception phenomenal/manifest~subpotency-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression knowledge-reification[87] implications derived from the general-theoretical-level of the subject-matter as reflecting ontological-contiguity[67]' whereas this is ever always the case with good practice in the natural sciences and just as well as with an increasingly self-conscious social science as specifically upheld by postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the underlying [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-

supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ implications articulated herein in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] can be garnered by the fact that all the knowledge-reification[87] herein implied arises as of the very same underlying 'objectifying cogent unifying process and gesturing' as from 'prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩', 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-contiguity[67]'> in many a social domain-of-study wherein supposedly reified knowledge 'hardly has any underlying implied knowledge-reification[87] process/gesturing for its derivation' as 'cogent-unifying-operant-dynamics' such that these turn out to be poorly operant or non-operant with the conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'>-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> gesturing of mere-referring-confused-with-explicating, mere-mentioning-confused-with-deriving and mere-conceptual-synonymising-confused-for-

knowledge-reification[87], such that the underlying 'cogent-unifying-operant-dynamics' of the supposed knowledge-reification[87] is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness[7] of the social seem to be misconstrued as implying knowledge-reification[87] in the social should reflect such blurriness[7]-as-of-disparateness rather than the ultimate objectifying [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩, and so by conjugating 'relative-ontological-completeness[88] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' together with 'subject-matter breadth and depth' to achieve such an overall subject-matter knowledge-reification[87] as of objectifying [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩, in order to elucidate the blurriness[7]. Such that quite often as of institutional practice the notion of [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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/thrownness-disposition,–as–reproducibility-of-aestheticisation)' in a naïve substitution of the idea that [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12]’ 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-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12]; and further, such an insight of underlying ‘cogent-unifying-operant-dynamics’ as herein implied is often misconstrued as being monotonous (whereas such ‘supposedly monotonous process/gesturing of knowledge-reification[87]’ reflecting inherent domains-of-study as of their given epistemic-conceptions phenomenal/manifest~subpotency-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-reification[87] 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-contiguity[67]’> is inherently convenient as of a mental-reflex oriented towards ordinary <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] ways-of-looking-at-things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] that points to the specific scientific methodology of relevance or irrelevance, given that in certain cases the qualitative nature of things will for instance render statistical and mathematical methods irrelevant. This further explains why Derridean deconstruction and Foucauldian discourse analysis have been found in many social domains-of-study, including domains like medical and healthcare practice for instance, to provide a ‘cogent-unifying-operant-dynamics’ that ‘fully-address-in-depth social issues’; in the sense that Derridean deconstruction narrative or Foucauldian genealogy-

knowledge-and-power-discourse narrative address the displacement/decentering-of-the-human-subject in reflecting the need to undermine human destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature thus overcoming underlying logocentrism as of prospective relative-ontological-completenenss 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-completeness[88] and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness[88] as of the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12]. It is thus not surprising that naive disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> leads to subject-matters and studies whose supposed knowledge-reification[87] tend to be most heavily dependent on 'peering to a fault' of the attendant-ontology—as-of-conventioning-referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying supposedly coherent ontological-commitment[66] as validatable and falsifiable by ontological-primemovers-totalitative-framework[73] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as it is critically the case in the good practices of the natural sciences. The implication here is that the modern positivist 'identitive conception of [56]meaningfulness-and-teleology[100]' as of ontologically-flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-

flawed-epistemic-determinism[49] is basically caught up in its very own enframed <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ which as of its [80]presencing—absolutising-identitive-constitutedness[13] is rather 'predisposed to a mental-reflex of construing concepts and conceptualisations in absolute terms of conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> by mere referring, mentioning and synonymisation of concepts and conceptualisations as of a [80]presencing—absolutising-identitive-constitutedness[13] inclination in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] that poorly or doesn't recognise the transforming nature of concepts and conceptualisations as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ involving the displacement/decentering-of-the-human-subject for the right ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] for prospective [56]meaningfulness-and-teleology[100] as knowledge-reification[87] as associated with the

suprastructuralism/postmodernism perspective in relative-ontological-completeness[88]. This contrast with suprastructuralism/postmodernism 'difference conception of [56]meaningfulness-and-teleology[100]' as of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] in its re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] opened-construct-of–[56]meaningfulness-and-teleology[100] so-implied with respect to 'the transcendental-signifier that is ecstatic-existence', as so-reflected in existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] for elucidating, deriving and knowledge-reification[87] of concepts and conceptualisations as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩. This explains why postmodern-thought cannot truly be understood in terms–as-of-axiomatic-construct of naïve identitive positivistic modern thought because the [56]meaningfulness-and-teleology[100] of postmodern-thought only arise rather in the reification[87] process/gesturing involving the displacement/decentering-of-the-human-subject implied as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of its [45]<~~amplituding/~~formative–

epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ for elucidating, deriving and knowledge-reification[87] of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] very often and systematically rather construes of such postmodern concepts and conceptualisations substitutively in its predisposition of [80]presencing—absolutising-identitive-constitutedness[13] by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisatioons thus undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-reification[87] of concepts and conceptualisations, and as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought knowledge-reification[87] process/gesturing as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩. Such a recurrent ontologically-flawed predisposition is

tantamount to say construing Newtonian physics in the absolute terms–as-of-axiomatic-construct of its concepts and conceptualisations of say space, time, force, etc. to then project this predisposition by mere referring, mentioning and synonymisation of these Newtonian physics concepts and conceptualisations as if of Einsteinian physics in the hope that this will enable the elucidation, derivation and knowledge-reification[87] of Einsteinian physics, whereas the latter implies an utterly different reification[87] process/gesturing for its specific physics elucidation, derivation and knowledge-reification[87] as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of its [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩. It is rather the suprastructuralism/postmodernism reification[87] process/gesturing as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ that supersedingly induces postmodern-thought implied concepts and conceptualisations elucidation, derivation and knowledge-reification[87], just as the same can be said of Einsteinian physics reification[87] process/gesturing as from prospective

[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ in supersedingly inducing its specific implied concepts and conceptualisations elucidation, derivation and knowledge-reification[87] of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness[89] perspective in ontologically-flawed [80]presencing—absolutising-identitive-constitutedness[13] 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 [80]presencing—absolutising-identitive-constitutedness[13] with concepts like truth, space, time, force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] as from the relative-ontological-completeness[88] perspective which emphasises construing existential-reality as it manifests itself as of existential-contextualising-contiguity[39] in apriorising/axiomatising/referencing—conflatedness[12]; and likewise, the fact that existential-contextualising-contiguity[39] in apriorising/axiomatising/referencing—conflatedness[12] 'epistemically implies human limited-mentation-capacity-deepening[53] for construing ontological-veracity', thus 'putting-in-question/deflating by difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-

determinism[21]' all [80]presencing—absolutising-identitive-constitutedness[13] traditional conceptions beyond their simplistic conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness[89] perspective in [80]presencing—absolutising-identitive-constitutedness[13] as nominalistic rather than as of '[44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[2]' as from the relative-ontological-completeness[88] perspective. In other words, the concepts and conceptualisations of postmodern-thought are meaningless without their relevant and underlying theoretical background framework gesturing, and there is no point in construing them as of simplistic conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> by mere referring, mentioning and synonymisation as if these are of positivistic modern thought theoretical background framework gesturing just as the same can be said of striving for the elucidation, derivation and knowledge-reification[87] of Einsteinian physics concepts and conceptualisations as if of Newtonian physics concepts and conceptualisations by mere referring, mentioning and synonymisation as if of the latter. In both cases, the as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-

⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of–[56]meaningfulness-and-teleology[100] between the relative-ontological-incompleteness[89] and relative-ontological-completeness[88] such that the former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–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/measuringinstrument[5] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] implying the need for its true and effective affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism>. A further naivety is the appreciation of postmodern knowledge-reification[87] process/gesturing arises as of a general misunderstanding of what is generally implied with regards to any given knowledge-reification[87] process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect existence's overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ as of existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] with regards to as from

prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩/relative-ontological-incompleteness[89], such that for instance even a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness[13] is shown to be veridically rather as of existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] going by the successive relative-ontological-completeness[88] physics conception of such notions as space, time, etc. in [45]<~~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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating nature of all domains-of-study in existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] as of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], speaks of the epistemic-veracity of the fact that 'all knowledge is truly developed as of a hermeneutic/reprojecting/supererogating/zeroing circle for relative-ontological-completeness[88]' that involves human limited-mentation-capacity-deepening[53]. This hermeneutic/reprojecting/supererogating/zeroing circle knowledge-reification[87] process/gesturing is furthermore reflected in both human scholarly-and-pedagagic exercise

wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/reprojecting/supererogating/zeroing insight as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. The implication here is that postmodern knowledge-reification[87] process/gesturing simply integrates this notion in the sense that top-level postmodern scholars articulate their knowledge-reification[87] process/gesturing at its 'appropriate hermeneutic/reprojecting/supererogating/zeroing circle level of postmodern knowledge-reification[87]' no different from say top-level physicists and natural scientists articulating their knowledge-reification[87] process/gesturing at their 'appropriate hermeneutic/reprojecting/supererogating/zeroing circle level of top-level physics/natural-science knowledge-reification[87]'. In both instances, the knowledge-reification[87] process/gesturing implies that the scholar or student striving to engage at that top-level understanding, needs to grasp the 'preceding formative/pedagogic hermeneutic/reprojecting/supererogating/zeroing circle levels of knowledge-reification[87]'. Such a supposed scholar or student cannot depart from ordinary/banal <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification[87] process/gesturing should be directly and fully graspable to it as of a <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ predisposition to [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-

conceptualisation. The fact is the various pedagogic hermeneutic/reprojecting/supererogating/zeroing circle levels of any subject-matter/domain-of-study as of successive [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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/reprojecting/supererogating/zeroing circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification[87] in its [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic/reprojecting/supererogating/zeroing circle of knowledge-reification[87] process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ level of knowledge conception, and implicited in its knowledge-reification[87]–gesturing/process is the notion that the prior/all-the-prior hermeneutic/reprojecting/supererogating/zeroing circle level(s) of the subject-matter/domain-of-study need to be grasped beforehand; and this is basically because such a top-level is imbued with fundamental and new knowledge-reification[87] priorities. While in many ways the unblurred[7]/sharply-delineated nature of the natural sciences renders such a 'hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding' more or less

very transparent, with regards to the blurriness[7] of the social such a postmodern-thought 'hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding' rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the 'parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-aetheticisation of underlying [84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying [84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation', and one's intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/thrownness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to ontological-primemovers-totalitative-framework[73] as of inherent existence/ontological implications, as fundamentally requiring contemplative reification[87] arising with human limited-mentation-capacity-deepening[53], 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-contiguity[67]'> but rather implying a furtherance of the overall hermeneutic/reprojecting/supererogating/zeroing exercise involved in the advancement of all human knowledge as of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, wherein all such knowledge-reification[87] is a hermeneutic/reprojecting/supererogating/zeroing circle involving: the analyst's/philosopher's baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-

postconverging/dialectical-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91] up-to-date knowledge-reification[87] process/gesturing of the specific knowledge area as of inherent existence/ontological implications whether say with a natural science domain like hereditary as of its given specificity or philosopher’s thought as of the general ontological comprehensiveness of philosophical thought; to then credibly analyse the coherence of the given prior contribution on the basis of the analyst’s/philosopher’s baseline re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91] up-to-date knowledge-reification[87] process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification[87]; and then the analyst’s/philosopher’s reflection on the shortfall in the ontological-performance[72]-<including-virtue-as-ontology> of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere ‘relic-or-orthodoxy knowledge’; and finally, the analyst’s/philosopher’s conceptual interpretation as its prospective contribution that is subject to validation and falsifiability[41] as of inherent existence/ontological implications thus amenable to [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ with other so-constructed knowledge-reification[87], that are well beyond a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’> 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/inauthenticity[64], is particularly telling not about postmodern thinkers knowledge-reification[87] epistemic-veracity but rather 'the knowledge-reification[87] epistemic-veracity of such critics who often pride themselves on not understanding postmodern-thought then by a strange paradox have the knowledge to produce a profound criticism of postmodern-thought which they supposedly do not understand'. Even more critically, the question can be raised whether such critics profoundly appreciate the overall human knowledge-reification[87] process/gesturing as herein articulated, and whether this very fact isn't linked to the knowledge-reification[87] methodological difficulties arising in many social domains-of-study 'assuming a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> epistemic-disposition that is in many ways poorly constrained to existential-reality' with the result of their relative knowledge-reification[87] passivity with regards to many a social issue 'but for adventures into social commentary divorced from genuine operant knowledge-reification[87] implications'; and in this regards could it be that the true 'unsaid issue with suprastructuralism/postmodern-thought' lies with its parrhesiastic emphasis on the displacement/decentering-of-the-human-subject for the right mindset-as-of-prospective-relative-ontological-completeness[88] and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness[88] as of projected existential-contextualising-contiguity[39] in apriorising/axiomatising/referencing—conflatedness[12], an issue that has always been a difficult knot throughout the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-

prospective-[61] nonpresencing,-for-explicating-ontological-contiguity[67] involved in knowledge-reification[87], and is reflected in a lack of parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight that 'poorly grasp the philosophical analysis implications of the existential background/development of becoming-as-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, 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 <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in its given [84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation with no or poor insight of prior-and-prospective human becoming as of existential-contextualising-contiguity[39] in apriorising/axiomatising/referencing—conflatedness[12]'; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a 'naïve insight' arising exactly because the possibility for understanding requires the critic's own parrhesiastic insight and then hermeneutic/reprojecting/supererogating/zeroing conceptualisation to then develop the capacity

to grasp first of all such traditional philosophical figures underlying knowledge-reification[87] process/gesturing and thus be able to understand how such knowledge-reification[87] process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicited social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing analytical insight actually converges with the epochal philosophical implications of existential-contextualising-contiguity[39] in apriorising/axiomatising/referencing—conflatedness[12] and are actually more scientifically profound in that respect than meets the eye as to the fact that such analyses are more than just 'archivistic retrieving' but de-mentatively/structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability[41] and validation in determining ontological-veracity as of a critical exercise of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness'. In this regards, such hermeneutic/reprojecting/supererogating/zeroing and parrhesiastic depth of analysis is more profoundly driven beyond the specific accuracy of narrative accounts about traditional philosophical figures but goes on to analyse the de-mentative/structural/paradigmatic possibilities of overall human social transformation reflected in the narrative accounts of such traditional philosophical figures. For instance, the ontological-veracity of Socratic philosophy is rather more strongly based on the overall social implications and underlying narrative of its novel [104]universalising-idealisation that 'runs-through/is-deflating' by its evental[37]-instigation

traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced [104]universalising-idealisation transformative [56]meaningfulness-and-teleology[100] 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 [80]presencing—absolutising-identitive-constitutedness[13] orientation that Socratic-philosophers were institutionally 'anti-democratic', going particularly by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens 'mob-rule democracy' is of the same conceptual-patterning-<as-devoid-of–'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]'> 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 [56]meaningfulness-and-teleology[100] is critically more than just its mechanical-knowledge reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism—

imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ that then feeds into prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation; emphasising as of any given registry-worldview's/dimension's specific limited-mentation-capacity that knowledge 'more profoundly lies with the knowledge-reification[87]–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 [80]presencing—absolutising-identitive-constitutedness[13] basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) but rather the more critical insight lies with its novel and transformative [104]universalising-classificatory knowledge-reification[87]–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 [56]meaningfulness-and-teleology[100] infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity[57] epistemic-ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and

hermeneutic/reprojecting/supererogating/zeroing development is in of itself a pure science that is epistemically-derivable as of 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness', and so beyond the specific accuracy of narrative accounts of traditional philosophical figures and besides such parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic/reprojecting/supererogating/zeroing insight, many a figure predispose to atomising/taking-to-pieces analysis, including founders of this orientation and other of its leading figures, have ultimately come to realise its relative underlying platitude with respect to prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity such that a prevailing notion has developed within as to imply philosophy doesn't necessarily involve a transcendental-and-sublimity promise as of a nombrilistic institutional-being-and-craft predisposition; and as such a merely reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation knowledge culture that 'dodges potential parrhesiastic implications from its very own tentative analyses' speaks of 'a supposed intellectualism' that does not lead prospective social progress as it becomes a sophistic/pedantic problem for prospective social progress especially so when it originates from the 'mother of all disciplines'. The fact is 'philosophy just as any of its derived domain-of-study is not the ownership of any institutional culture' but rather 'a human abstract-property co-opted institutionally in deferential-formalisation-transference to the extend that that deference fulfils its promise of knowledge-reification[87] 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 [56]meaningfulness-and-teleology[100] infrastructure', something which a 'human lifespan extricatory punctuality/immediacy of depth-of-thought' as of a <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ is not postconvergingly–de-mentated/structured/paradigmed to do! But then the phenomenological question arising with respect to the fact that many a social domain-of-study 'tend to assume a disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> epistemic-disposition that is in many ways poorly constrained to existential-reality', is how exactly does such lack of 'cogent-unifying-operant-dynamics' affect the realisation of the full knowledge-reification[87] potentiality of domains-of-study as of their supposedly coherent ontological-commitment[66] as reflected by ontological-primemovers-totalitative-framework[73] as of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression? Insightfully, this fundamentally has to do with the contrastive implications in construing ontological-primemovers-totalitative-framework[73] as of good-practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification[87]; wherein objectifying [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ as good-practice/epistemic-veracity of knowledge-

reification[87] involves the construal of ontological-primemovers-totalitative-framework[73] as of 'cogent-unifying-operant-dynamics of primemovers' so-construed veridically as 'ontological-primemovers-totalitative-framework[73] as of existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12]', whereas disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> as bad-practice/epistemic-impertinence of knowledge-reification[87] involves the construal of ontological-primemovers-totalitative-framework[73] as 'disjointing/disparateness/disentailing of primemovers' so-construed wrongly as 'ontological-primemovers-totalitative-framework[73] in apriorising/axiomatising/referencing—constitutedness[13] outside existential-contextualising-contiguity[39]'. Thus 'disjointing/disparateness/disentailing of primemovers as disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'>' basically undermines the veridical underlying 'ontological-totalitative-framework as of existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12]', and thus undermines aetiologisation/ontological-escalation predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[60]⟩. 'disjointing/Disparateness/Disentailing of primemovers as disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'>' undermines the inherent 'cogent-unifying-operant-dynamics of primemovers' reflecting existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12], such that the supposed exercise of knowledge-reification[87] ends up 'losing the ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] 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-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12]', and so due to 'human-subpotency [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as well as lack of prospective intemporal parrhesiastic aestheticisation for prospectively renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' thus undermining existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩. While in many a natural science 'the high-and-immediate subjection to existential/experimental falsifiability[41] and validation as of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12], 'the blurriness[7] and remoteness of

falsifiability[41] and validation as of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12], 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-contiguity[67]'> substitutively as merely 'human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison' rather than as of 'existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression driven [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression on human-subpotency. Human [56]meaningfulness-and-teleology[100] as of its ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] refers to human-subpotency conscious-able aestheticisation of ecstatic-existence as of varying human ontological-performance[72]-<including-virtue-as-ontology> in veridically reflecting existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Underlying the ontological-performance[72]-<including-virtue-as-ontology> of human-subpotency conscious-able aestheticisation of ecstatic-existence is both the human instigative-drivenness construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation and human reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflected-together in all human [56]meaningfulness-and-teleology[100], as-of-their-inversely-varying-emphasis; and more specifically 'as institutive of underlying [84]reference-of-thought', their implied spontaneity and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation conjointly drive 'human existence [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> creative aestheticisation of [56]meaningfulness-and-teleology[100]'. In this regards, originariness-parrhesia,–as–spontaneity-of-aestheticisation is marked by its greater taxing of human limited-mentation-capacity and specifically so as it 're-stakes/put-back-at-stake the capacity of human ontological-performance[72]-<including-virtue-as-ontology> by its renewing spontaneity-of-aestheticisation' over already set/established prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; and so as 'human corresponding-sublimation-inducing,-profound-and-creative ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]–for–conceptualisation' so-construed as originariness-parrhesia,–as–spontaneity-of-aestheticisation (which is actually constrained to '<~~amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ in elucidating ontological-contiguity[67]-<as-from-prospective-ontological-normalcy/postconvergence-epistemic/notional~projective-perspective>'), precedes-and-defines the pertinence of 'methods/methodologies/approaches as to reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation'. This inversely-varying-emphasis of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, given human limited-mentation-capacity implications, is reflected in all human aetheticisation construals whether as of reflex aetheticisation construct, instant aetheticisation construct, shallow aetheticisation construct, dragged-out aetheticisation construct, profound aetheticisation construct or subsuming aetheticisation construct with respect to sought out ontological-performance[72]-<including-virtue-as-ontology> implications. The inevitability of this relation of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in all human aestheticisation of [56]meaningfulness-and-teleology[100] lies with the fact that, however human limited-mentation-capacity-deepening[53] implications of more and more profound reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation given ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring, human-subpotency is ever always unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-

deficient/prospectively-limitative/prospectively-constraining in its ontological-performance[72]-<including-virtue-as-ontology> construal of ecstatic-existence to which it only bears an 'as of' semblance (in any of its given presencing) that isn't constraining in anyway on 'the becoming of ecstatic-existence-as-transcendental-signifier' such that ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ever always warrant prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation and thus the epistemic-ricochetting/transepistemicity prospective implications for renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; and so, in order to 'prospectively elevate the ontological-performance[72]-<including-virtue-as-ontology> of human aestheticisation of [56]meaningfulness-and-teleology[100] in the construal of existential-reality' while overcoming the stalling in ontological-performance[72]-<including-virtue-as-ontology> underlying the mere complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is so-reflected with: prospective reactualising of 'perceptive motif-manifest aestheticisation as of human conscious-able imagery' (as derived from the reconstruing/reconsideration of both mere-tracial-and-symbolisation-manifest aestheticisation and signification-as-of-existential-reality-manifest aestheticisation); prospective reactualising of 'mere-tracial-and-symbolisation-manifest aestheticisation as of 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-commitment[66] reflected by ontological-primemovers-totalitative-framework[73] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression¸ 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-contiguity[67]—of-the-human-institutionalisation-process[68]: in the dynamic reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflected within the successive registry-worldviews/dimensions [84]reference-of-thought-level ‘~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for devolving [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring’ as both <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩, and as the originariness-parrhesia,–as–spontaneity-of-aestheticisation enabling the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ to occur reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-

human-institutionalisation-process[68] as of prospective intemporal parrhesiastic ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for the succession of registry-worldviews/dimensions [84]reference-of-thought. Obviously given human emotional-involvement, such intemporal parrhesiastic instigation of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is ascetic as it emphasises that the ontological-performance[72]-<including-virtue-as-ontology> of human [56]meaningfulness-and-teleology[100] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation 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-performance[72]-<including-virtue-as-ontology> of human [56]meaningfulness-and-teleology[100] as of human-subpotency <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and sophistic/pedantic dispositions. Ultimately, human [56]meaningfulness-and-teleology[100] as of 'human-subpotency conscious-able aestheticisation of ecstatic-existence as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression is ever always a 'more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' which is patternly developed-and-anchored as from its driven originariness-parrhesia,–as–spontaneity-of-aestheticisation; and so at the thresholds of prior reproducibility—

mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining unduly ontological-performance[72]-<including-virtue-as-ontology> wherein originariness-parrhesia,–as–spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-ricochettingly/transepistemically the reconstruing of existential-reality despite the taxingness-of-originariness, and so as of a perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance[72]-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation [56]meaningfulness-and-teleology[100] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human [56]meaningfulness-and-teleology[100] aestheticisation (as of human 'perceptive motif-manifest aestheticisation as of human conscious-able imagery', 'mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry', and 'signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity'), is reflective of underlying 'hermeneutic/reprojecting/supererogating/zeroing reactualising as [45]<~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought' human aestheticisation process with respect to living-development–as-to-personality-development [56]meaningfulness-and-teleology[100], institutional-development–as-to-social-function-development [56]meaningfulness-and-teleology[100] and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] [56]meaningfulness-and-teleology[100], and so epistemic-

ricochettingly/transepistemically as of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ with respect to unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100]’), 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 [56]meaningfulness-and-teleology[100], 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 [56]meaningfulness-and-teleology[100]’ 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-completeness[88]-by-reification[87]/contemplative-distension[26] in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility

achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] 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 [56]meaningfulness-and-teleology[100] ('high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' as of a 'more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation') in existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] involving 'hermeneutic/reprojecting/supererogating/zeroing reactualising as [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought' always entails the three human aestheticisation manifest elements: 'perceptive motif-manifest aestheticisation as of human conscious-able imagery', 'mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry', and 'signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity'. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' already speaks of the 'hermeneutic/reprojecting/supererogating/zeroing reactualising as [45]<~~amplituding/~~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 [56]meaningfulness-and-teleology[100] aestheticisation' induced from a 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' driven 'hermeneutic/reprojecting/supererogating/zeroing reactualising as [45]<~~amplituding/~~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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] aestheticisation' as of its 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving'. It is this underlying 'complex sense of [56]meaningfulness-and-teleology[100] aestheticisation' that is truly of 'existentially developing/becoming-as-of-social-integration-and-evolving relevant [56]meaningfulness-and-teleology[100]' ontological analysis in existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] (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 [56]meaningfulness-and-teleology[100] aestheticisation' (as implied above with living-development–as-to-personality-development aestheticisation of underlying becoming 'complex sense of [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100]' in reflection of 'institutional-development–as-to-social-function-development [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] aestheticisation' rather as an 'institutional-development–as-to-social-function-development [56]meaningfulness-and-teleology[100] outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness[12] conceptions' in existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12], 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 apriorising/axiomatising/referencing—constitutedness[13] as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] (even as on occasion such an ontologically-flawed construal in identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] may be incidentally/accidentally/ad-hocly seemingly veridical but ontologically-flawed in principle from the perspective of the precedence over 'language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation' of the collective social human 'complex sense of [56]meaningfulness-and-teleology[100] aestheticisation' as of the 'more and more profound enlarging-framework of

reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' of language, as of the implied 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' driven 'hermeneutic/reprojecting/supererogating/zeroing reactualising as [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought' in difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]). This is so because 'human [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] purposefulness-reflexivity for prospective relative-ontological-completeness[88] orientation' supersedes any such human 'institutional-development–as-to-social-function-development [56]meaningfulness-and-teleology[100] outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness[12] conceptions like language', in its existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] (even as the latter had been precedently contributive to that purposefulness-reflexivity) such that such a human 'institutional-development–as-to-social-function-development [56]meaningfulness-and-teleology[100] outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness[12] conceptions like language' is more critically a passive ready-at-hand conception that is epistemically/notionally ever always critical only in existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] as it is adapted to 'human [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] purposefulness-reflexivity for prospective relative-ontological-completeness[88] orientation'. This basically explains the constantly developing nature of human 'institutional-

development–as-to-social-function-development [56]meaningfulness-and-teleology[100] outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness[12] conceptions like language' which are not truly absolutely of present-at-hand as to wrongly imply [80]presencing—absolutising-identitive-constitutedness[13]-of–[56]meaningfulness-and-teleology[100] (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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] purposefulness-reflexivity for prospective relative-ontological-completeness[88] orientation' implied as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation that fundamentally renders/makes human institutional-development–as-to-social-function-development [56]meaningfulness-and-teleology[100] outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness[12] conceptions' to be necessarily as of existential-contextualising-contiguity[39] in apriorising/axiomatising/referencing—conflatedness[12] and not in apriorising/axiomatising/referencing—constitutedness[13] as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. In another respect, 'living-development–as-to-personality-development [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-

teleology[100] 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 historially accrued 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' construed as of human institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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-contiguity[67]—of-the-human-institutionalisation-process[68] as of 'institutional-development–as-to-social-function-development [56]meaningfulness-and-teleology[100] aestheticisation' is 'highly parrhesiastically economical' as reflected in the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation'; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance[72]-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation epistemic-ricochettingly/transepistemically elicits 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving'. This is so because given the taxingness-of-originariness any such 'high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving' has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance[72]-<including-virtue-as-ontology> of prior reproducibility—

mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for such ‘institutional-development–as-to-social-function-development [56]meaningfulness-and-teleology[100] aestheticisation’ underlying ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], the ‘institutional-development–as-to-social-function-development [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] 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-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-commitment[66], is ultimately potentiated/ontologisable as of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event[37] reasoning-through/messianic-reasoning’. This instigation of human aestheticisation of

[56]meaningfulness-and-teleology[100] so-reflected in ‘human existence [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> creative aestheticisation of [56]meaningfulness-and-teleology[100]’ driven as of originariness-parrhesia,–as–spontaneity-of-aestheticisation in renewing reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation involves an ‘overall flux of human [56]meaningfulness-and-teleology[100] of varying temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology>’ wherein such a flux construed as human aporetic dissemination[27] is confronted to ‘existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression validative/invalidative selectivity/deselectivity’ enabling living-development–as-to-personality-development [56]meaningfulness-and-teleology[100], institutional-development–as-to-social-function-development [56]meaningfulness-and-teleology[100] and Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] [56]meaningfulness-and-teleology[100]; and thereof reflected in the secondnatured institutionalisation framework of the given registry-worldview underpinning–suprasocial-construct and its <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>⟩ as uninstitutionalised-threshold[103]. It is important here to grasp that despite any human registry-worldview/dimension [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] ontologically-flawed inclination to think otherwise, its given underpinning–suprasocial-construct and its given <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>⟩

‘are not the absolute possibility of ontological-performance[72]-<including-virtue-as-ontology>’, as of their induced reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological [56]meaningfulness-and-teleology[100] given that such underpinning–suprasocial-construct and <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ are effectively rather secondnatured institutionalisation outcome of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In this regards, the more profound basis for prospective generation of human intemporal-as-ontological [56]meaningfulness-and-teleology[100] arises as of transepistemic/epistemic-ricochetting originariness-parrhesia,–as–spontaneity-of-aestheticisation that renews reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of prospective existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications of human limited-mentation-capacity-deepening[53]. This underlying insight is reflective of the fact that ‘secondnaturedness is no substitute for originariness as from prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩’, as originariness is ever always about ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-

mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of the registry-worldview/dimension [56]meaningfulness-and-teleology[100] beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' in contrast to the essentially mechanical/mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of secondnaturedness. This fundamental originariness and secondnaturedness conundrum in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is reflected by the fact that the human Self is ever always in disseminative constructiveness/destructuring defining its given registry-worldview/dimension shiftiness-of-the-Self[92] as of 'human-subpotency subpar disposition to fail to construe the full existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression at its uninstitutionalised-threshold[103]' its prior secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; and so in obfuscation and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. The possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity has ever always been able to arise at such uninstitutionalised-threshold[103] of registry-worldviews/dimensions not by a 'false pretence' that the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance[72]-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in the construal of ecstatic-existence, is one

in want of candid analysis as of the very same prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather the ontological-veracity of originariness-parrhesia,–as–spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; as perfectly understood by the Socratic-philosophers advancing of [104]universalising-idealisation relative to the Ancient-sophists non-universalising inclination, budding-positivists/rational-empiricists advancing of positivism/rational-empiricism relative to the medieval-scholastics pedantic dogmatism and equally as of our positivism–procrypticism this author construes practices of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> not constrained to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression but rather institutionalised imprimatur as of institutional-being-and-craft as intellectually wanting and in need of the advancing of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[107]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]. In other words, the uninstitutionalised-threshold[103] of all registry-worldviews/dimensions as of their shiftiness-of-the-Self[92] are the aporetic point at which their languages collapse into 'wooden languages' that are from a prospective perspective not profound but mechanical/mere-form reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation thus inherently raising up the underlying ontological-veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-

indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance[72]-<including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation so-construed as 'intemporal parrhesiastic seeding-promise dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of the registry-worldview/dimension [56]meaningfulness-and-teleology[100] beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality'. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity is ever always underdetermined, as between prior reasoning-from-results/afterthought and prospective reasoning-through/messianic-reasoning is the 'aporia of underdetermined madness' that human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications as of ontological-primemovers-totalitative-framework[73]. That is, between reasoning–as-reasoning-from-results/afterthought and

reasoning–as-reasoning-through/messianic-reasoning is ‘aporetic underdetermined madness’ that renders a pretence of hanging unto prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation more like ‘a pretence of already grasping the complete implications of ecstatic-existence while ignoring/not-referencing/registering/decisioning the epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-completeness[88]’ and rather speaks in effect of a nihilistic <~~amplituding/~~formative>[6] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩; and this temporal nihilism at uninstitutionalised-threshold[103] has ever always been associated with a corresponding intemporal asceticism[4] for opened-construct-of–[56]meaningfulness-and-teleology[100] (not partaking as of transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] in any such ‘wooden language’) that is the sine qua non for the habituation of the possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Overcoming this ‘aporia of underdetermined madness’ despite human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity-as-of-its-developing-construction-of-the-Self enabling human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to arise; as its overcoming has ever always elicited humankind’s ability to ascetically go beyond its ‘prior comfort zone’ to reconstrue its future emancipatory possibilities. In this regard, the idea of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩, however its recurrent re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] intemporal instigation as of originariness-parrhesia,–as–spontaneity-of-aestheticisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], speaks to the fact that the sense of prospective base-institutionalisation in prior recurrent-utter-uninstitutionalisation is potentially an actionable possibility as of the latter's ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] construed as 'its-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩)', and likewise between base-institutionalisation and [104]universalisation, non-positivism/medievalism and positivism/rational-empiricism, and prospectively positivism–procrypticism and deprocrypticism. But then in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] what is easily lost is exactly 'this most vital but brittle

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ element of [56]meaningfulness-and-teleology[100] instigating the successive transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity-and-sublimity', as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seems to induce a 'deferment of human instinctual responsibility' as to temporally imply 'human ontological-performance[72]-<including-virtue-as-ontology> strategies are valid by their mechanical/mere-form alignment to any such reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' inducing human naïve untransvaluated–temporal-intemporality[52] as of the shiftiness-of-the-Self[92] of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality[99]/shortness within such a framework as of [45]~~<amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] is wrongly reconstrued as 'intemporality[52]' (but then we can garner from our vantage modern positivism perspective that such defective process in prior registry-worldviews/dimensions effectively spoke of their corresponding uninstitutionalised-threshold[103] 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-performance[72]-<including-virtue-as-ontology>' along the overall ontological-contiguity[67]—of-the-human-institutionalisation-process[68], effectively elicits originariness-parrhesia,–as–spontaneity-of-aestheticisation but then as of its '[44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-

eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩

~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[1]', it is not receptive to a human dephasing shiftiness-of-the-Self[92] 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 [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] while paradoxically failing to articulate a coherent existential narrative underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor involving a developing [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of human recurrent destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> and its superseding with human recurrent constructiveness-of-ontological-performance[72]-<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-[84]reference-of-thought (in successive relative-ontological-completeness[88] as of increasing notional~deprocrypticism or increasing <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought) but it is prospective notional~deprocrypticism

ontological-faith-notional~or-ontological-fideism dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ specific originariness-parrhesia,–as–spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self[92] undermining 'deferment of human instinctual responsibility' in perpetuating the human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity narrative; and so-construed as implying that notional~deprocrypticism as of its protensive–self-consciousness achieves an epistemic-ricochetting/transepistemicity 'explanation of everything' as implied with human limited-mentation-capacity-deepening[53] so-reflected with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] successiveness of registry-worldviews/dimensions involving underlying successive construction-of-the-Self enabling successive human knowledge-reification[87] capacity. This is achieved rather as of notional~deprocrypticism self-conscious construing of human ontological-performance[72]-<including-virtue-as-ontology> at constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and vices-and-impediments[106] at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–

desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as inherently defined de-mentatively/structurally/paradigmatically by 'the [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] in reflection of underlying human limited-mentation-capacity as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] induced/spawned/hatched/emerged difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] as instigating both human constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and human destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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-panintelligibility[74]-⟨imbued-and-

‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-performance[72]-<including-virtue-as-ontology> and undermining human vices-and-impediments[106] at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>’. This de-mentative/structural/paradigmatic process orientation with regards to human virtue at constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and vices-and-impediments[106] at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> overrides/supersedes the naïve/ontologically-flawed traditional orientation as of [80]presencing—absolutising-identitive-constitutedness[13]/identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] failing to grasp the dynamism implied in the Socratic knowledge-is-virtue insight when it attributes to individuals inherence of good-naturedness or bad-naturedness and ‘failing to construe of the knowledge-driven ontologically-pertinent de-mentative/structural/paradigmatic process as of ‘relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’[90] that then reflects the manifestation of human virtue at constructiveness-of-ontological-performance[72]-

<including-virtue-as-ontology> and human vices-and-impediments[106] at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>'. The bigger point here is that it is at the ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[5] of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as 'point of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]' that one can reflect upon the 'notional~procrypticism/notional~disjointedness as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]' of our procrypticism–positivism [56]meaningfulness-and-teleology[100] in order to construe its induced virtue at constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and vices-and-impediments[106] at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100]. We can thus appreciate that just as a [80]presencing—absolutising-identitive-constitutedness[13]/identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] assessment of the virtue and vices-and-impediments[106] 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] ‘relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’[90] of limited-mentation-capacity-deepening[53], pointing out that what is decisive/critical for inducing human virtue over vices-and-impediments[106] rather lies with the assessment of any such registry-worldview/dimension prospective ‘point of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]’ as so-implied by the prospective registry-worldview/dimension ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] as it reflects upon the preceding registry-worldview/dimension ‘notional~procrypticism/notional~disjointedness as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-[61] nonpresencing>[93]-as-veridical-epistemic-determinism[21]' in order to construe/assess/supersede by its induced virtue at the prospective constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> over vices-and-impediments[106] at the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100]. The overall emphasis herein of the conjunction between psychopathic manifestation with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] arises in the sense that as previously articulated the postlogism[78]-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ manifestation of any given registry-worldview/dimension is just a difference-in-kind/difference-in-aposteriorising-or-logicising[22] on the basis of the same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] construed as of the 'underlying apriorising/axiomatising/referencing–psychologism/mental-schema' of the given registry-worldview's/dimension's [84]reference-of-thought-[85]devolving [56]meaningfulness-and-teleology[100]. Thus a registry-worldview's/dimension's postlogism[78]-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–

apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ manifestation is rather as of an 'inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for living-development–as-to-personality-development' that contrasts with the registry-worldview's/dimension's 'ordinary/expected/assumed-normal attendant-intradimensional–ontologising-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67] higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for living-development–as-to-personality-development' considered as prelogism[79]-⟨as-of-the-'intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism,-of-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ manifestation; so-reflecting 'a difference-in-kind/difference-in-aposteriorising-or-logicising[22] with regards to the difference between postlogism[78] <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising and prelogism[79] attendant-intradimensional–ontologising-<as-to-attendant-intradimensional–

apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67] as respectively decontextualising/de-existentialising and contextualising/existentialising on the basis of the very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[5] of the given registry-worldview/dimension'. The implication here is that 'postlogism[78]-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩' disposition rather 'manifests as ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-attribution for social-functioning-and-accordance' in contrast to ontologically-veridical prelogism[79]-⟨as-of-the-'intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism,-of-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ disposition 'manifest ontologically-veridical ordinary/expected/assumed-normal contextualising/existentialising–intrinsic-attribution for social-functioning-and-accordance'. Postlogism[78]-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-

‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ manifestation is as from ‘childhood postlogism[78]/psychopathy overt manifestation of <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’ to ‘adulthood postlogism[78]/psychopathy covert manifestation of <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’. This insight reflects a contrast as of difference-in-kind/difference-in-aposteriorising-or-logicising[22] implied between ‘postlogism[78]-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing[19]–apriorising-psychologism-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ disposition’ and ‘prelogism[79]-⟨as-of-the-‘intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ disposition’ within a given registry-worldview/dimension [84]reference-of-thought-[85]devolving [56]meaningfulness-and-teleology[100]; as respectively decontextualising and contextualising on the basis of the very same

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] of the given registry-worldview/dimension. When it comes to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] differences between two registry-worldviews/dimensions (as of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩), it is the case that the same registry-worldview/dimension and priorly considered as being of relative-ontological-completeness[88] (and as supposedly of prelogism[79]-⟨as-of-the-'intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism,-of-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ manifestation in its existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] and so-reflecting its 'ordinary/expected/assumed-normal attendant-intradimensional–ontologising-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67] higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for living-development–as-to-personality-development') is now rather turning out (when construed rather as from the relative-ontological-completeness[88] [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of the prospective registry-

worldview/dimension) to be veridically of ‘relative-ontological-incompleteness[89] or prior–registry-worldview/dimension manifest preconverging/dementing[19]–apriorising-psychologism-⟨‘<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-undermining-the-‘attendant-prospective-registry-worldview/dimension–ontologising’-<as-to-attendant-prospective–apriorising/axiomatising/referencing-‘more-profoundly-sublimating-over-desublimating’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩’ (so-reflected as to its overall <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩); and so just as its postlogism[78]-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing[19]–apriorising-psychologism-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’,-as-so-undermining-the-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ behaviourally prompted <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising (but with the contrast that the relative-ontological-incompleteness[89] or prior–registry-worldview/dimension manifest ‘<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising’ is rather so-prompted on the basis of the prospective registry-worldview/dimension change of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] as to its inherent [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> implications of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity). This explains why the prospective registry-worldview/dimension is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] as of its ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] from the prior registry-worldview's/dimension's given ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3], and equally explaining why a postlogism[78]-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ manifestation on the basis of a prior relative-ontological-incompleteness[89] registry-worldview/dimension doesn't-work/is-inoperant with respect to a prospective relative-ontological-completeness[88] registry-worldview/dimension (say for instance a postlogism[78]-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-

ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ manifestation on the basis of non-positivism/medievalism superstition/positivistically-unenlightened-insight wouldn't be effective with respect to a positivism/rational-empiricism registry-worldview's/dimension's ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] due to the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] between the two registry-worldviews/dimensions (as to the fact that the prospective positivism/rational-empiricism registry-worldview/dimension isn't responsive/receptive to non-positivising ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] whether of 'non-positivising prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>' or 'non-positivising postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩'). Contrastively, postlogism[78]-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-

<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ manifestation going by its 'inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for living-development–as-to-personality-development' (and so as from 'childhood postlogism[78]/psychopathy overt manifestation of <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising' to 'adulthood postlogism[78]/psychopathy covert manifestation of <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising') when effective/successful elicits in others corresponding manifestations as of difference-in-kind/difference-in-aposteriorising-or-logicising[22] (on the basis of the <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising of the very same registry-worldview's/dimension's apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social [56]meaningfulness-and-teleology[100]) eliciting adhoc conjugated-postlogism[78] social dynamics as of conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation. Likewise, the same registry-worldview/dimension construed rather as of its 'relative-ontological-incompleteness[89] or prior–registry-worldview/dimension manifest preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-prospective-

apriorising/axiomatising/referencing>-inducing-prospective-disontologising'-as-so-undermining-the-'attendant-prospective-registry-worldview/dimension–ontologising'-<as-to-attendant-prospective–apriorising/axiomatising/referencing-'more-profoundly-sublimating-over-desublimating'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩' implied 'inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-attribution for social-functioning-and-accordance' (as so-reflected as from the ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social [56]meaningfulness-and-teleology[100] of the prospective registry-worldview/dimension) speaks of the de-mentative/structural/paradigmatic manifestation of its given corresponding notional~procrypticism/notional~disjointedness/notional~disjointedness-as-of-[84]reference-of-thought 'as to its threshold of failing to reflect existential-contextualising-contiguity[39] (as so-underlied with its <~~amplituding~~/formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[2]categorical-imperatives/axioms/registry-teleology[100]⟩ and associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) in reflecting the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]' (so-referenced in ratiocination/ratiocontiguity as from [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]): whether such a corresponding notional~procrypticism/notional~disjointedness, starting as from the basis of 'fundamental animality failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' is recurrent-utter-uninstitutionalisation's trepidatious–self-consciousness specific notional~procrypticism/notional~disjointedness of 'failing prospective rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' so-construed from base-institutionalisation perspective; base-institutionalisation–ununiversalisation's warped–self-consciousness specific notional~procrypticism/notional~disjointedness of 'failing prospective [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' so-construed from [104]universalisation perspective; universalisation–non-positivism/medievalism's preclusive–self-consciousness specific notional~procrypticism/notional~disjointedness of 'failing prospective positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism given dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]' so-construed from positivism/rational-empiricism perspective; or prospectively [81]positivism–procrypticism occlusive–self-consciousness specific notional~procrypticism/notional~disjointedness of 'failing prospective preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-completeness[88]-by-reification[87]/contemplative-distension[26]' so-construed from [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought protensive–self-consciousness perspective. And this in underlining the epistemic-ricochetting/transepistemicity [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ [56]meaningfulness-and-teleology[100] as of human limited-mentation-capacity-deepening[53], and so-construed as the given prior registry-worldview's/dimension's susceptibility to its corresponding 'postlogism[78]-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ manifestation; as so-respectively susceptible to any such 'postlogism[78]-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ manifestation upon

‘the given registry-worldview/dimension mere defining basis/rules (of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] in want for prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) which are so-prospectively failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]’. Thusly, reflected as of: ‘non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ with recurrent-utter-uninstitutionalisation; ‘failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ with base-institutionalisation–ununiversalisation, ‘failing-prospective-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’ with [104]universalisation–non-positivism/medievalism, ‘failing-prospective-preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 positivism–procrypticism, and prospectively ‘preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 deprocrypticism. Wherein at the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, the

given registry-worldview's/dimension's [84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is rather related to as of <~~amplituding~~/formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ (even as it is equally susceptible however difficultly to prospective crossgenerational originariness-parrhesia,–as–spontaneity-of-aestheticisation disseminative instigation of renewing reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for the prospective registry-worldview/dimension ~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] as renewed [56]meaningfulness-and-teleology[100] infrastructure induced difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23]). What is central and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-logicising[22] and difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] so-reflected in the implications of 'inordinarily/unexpectedly/anormally <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for living-development–as-to-personality-development' associated with postlogism[78]-as-psychopathy-as-of-'attendant-intradimensional'-preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising',-as-so-undermining-the-'attendant-intradimensional–ontologising'-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-

ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ and ‘ordinary/expected/assumed-normal attendant-intradimensional–ontologising-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67] higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] for living-development–as-to-personality-development’ associated with prelogism[79]-⟨as-of-the-‘intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ (as so-construed from within the very same registry-worldview/dimension ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] perspective), is the fact that ‘all that humankind has got for conceptualising ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’, is effectively our human limited-mentation-capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ by which we then assume/adopt a [80]presencing—absolutising-identitive-constitutedness[13] disposition for aposteriorising/logicising/deriving/intelligising/measuring [56]meaningfulness-and-teleology[100]. But by so doing wrongly impliciting as to in-effect absolution that humankind has ever always been as of the given prelogism[79]-⟨as-of-the-‘intradimensional’-postconverging/dialectical-

thinking[20]–apriorising-psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ disposition without drawing the implications arising as to ‘relative-ontological-incompleteness[89] or prior–registry-worldview/dimension manifest preconverging/dementing[19]–apriorising-psychologism-⟨‘<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-undermining-the-‘attendant-prospective-registry-worldview/dimension–ontologising’-<as-to-attendant-prospective–apriorising/axiomatising/referencing-‘more-profoundly-sublimating-over-desublimating’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩’ in factoring in [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩); and so in the sense that the ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism and our positivism–procrypticism respectively reflexive of their relative-ontological-incompleteness[89] prelogism[79]-⟨as-of-the-‘intradimensional’-

postconverging/dialectical-thinking[20]–apriorising-psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ disposition as of their [80]presencing—absolutising-identitive-constitutedness[13], do not factor in respectively the transcendental/[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> prospective base-institutionalisation, [104]universalisation, positivism/rational-empiricism and deprocrypticism in relative-ontological-completeness[88] prelogism[79]-⟨as-of-the-‘intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism,-of-‘attendant-intradimensional–ontologising’-<as-to-attendant-intradimensional–apriorising/axiomatising/referencing–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩ disposition as implying respectively that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism are then effectively of ‘relative-ontological-incompleteness[89] or prior–registry-worldview/dimension manifest preconverging/dementing[19]–apriorising-psychologism-⟨‘<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising’-as-so-undermining-the-‘attendant-prospective-registry-worldview/dimension–ontologising’-<as-to-attendant-prospective–apriorising/axiomatising/referencing-‘more-profoundly-sublimating-over-desublimating’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩’. The point here is that ‘ecstatic-existence doesn’t have any inherent/supposed limit of manifestation tied-

down/bogged-down to human limited-mentation-capacity as of its relative-ontological-incompleteness[89] with respect to the possibilities of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection' (so-successively unlimited by recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism and our positivism–procrypticism), such that the implied difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] between the prior and prospective registry-worldviews/dimensions involving prospective human limited-mentation-capacity-deepening[53] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument construal of ecstatic-existence, as ever the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', so-implied from the prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> exposes the prior registry-worldview's/dimension's destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> veridically as being of 'relative-ontological-incompleteness[89] or prior–registry-worldview/dimension manifest preconverging/dementing[19]–apriorising-psychologism-⟨'<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising'-as-so-undermining-the-'attendant-prospective-registry-worldview/dimension–ontologising'-<as-to-attendant-prospective–apriorising/axiomatising/referencing-'more-profoundly-sublimating-over-desublimating'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67]-educing—self-referencing-syncretising–forward-

facing~postconverging/dialectical-thinking[20]–apriorising-psychologism>⟩' in 'manifest ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-attribution for social-functioning-and-accordance' (as so-underlied with <~~amplituding~~/formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩ and associated dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation) as so-reflected as from the ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social [56]meaningfulness-and-teleology[100] of the prospective registry-worldview/dimension; and thus so-construed as difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing[23] of respectively prior and prospective registry-worldviews/dimensions. Hence, 'all the human home that exists' is as of the full implications of the perpetuation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as it explains what is the human and its becoming beyond any epochally blinded nombrilism. But then while realistically the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is driven as of human dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and secondnatured institutionalisation dispositions with respect to the fact that the human <~~amplituding~~/formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -

as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ disposition of all registry-worldviews/dimensions is very much capable of countenancing however fragile prospective ‘relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism’[90]; 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 [104]universalising-idealisation narrative in terms of their epochal <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-positivism/rational-empiricism [56]meaningfulness-and-teleology[100] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ seems to be blinded to the implication of ‘prospective event[37]/aporetic thinking implied [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought’ and take the route of eliciting disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-

to-reflect-‘immanent-ontological-contiguity[67]’> unconstrained to existential-reality as of ontological-primemovers-totalitative-framework[73] 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-contiguity[67]’> 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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]; 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/thrownness-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-deepening[53] possibility, ever always involves a 'human disposition in portraying/reflecting/construing existence/ontological-veracity' as of '[80]presencing—absolutising-identitive-constitutedness[13] finitism of aestheticisation' and as of 'human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint [61]nonpresencing-<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 [56]meaningfulness-and-teleology[100] is ever always drawn between '[80]presencing—absolutising-identitive-constitutedness[13] finitism of aestheticisation' rather in apriorising/axiomatising/referencing—constitutedness[13] as of its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and 'human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' rather in apriorising/axiomatising/referencing—conflatedness[12] 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–[56]meaningfulness-and-teleology[100] as to the respective possibility bound by either a non-transcendental <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and a transcendental opened-construct-of–[56]meaningfulness-and-teleology[100] with regards to [84]reference-of-thought-level ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]. The prospect for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is thus in many ways re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] 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 '[80]presencing—absolutising-identitive-constitutedness[13] finitism of aestheticisation' and so in incoherence with outlying implied 'human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; explaining why transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity cannot be construed as of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation of '[80]presencing—absolutising-identitive-constitutedness[13] finitism of aestheticisation' but rather as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation of 'human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities'. Basically, 'human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities', as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness[88] human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> necessarily imply the prospective devaluing of the '[80]presencing—absolutising-identitive-constitutedness[13] finitism of aestheticisation' implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly [104]universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, in the sense that the human investment as of '[80]presencing—absolutising-identitive-constitutedness[13] finitism of aestheticisation' in prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation implies that it can be rather inclined to reject/ignore prospective 'human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' of ontologisation/ontological-veracity/aestheticisation-towards-ontology, and so where this discrepancy is sophistically perceived as advantageous to the

social-vestedness/normativity-<discretely-implied-functionalism> of social-stake-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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩). In this regards, the value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness[88] human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism-<as-from-perspective–ontological-normalcy/postconvergence> of a social-setup epistemic-ricochetting/transepistemicity hierarchisation-of-values (rather in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]) is what provides the prospect for deflating/undermining its given vices-and-impediments[106] 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 '[80]presencing—absolutising-identitive-constitutedness[13] finitism of aestheticisation' with respect to prospective 'human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities' (so-reflected in the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of [104]universalising-idealisation rather as from re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-

sublimation⟩[91] Socratic-philosophers over the ancient mythologies and cultism of the technically more potent Ancient Egyptians and Persians, etc., the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology by re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] budding-positivists over medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation notwithstanding its medieval institutional hegemony, likewise modern-day disjointedness-as-of-[84]reference-of-thought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ involving institutional-being-and-craft speaks of our uninstitutionalised-threshold[103] requiring prospective notional~deprocrypticism transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of 'existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] of originariness-parrhesia,–as–spontaneity-of-aestheticisation and reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in organic coherence, as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ knowledge-reification[87] maximalising) points out that all registry-worldviews/dimensions tend to assume a sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating–nascence> equilibrium at their

prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> with regards to their given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation; with the underpinning–suprasocial-construct, <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and sophistry in their '[80]presencing—absolutising-identitive-constitutedness[13] 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 [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities'. The prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[15]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] critically and insightfully highlights, in reflection of inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, that 'all registry-worldviews/dimensions are ever always at the crossroads of knowledge-reification[87] and sophistry as the latter is facilitated by underlying social <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of the implications of human limited-mentation-capacity'; and so, as to the confluence of 'prospective parrhesiastic instigative intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (inherently so as all prospective knowledge is inherently initially underdetermined thus depended at its instigation on ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, and is only prospectively validated as of ontological-primemovers-totalitative-framework[73] in reflection of the-transcendental-signifier as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) parrhesiastic seeding-promise of prospective knowledge-reification[87] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' as of reasoning-through/messianic-reasoning induced constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising as mere-form of the prospective knowledge-reification[87] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' as of reasoning-from-results/afterthought induced destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>. This de-mentatively/structurally/paradigmatically defined

existential framework of knowledge-reification[87] of any given registry-worldview/dimension is known as its ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] and is intimately associated with its given shiftiness-of-the-Self[92]. The ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] speaks of 'a-given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩)' that then allows for the corresponding 'reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation [84]reference-of-thought-level ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for [56]meaningfulness-and-teleology[100] 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 [104]universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as of deprocrypticism. The overall point here is that it is the ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70] as of parrhesiastic-aestheticisation that 'invents/creates' the prospective registry-worldview's/dimension's reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation,

and carries the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of the registry-worldview/dimension [56]meaningfulness-and-teleology[100] beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’. But then human temporality[99]/shortness loses sight of this ‘parrhesiastic instigative intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-promise of prospective knowledge-reification[87]’ and assumes at the given registry-worldview/dimension destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> ‘an absolutising disposition as of temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising as mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflected in the absolutising of normativities, conventions, practices, etc.’ without or a poor sense of the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of the registry-worldview/dimension [56]meaningfulness-and-teleology[100] beyond just its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’

(that is, as the shiftiness-of-the-Self[92] loses sight of 'Will/Spirit/Drive parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]'). Such an 'absolutising disposition with the registry-worldview/dimension mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' is what underlies disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> at a registry-worldview/dimension destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> 'wherein normativities, conventions, practices, etc. as secondnatured institutionalised constructs assume absolute determinism that flawly override any parrhesiastic [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of ontological-veracity', and explains the Sophists—ideal-type-or-individuation non-universalising inclination on the basis that that social practice is absolutely deterministic of [56]meaningfulness-and-teleology[100] and the medieval-scholasticism-pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of [56]meaningfulness-and-teleology[100], as well as modern-day overall pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ as of institutional-being-and-craft normativities, conventions, practices, etc. in '[81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of its lack of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-

reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]’ on the basis that such social practices are absolutely deterministic of [56]meaningfulness-and-teleology[100]. In other words, adherence to prospective knowledge-reification[87] as of human temporality[99]/shortness arises as of the existentially constraining untenability of positive-opportunism[76] induced reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ for prospective knowledge-reification[87] as of ‘a weak social mental-reflex that any parrhesiastic [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of ontological-veracity will put in question prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’> at uninstitutionalised-threshold[103] as ‘mere-form of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ temporally takes pride-of-place and so unconstrained to prospective existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications ‘as of parrhesiastic [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for ontological-bad-faith/inauthenticity[64] and sophistry hanging on unto secondnatured normativities, conventions, practices, etc. thus rendering prospective transcendence-and-

sublimity/sublimation/~~supererogatory~~de-mentativity impotent. Thus 'the possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is ever always a renewed ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' that as of its reasoning-through/messianic-reasoning can overcome such a <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩, and so counterintuitively to any given registry-worldview/dimension notion/sense of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as rather occuring along its already secondnatured established reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very much explains why the successive registry-worldviews/dimensions are successive parrhesiastic instigation of renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. Further the 'renewed ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]' in undermining prior '[84]reference-of-thought-level and thus [84]reference-of-thought-[85]devolving-level of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'>' implies '[44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and not 'unification as of human-subpotency elicited contrasting-and-comparison' as the latter just leads to a complexification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression imposing ontological-veracity as of prospective ontological-primemovers-totalitative-framework[73]. This explains why the [104]universalising-idealisation of Socratic-philosophers, budding-positivists thought and herein as well suprastructuralism/postmodern-thought are all characterised in their knowledge-reification[87] not by an articulation along the prior established reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather prospective existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constraining parrhesiastic aestheticisation of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, that in all three cases looks down upon the notion of human-subpotency sophistic/pedantic pretence of [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ that is no more than complexification of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’>. Critically as of such parrhesiastic instigation of prospective relative-ontological-completeness[88] the prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our positivism–procrypticism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of

institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of positivism–procrypticism 'disjointedness-as-of-[84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of its lack of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩

~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]; as all that is as of knowledge-reification[87] at uninstitutionalised-threshold[103] is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, it is important to grasp that their validation lies in their 'parrhesiastic [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of [84]reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' construed as from [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> reflection of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-

conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as of ‘existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression induced [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ at registry-worldview/dimension [84]reference-of-thought-level for devolving [56]meaningfulness-and-teleology[100] as validated by ontological-primemovers-totalitative-framework[73]’ reflecting a [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ so-implied in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] successive registry-worldviews/dimensions with respect to human limited-mentation-capacity-deepening[53] implications of ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring, and so ‘over human-subpotency dialogical-equivalence implied disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’> unification as of an ontologically-flawed human-subpotency contrasting-and-comparison driven notion of [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ for prospective knowledge-reification[87], with respect to human limited-mentation-capacity-deepening[53]) can only arise as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness[88] parrhesiastic instigation implications of [104]universalising-idealisation as the [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ at [84]reference-of-thought-level for devolving [56]meaningfulness-and-teleology[100]', and 'not contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> in human-subpotency dialogical-equivalence as of non-universalising sophistry reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of its lack of prospective Socratic-philosophers [104]universalising-idealisation [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩

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

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]'; 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ for prospective knowledge-reification[87], with respect to human limited-mentation-capacity-deepening[53]) can only arise as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness[88] parrhesiastic instigation implications of 'positivism/rational-empiricism' as the [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ at [84]reference-of-thought-level for devolving [56]meaningfulness-and-teleology[100]', and 'not contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> in human-subpotency dialogical-equivalence as of non-positivism/medievalism dogma reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of its lack of prospective positivism/rational-empiricism [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-

notional~deprocrypticism⟩

~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]'; 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality intemporal parrhesiastic seeding-promise dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ for prospective knowledge-reification[87], with respect to human limited-mentation-capacity-deepening[53]) can only arise as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness[88] parrhesiastic instigation implications of '[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought' as the [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ at [84]reference-of-thought-level for devolving [56]meaningfulness-and-teleology[100]', and 'not contrasting-and-comparison disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological-contiguity[67]'> in human-subpotency dialogical-equivalence of positivism–procrypticism's disjointedness-as-of-[84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation secondnatured normativities, conventions, practices, etc. as of its lack of prospective [17]deprocrypticism–or–preempting—disjointedness-

as-of-[84]reference-of-thought [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[87]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]’. In furtherance of this prospective epistemic-ricochetting/transepistemicity indictment, this author laments a covert practice of an intellection that has been critical of postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such practices supposedly passes their institutional thresholds of admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification[87]–gesturing/process as of disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity[67]’> implications, and along the same parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much confident fails as it overlooks the coherence and knowledge-reification[87]–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 shallow-minded [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as of a poor sense of intemporality[52]/longness beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study

‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩’ reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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 [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ theories for instance can ultimately imply the reconceptualisation of [56]meaningfulness-and-teleology[100] in order to supersede the fundamental approach of ‘finite categorising axiomatisation’ as of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument towards hermeneutic/reprojecting/supererogating/zeroing existential-contextualising-contiguity[39] reifying [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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 mimickry 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-[45]<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' or any [45]<~~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-commitment[66] reflected by ontological-primemovers-totalitative-framework[73] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, 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 [45]<~~amplituding/~~formative–epistemicity>[84]reference-of-thought-[85]devolving [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ is what validates their maturity/immaturity. It should be noted here as well that it is human limited-mentation-capacity-deepening[53] as of relative-ontological-completeness[88] as of [45]<~~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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-

reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] over ontologically-flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]. In another respect this author's re-elaboration of postmodern difference conception, as of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] contends that this effectively captures-and-reflects the evolving reality of existential-contextualising-contiguity[39] knowledge-reification[87] of human [56]meaningfulness-and-teleology[100], and so over analytic atomising/taking-to-pieces formalisation approach as of identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] that goes on to analyse as if all the analysis that has ever been is as of [80]presencing—absolutising-identitive-constitutedness[13] while ignoring the [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of human underlying relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ with respect to temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> as from past to present to future with regards to existential-contextualising-contiguity[39] knowledge-reification[87]. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate

conceptualisations as of identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in existential-contextualising-contiguity[39] and then reifies-out conceptualisations as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]. The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification[87]/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ 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 reification[87]/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-contiguity[39] 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-contiguity[39] 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 '[56]meaningfulness-and-teleology[100]/knowledge as of existential-contextualising-contiguity[39] knowledge-reification[87]', as being rather all about elucidating the necessary-existential-states-and-conditions so-construed as 'axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions', and not presuming-and-skirting-around them, before further expanding on the elucidation/reification[87] of their manifestations as validated or can be falsifiable by ontological-primemovers-totalitative-framework[73]; or otherwise this simply leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational knowledge state with respect to the possibility for prospective social transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, induces a penchant for flawed intellectually supplementing rhetorisation rather than reification[87] as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining ontological-primemovers-totalitative-framework[73] disposition rather than an orientation towards the 'transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] or transversal-analysis-towards-validatory-selectivity-for-[44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[95]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ of

conceptualisations-and-interpretations' as constrained to ontological-primemovers-totalitative-framework[73] 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-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> of sound and complementary conceptualisations-and-interpretations out of a genuine ecstatic reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation disseminative insight, with unsound/superseded conceptualisations-and-interpretations being discarded thereafter. Concretely, we can easily appreciate the greater pertinence of a Foucauldian statement of relative truth as of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21], construable rather as a more precise theoretical, conceptual and operant notion of truth by its existential-contextualising-contiguity[39] knowledge-reifying [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of the [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] as reflected with 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as of

Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]; and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]. 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 [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mental-dispositions as if all the world that has ever existed is as of [80]presencing—absolutising-identitive-constitutedness[13]', and displaces/decenters the human subject as of its [80]presencing—absolutising-identitive-constitutedness[13] 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>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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–episteme[5] as of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] for existential-contextualising-contiguity[39] knowledge-reification[87] 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-contiguity[39] from the domain-of-study of the natural world, and not to mention that even within the natural world or social world there are equally subject-matters peculiarities that require their own specific approaches to elucidation/reification[87] as of existential-contextualising-contiguity[39] –and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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-contiguity[39] elucidation/reification[87] 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-contiguity[39] knowledge-reification[87] by the implicited immediate-constraining ontological-primemovers-totalitative-framework[73] transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification[87] of

existential-contextualising-contiguity[39] 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-contiguity[39] knowledge-reification[87] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67].

Actually, formalisation in the natural sciences and mathematics is the effective 'formatting outcome' of an implicited creative process of existential-contextualising-contiguity[39] knowledge-reification[87]. This process is one of human limited-mentation-capacity-deepening[53] as of 'repeating/repetition of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for existential-contextualising-contiguity[39] knowledge-reification[87], inducing successive differences of ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' with increasing prospective relative-ontological-completeness[88]' reflected as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21], and not just a prior formalisation exercise as mere conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-

contextualising-contiguity[39] reflected as of identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]; with 'repeating/repetition of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for existential-contextualising-contiguity[39] knowledge-reification[87], inducing successive differences of ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' with increasing prospective relative-ontological-completeness[88]' rather reflected as of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] which implied singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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-contiguity[39] guise' as of the insight of their existential-contextualising-contiguity[39] knowledge-reification[87] of the physics domain-of-study, with such mathematics 'very often not well presented but essentially sublime', and thereafter such existential-contextualising-contiguity[39] initially reified mathematics is further reified as of mathematics more generalised-level of existential-contextualising-contiguity[39] insight while 'exquisitely formalised in concurrence'. This reality of 'repeating/repetition of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for existential-contextualising-contiguity[39] knowledge-reification[87], inducing successive

differences of ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' with increasing prospective relative-ontological-completeness[88]' 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'; with this ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] 'repeating/repetition of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for existential-contextualising-contiguity[39] knowledge-reification[87], inducing successive differences of ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' with increasing prospective relative-ontological-completeness[88]' 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. In this regard, we can appreciate that as of their differing ontological-performance[72]-<including-virtue-as-ontology> the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness[88] is considered as postconverging-or-dialectical-thinking[20]–apriorising-psychologism, and striving to operate the

classical-mechanics—axiomatic-constructs in its projected prior relative-ontological-incompleteness[89] is effectively preconverging-or-dementing[19]–apriorising-psychologism; even though both address the 'very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. The implications of flawed formalisation credo as of conceptual patterning identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] implied dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/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-contiguity[39] knowledge-reification[87] while naively overrating contributions to knowledge of a conceptual patterning orientation, in further blurring the study of the social with mischaracterisations and poor appreciation of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity implications and ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically 'paradoxically then supersede knowledge' as of its very organic ontological-good-faith/authenticity[69]. One recurrent consequence of the formalisation credo that keeps on arising for instance in the analytic tradition of philosophy as of its non-totalising-entailing or 'poor apriorising/axiomatising/referencing—conflatedness[12] 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/inferring-of-elucidation-outside-existential-

contextualising-contiguity[39]. Basically, the underlying implication of apriorising/axiomatising/referencing—conflatedness[12], and so over naïve apriorising/axiomatising/referencing—constitutedness[13], is that all ontologically-veridical conceptualisations can only be veridical by their 'abstract reduction to the totalising-entailing/nested-congruence implication of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> as of its ecstatic singularity', and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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, [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and logocentrism as of apriorising/axiomatising/referencing—constitutedness[13]. Critically, no concepts have any veridical [56]meaningfulness-and-teleology[100] but only rather as of their apriorising/axiomatising/referencing—conflatedness[12] with existence, and cannot be construed as 'existing in existence' as implied by apriorising/axiomatising/referencing—constitutedness[13] which just leads to ontologically-flawed dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]. 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-contiguity[39] knowledge-reification[87] end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human [56]meaningfulness-and-teleology[100] 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-contiguity[39] knowledge-reification[87], 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-contiguity[39] 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. This failure in fully appreciating the import of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] 'repeating/repetition of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for existential-contextualising-contiguity[39] knowledge-reification[87], inducing successive differences of ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' with increasing prospective relative-ontological-completeness[88]' as of implied singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism has fundamental [45]<~~amplituding/~~formative–

epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], as transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity only arise as of human expansion of its reifying grasp of existential-contextualising-contiguity[39]. Consider in this regard that the repeated [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification[87] of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification[87] insight often goes missing with many a subscriber to the formalisation credo, as of reification[87] 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-contiguity[39] knowledge-reification[87] perspective of knowledge construal, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual patterning of concepts originarily/as-of-event[37] 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-contiguity[39] knowledge-reification[87] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for existential-contextualising-contiguity[39] knowledge-reification[87], inducing successive differences of ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100] as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' with increasing prospective relative-ontological-completeness[88]'. 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-contiguity[39] knowledge-reification[87]. 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–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created 'a rational-empiricism/positivism disseminative metaphoricity[57] orientation making the human subject thinking as of mathesis [104]universalis conceptualisation central' reflected by Descartes 'I think therefore I am', and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning wherein in their states of undecidability/aporia 'left it' to existence as of ontological-primemovers-totalitative-framework[73] 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-framework[73] 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 positivistm/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, 'apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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-contiguity[39] knowledge-reification[87] 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-contiguity[39] knowledge-reification[87] here implies human displacement/decentering even though our temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental [56]meaningfulness-and-teleology[100]. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of [56]meaningfulness-and-teleology[100] of trite existential-contextualising-contiguity[39] knowledge-

reification[87] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], as on critical occasions this puts the human subject itself into question; and so, as of 'ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' even where this edges into contortioning asceticism[4] as of nonextricatory-existential-preempting-of-existential-unthought. Such 'pure-ontology' orientation grounded on creative existential-contextualising-contiguity[39] knowledge-reification[87] is ever always a 'conflatedness[12] totalising-entailing/nested-congruence' as it aspires to grasping and articulating [56]meaningfulness-and-teleology[100] as portends to the wholeness/nested-congruence of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal'; with such construal in reality rather very much as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism rather than dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism. It is thus not a surprise that many natural sciences in their 'creative existential-contextualising-contiguity[39] knowledge-reification[87]' 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing—conflatedness[12] totalising-entailing/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>. Unlike the apriorising/axiomatising/referencing—constitutedness[13] rampant with human and social conceptualisations, it is important to grasp that conceptualisations in many a natural science domain tend to be naturally as of apriorising/axiomatising/referencing—conflatedness[12] totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] with 'the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' implied with regards to all such seemingly ad-hoc conceptualisations being contiguously reflected across space and time'. We can consider in this regard the strongly nested-congruence/contiguity of seemingly disparate conceptualisations as force, energy, etc. in physics or hereditary and functional conceptualisations in biology; reflected as of the specifically ecstatically nested-congruence of such conceptualisations with the existential wholeness, and so more than just abstractable conceptualisations out of sync with effective nesting as of the existential wholeness. In other words, the nestedness of the conceptualisations imply that there is a natural or existential cogency-and-fluidity among the concepts, speaking-of-and-reflecting their wholeness; the implication is not necessarily that all the whole field-of-study must be grasped all at once but rather that this existential cogency-and-fluidity speaking-of-and-reflecting wholeness must insightfully be grasped before articulating existentially/ontologically pertinent conceptualisations that are equally cogent-and-fluid with the wholeness. That underlying

dynamic theoretical-conceptual-operant interrelatedness speaking of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 apriorising/axiomatising/referencing—constitutedness[13] token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection 'as of creative existential-contextualising-contiguity[39] knowledge-reification[87]' of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'> in its ecstatic singularity. The naivety of implied apriorising/axiomatising/referencing—constitutedness[13] in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of apriorising/axiomatising/referencing—conflatedness[12] in this respect; but then such parsimony loses more than just wholeness/nested-congruence in the sense that sound conceptualisations cannot be done without a sense of wholeness/nested-congruence in the first place, and more precisely as of 'totalising-entailing/nested-congruence apriorising/axiomatising/referencing—conflatedness[12] with existence as of its ecstatic singularity'. While in many ways the natural sciences as immediately-and-directly constrained by ontological-primemovers-totalitative-framework[73] are naturally and ad-hocly postconvergingly–de-mentated/structured/paradigmed

to implicitly construe wholeness/nested-congruence of conception as of 'totalising-entailing/nested-congruence apriorising/axiomatising/referencing—conflatedness[12] 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 'conflatedness[12] with existence as of its ecstatic singularity' given its inherent blurriness[7], [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and emotional-involvement, in order to then achieve parallel level of ontological-primemovers-totalitative-framework[73] knowledge conception as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) construed as 'dispensing-with-shallow-mathesis/motif/thrownness-disposition'-for-relative-ontological-completeness[88]-by-reification[87]; with human self-consciousness rather prone to its given [84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge construal. The insight for singularisation-<as-to-the-nondisjointedness/entailment-of-

prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism being that as of its ‘dispensing-with-shallow-mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness[88]-by-reification[87], as increasing prospective relative-ontological-completeness[88]-of-[84]reference-of-thought towards ontologically-uncompromised—referentialism avails, effectively the construal of the social assumes the requisite reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for wholeness/nested-congruence conceptualisation as of the apriorising/axiomatising/referencing—conflatedness[12] 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-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’>, and so over our present parsimony/disparateness of conceptualisations ‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as-of-ontologically-compromised—categorising positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. Thus we can appreciate here that ultimately singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism is not just artificially prompted but is rather the de-mentative/structural/paradigmatic consequence of the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme[5], ultimately as of prospective ontological-normalcy/postconvergence ontologically-uncompromised—referentialism [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. Our mental-disposition is caught up between its capacity to conceptualise as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism implied prospective relative-ontological-completeness[88] apriorising/axiomatising/referencing—conflatedness[12] and dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism implied prior relative-ontological-incompleteness[89] apriorising/axiomatising/referencing—constitutedness[13]; and basically intemporal ontological-performance[72]-<including-virtue-as-ontology> arises by drawing out the full [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of [56]meaningfulness-and-teleology[100] exclusively as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism implied apriorising/axiomatising/referencing—conflatedness[12] prospective relative-ontological-completeness[88] as it enables 'ontological-performance[72]-<including-virtue-as-ontology> to be utterly as of predictable de-mentative/structural/paradigmatic internal-necessity/determinism so-construed as immanence-function-conflatedness[12]'. Thus the inherent ecstatic singularity of existence carries intemporal 'immanence-functions-conflatedness[12] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-

determinism apriorising/axiomatising/referencing—conflatedness[12], while dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism apriorising/axiomatising/referencing—constitutedness[13] arises as of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] ontological-construal defect when naively failing to convey the 'immanence-function-conflatedness[12] implication' of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 apriorising/axiomatising/referencing—constitutedness[13]. What is misjudged by many naturalistic methodologies with regards to the social is the fact that the very reality as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-

existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as of 'abstract cumulation of human memorisation and knowledge immanence' is beyond the human neuropsychological background, and as human consciousness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ is of an altogether social and socio-psychological immanence; with the implications that a hypothetical instantaneous erasure of all humans memory and knowledge will lead to humankind's retrograding to its most basic animalistic background potential for social emanence as of the earliest of humans, speaking of an altogether 'substantive existential-contextualising-contiguity[39] hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance' as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' underlying the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. In this regard, immanence-function-conflatedness[12] rather reflects 'the ontological-normalcy/postconvergence disposition as of ontological-completeness-of-[84]reference-of-thought notional~deprocrypticism point-of-departure/perspective as of its protensive self-consciousness' that fulfils-and-assumes [56]meaningfulness-and-teleology[100] as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism going by its full comprehension of existence's ecstatic singularity immanence [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], hence overcoming our positivism–procrypticism [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mental-reflex in apriorising/axiomatising/referencing—constitutedness[13] that induces dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism; and so, as of immanence-function-conflatedness[12] insight as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩, and so-reflected the

supervening-conflatedness[12] of subject-matter epistemic-conceptions say chemistry immanence-function-conflatedness[12] reifying-and-empowering-reflexivity-of-ecstatic-existence over physics, biology immanence-function-conflatedness[12] reifying-and-empowering-reflexivity-of-ecstatic-existence over chemistry, neurology immanence-function-conflatedness[12] reifying-and-empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological immanence-function-conflatedness[12] reifying-and-empowering-reflexivity-of-ecstatic-existence over neurology, social emanance-function-conflatedness[12] reifying-and-empowering-reflexivity-of-ecstatic-existence over mental/psychological, and narrativity (hegemonising intemporal-as-ontological narrative metaphoricity[57] as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>) immanence-function-conflatedness[12] reifying-and-empowering-reflexivity-of-ecstatic-existence over social, and as of reasoning-through/messianic-reasoning immanence-function-conflatedness[12] reifying-and-empowering-reflexivity-of-ecstatic-existence over reasoning-from-results/afterthought. Basically, immanence-function-conflatedness[12] speaks of the counterintuitive mental-reflex for drawing out the full [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] for 'creative understanding'/insight as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism, going by existence's ecstatic singularity as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩. This immanence-function-conflatedness[12] insight is effectively what marks prospective deprocryticism/preempting—disjointedness-as-of-[84]reference-of-thought as of an utterly

different protensive self-consciousness from our hesitant and occlusive positivism–procrypticism self-consciousness. Hence existence's ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence's ecstatic singularity immanence/internal-necessity [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism; the ontological implication here being that 'we are as potently transcendental as from our flawed apriorising/axiomatising/referencing—constitutedness[13]' or 'we are as potently immanent as of our virtuous apriorising/axiomatising/referencing—conflatedness[12]'. Immanence-function-conflatedness[12] points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness[88] and prior relative-ontological-incompleteness[89] is fundamentally flawed as of apriorising/axiomatising/referencing—constitutedness[13], as all the objectifying discursivity that is ontologically-veridical is as of the apriorising/axiomatising/referencing—conflatedness[12] of prospective relative-ontological-completeness[88] over prior relative-ontological-incompleteness[89] construed as immanence-function-conflatedness[12]. Thus metaphoricity[57] of non-positivism mindset 'supposedly in an objectifying/contending discursivity' with a positivism mindset registers as of positivism immanence-function-conflatedness[12] reflection of the underlying non-positivism mental-disposition with regards to such issues like existential desublimation manifestations of superstitution, spiritualism, etc. This same conception holds with the notional~deprocrypticism immanence-function-conflatedness[12] overriding the [56]meaningfulness-and-teleology[100] of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought mindset 'supposedly in an objectifying/contending discursivity' with the notional~deprocrypticism mindset, as the latter reflects the underlying positivism–

procrypticism mental-disposition mindset with regards to existential desublimation manifestations of disjointedness-as-of-[84]reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring, with immanence-function-conflatedness[12] implying that all the [56]meaningfulness-and-teleology[100] is necessarily as of the prospective relative-ontological-completeness[88] over the prior relative-ontological-incompleteness[89]; respectively as of positivism and deprocrypticism. If by anticipation we do know immanently that a non-positivism mindset is bound to a non-positivistic-as-existentially-superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of de-mentative/structural/paradigmatic internal-necessity/determinism insight from positivism immanence-function-conflatedness[12] with the obviousness there is no point implying an ontologically-flawed objectifying/contending discursivity in assessing the non-positivism existentially-superstitious inclination, the same implication will extend to notional~deprocrypticism immanence-function-conflatedness[12] as of de-mentative/structural/paradigmatic internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset of our positivism–procrypticism mental-disposition with no pretence of such a positivism–procrypticism ontologically-flawed objectifying/contending discursivity in assessing the disjointedness-as-of-[84]reference-of-thought inclination. In other words, immanence-function-conflatedness[12] is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework[73] as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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[89] [56]meaningfulness-and-teleology[100] as if of prospective relative-ontological-completeness[88] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness[12] equally highlights knowledge as of its essential organic construct implications. As a apriorising/axiomatising/referencing—constitutedness[13] predisposition tends to imagine that knowledge is basically a cumulative exercise to an already soundly postconvergingly–de-mentated/structured/paradigmed mindset, but nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the postconverging–de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to 'surreptitiously sneak in supposedly positivism knowledge' into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as with such a reflection as 'God of plane' in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what validates the notion of the 'decentering of the human subject' as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. Such a 'decentering of the human subject' implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism

social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought is an appropriate framework for prospectively implied [84]reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional~deprocrypticism contortion reifying gesture necessarily questioning our positivism–procrypticism disjointedness-as-of-[84]reference-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–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-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-conflatedness[12], likewise does base-institutionalisation–ununiversalisation fails as of prospective [104]universalisation immanence-function-conflatedness[12], [104]universalisation–non-positivism/medievialism fails as of prospective positivism immanence-function-conflatedness[12],

and prospectively positivism–procrypticism fails in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism immanence-function-conflatedness[12]; so-implied as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism reflection of existence's ecstatic singularity. Hence 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' implied organic knowledge is ever always as of the de-mentative/structural/paradigmatic internal-necessity/determinism of prospective relative-ontological-completeness[88]-[84]reference-of-thought as of immanence-function-conflatedness[12], with the pretence of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought for objectifying/contending discursivity nothing more but flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] temporal [56]meaningfulness-and-teleology[100]. The study of the social as of immanence-function-conflatedness[12] insight grasp that the blurriness[7], [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and remoteness of cause-and-effect invoke a more refined conception of ontological-primemovers-totalitative-framework[73] as reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability[41] and validation is more in line with the Lakatosian research-

programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect determination, such complex studies like string theory in physics, medical research, etc. send to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a 'construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications', but this should however implicitly reflect concurrently the underlying notions of falsifiability[41]-or-deferring-falsifiability[41] and validation-or-deferring-validation. It is herein contended that it is the implicited orientation of many post-structuralists thinking as of the research-programme epistemic model as articulated herein that renders their thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough existential-contextualising-contiguity[39] knowledge-reification[87] 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-contiguity[39] knowledge-reification[87]. This insight equally informs this author's supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity[39] knowledge-reification[87], as well as existential-contextualising-contiguity[39] knowledge-reification[87] as of the disposition for advancing the metalevel transversality~of-affirmative-and-unaffirmative–disambiguated-

‘motif-and-apriorising/axiomatising/referencing’[102] [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ of the ‘de-mentative/structural/paradigmatic disseminative implications of postmodern and other human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence[96]’ thought, that the ontological-pertinence assumes ontological-primemovers-totalitative-framework[73] unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability[41]-or-deferred-falsifiability[41] and validation-or-deferred-validation as of existential-contextualising-contiguity[39] knowledge-reification[87] as implied by the articulation of ontological-good-faith/authenticity[69] herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care–and–episteme[5] ‘implicitation of ontological-primemovers-totalitative-framework[73]’, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for existential-contextualising-contiguity[39] knowledge-reification[87] as knowledge. Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity[64] criticism exactly because of its strong scholarly research-programme existential-contextualising-contiguity[39] knowledge-reification[87], and thus an immanence-function-conflatedness[12] insight in the study of the social as of its inherent complex nature is certainly justified to adhere to a research-programme epistemic model as herein articulated. In another respect, while intellectualism as of organic knowledge implications in many ways commands massive social deference and adherence, it is equally important not to naively assume that at uninstitutionalised-threshold[103], human existential-investment as of its temporality[99]/shortness cannot be predisposed to anti-intellectualism, as this insight is pertinent

in the sense that transcendental knowledge is articulated mostly as of its undermining of human temporal existential-investment. The bigger point here being that the possibility of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity lies in upholding-and-defending authentic intellectualism even as of metaphoricity[57] beyond <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ socially intelligible [56]meaningfulness-and-teleology[100] conceptualisation in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. Metaphoricity[57] as such ironises on social intellectual nihilism as it is bent on undermining any temporality[99]/shortness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality solipsistic intemporality[52]/longness parrhesiastic askance, and as of immanence-function-conflatedness[12] 'highlights and keeps wide-opened the prospect' for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality[52] 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 [84]reference-of-thought', with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is immanence-function-conflatedness[12] by its implied internal-

necessity construct that best reflects the reality of human knowledge cumulation by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought. With such immanence-function-conflatedness[12] insight, the epistemic and methodological pretences as of our humanistic positivism–procrypticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while 'developed institutional practice' are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic postconverging–de-mentating/structuring/paradigming as of their ultimate existential-contextualising-contiguity[39] knowledge-reification[87] 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-contiguity[39] knowledge-reification[87] 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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as of ontologically-compromised—categorising positivism–procrypticism. Thus, if immanence-function-conflatedness[12] reveals that it is the 'projected research-programme of any given knowledge construct as of its prospective relative existential-contextualising-contiguity[39] knowledge-reification[87]' that is its preeminent epistemic and methodological validation, 'pretences of pre-given epistemic predispositions' that do not attend pertinently and similarly to prospective relative existential-contextualising-contiguity[39] knowledge-reification[87] are nothing more but [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] predispositions that pretend to supersede existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>, and institutionalised, such [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' but with contrastive underlying relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩. It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, lies wholly within the ambit of our 'sense of presence' agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound existential-contextualising-contiguity[39] knowledge-reification[87] 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought; and justified by the fact that if previous generations had to undergo their psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are beyond the prospect of our transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Immanence-function-conflatedness[12] analytical implications equally arise as of the 'countervailing transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] relation induced as of ontological-primemovers-totalitative-framework[73]' between 'existence/existential-possibilities as the selecting transcendental-signifier/transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' and 'the ever developing human limited-mentation-capacity as of its deepening from relative uninstitutionalised-threshold[103] to relative institutionalisation so-construed as prospective institutionalisation dissemination[27]', as this transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness[88] as relevant for the protracted-consciousness of notional~deprocrypticism. Thus for such a notion of research-programme as articulated herein rather than just implying mere epistemic latitude/anarchy, it speaks instead of the construal/justification of epistemic-veracity as of precedence of prospective relative-ontological-completeness[88] [45]~~<amplituding/~~formative–

epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], and so as of the de-mentative/structural/paradigmatic implication of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism over dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism. Thus prospective relative-ontological-completeness[88] is inherently bound with its very own epistemic [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of the 'decentering of the human subject' involved in knowledge-reification[87]. This inherently projects a 'practical picture of human epistemic determination' of 'maximal disseminative human epistemic articulations at relative uninstitutionalised-threshold[103]' 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-framework[73] selective epistemic-veracity transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. In this regard and at the general epistemic level of [84]reference-of-thought-[85]devolving, 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated

ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness[88] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] induced from ontological-primemovers-totalitative-framework[73]. Central to such epistemic-veracity thinning out is the very essential process behind increasing ontological-contiguity[67]—of-the-human-institutionalisation-process[68] which is deferential-formalisation-transference. Besides deferential-formalisation-transference associated epistemic-veracity relevance for institutional construction and institutional rules of critical importance for human organisation like political and legal institutions, such deferential-formalisation-transference associated epistemic-veracity has been inherently of strongest relevance in knowledge domains more easily amenable to ontological-primemovers-totalitative-framework[73] 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-framework[73] and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ epistemic impertinence. Prospective notional~deprocrypticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness[88]-of-

[84]reference-of-thought associated ontological-primemovers-totalitative-framework[73], with the implication that our positivism–procrypticism uninstitutionalised-threshold[103] epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-[84]reference-of-thought uninstitutionalised-threshold[103] and superseded by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought disseminative research-programme coherence and ontological-contiguity[67]. The idea being that the notional~deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity[67] equally imply an underlying falsifiability[41]-or-deferred-falsifiability[41] 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-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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-contiguity[39] knowledge-reification[87] for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Such a notional~deprocrypticism epistemic-veracity implication is pertinent because blurriness[7] 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-framework[73], such that it is obvious to all that the epistemic-veracity as of existence/existential-possibilities selective

function of ontological-primemovers-totalitative-framework[73] 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 [45]<~~amplituding~~/formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, the 'thin epistemic-veracity line' arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena 'discarding the demonstrably impertinent conceptions', while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] constraining to the 'superior party' that is existence/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as ontological-bad-faith/inauthenticity[64] with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability[41] and validation have traditionally been associated with the fundamental research methodologies of experimentation and observation, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied ontological-contiguity[67] of observations, conceptualisations and predictions, in their apriorising/axiomatising/referencing—conflatedness[12] totalising-entailing/nested-congruence or how these conflate as of prospective

relative-ontological-completeness[88] with existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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-contiguity[39] knowledge-reification[87] 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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩. With the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] that the [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought extended-informality requires an organic-knowledge type of pedagogy based on eliciting an ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality solipsistic sense-of-things, over the usual mechanical-knowledge type of pedagogy which is rather based on eliciting positive-opportunism[76] sense-of-things. This is critical because the notional~deprocrypticism [84]reference-of-thought warrants a more originary/as-of-event[37] mental-disposition 'beyond just responsiveness to secondnatured institutionalisation' but equally the capacity to assume dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen behind the 'inventing' as of reasoning-through/messianic-reasoning with respect to 'upholding and defending ontological-veridicality beyond constraining-and/or-secondnatured institutionalisation framework' as well as actually perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-immanented-implications, and so as of a fundamental mental-disposition for perpetually preempting—disjointedness-as-of-[84]reference-of-thought. With the foregoing immanence-function-conflatedness[12] 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism [56]meaningfulness-and-teleology[100] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression absolutising epistemic reference, specifically as so-construed from our positivism–procrypticism registry-worldview/dimension flawed absolutising epistemic reference. The fact that existence/intrinsic-reality/ontological-veridicality precedes human-subpotency thus questions the veracity of the ontological orientation of traditional psychology/psychoanalysis; wherein 'the human psychology of absolutising epistemic reference is wrongly conceived as of ontological-normalcy/postconvergence rather than as of epistemic-abnormalcy/preconvergence[30]' 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 [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]. The implication here is that we cannot have a human-subpotency flawed absolutising epistemic reference that as of human-subpotency can surpass the ontological-veracity of the full-potency of existence/intrinsic-reality/ontological-veridicality as absolutising epistemic reference as of ontological-normalcy/postconvergence, and so given human-subpotency prior relative-ontological-incompleteness[89] implied flawed prospective ontological-performance[72]-<including-virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic reference for [56]meaningfulness-and-teleology[100] can be construed as of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex'; as of 'human-subpotency temporality[99]/shortness flawed absolutising epistemic reference' as it induces flawed ontological-performance[72]-<including-virtue-as-ontology> as by its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] it 'wrongly seem to advantageously substitute' for the potent as intemporal absolutising epistemic reference ontological-performance[72]-<including-virtue-as-ontology> of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex' that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de-mentatively/structurally/paradigmatically bound to fail the ontological-performance[72]-<including-virtue-as-ontology> of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of [104]universalisation mental-disposition, [104]universalisation–non-positivism/medievalism will likewise fail as of positivism

mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of notional~deprocrypticism mental-disposition. This element of the dynamic evolution of the human psyche and the underlying instigative agency, herein articulated as 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex', is mostly lost to traditional psychology that doesn't register our own positivism–procrypticism prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of an ontological-normalcy/postconvergence/referentialism notional~deprocrypticism perspective of analysis as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism. We can perceive the '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, and so as of the latter's difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] as from the ontological-conguity of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as it reflects-and-contemplates of the uninstitutionalised-threshold[103] of the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, whereas the prior relative-ontological-incompleteness[89]-[84]reference-of-thought mental-disposition reflects its uninstitutionalised-threshold[103] as a nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> by 'resetting its

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is flawed at its uninstitutionalised-threshold[103]' thus taking a flawed posture of identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>. Such akrasia-susceptibility-or-akrasiatic-drag complex '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' is reflected as of the '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of the prior relative-ontological-incompleteness[89]-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as mathesis/motif/thrownness-disposition-at-its-uninstitutionalised-threshold[103]'. Consider the akrasia-susceptibility-or-akrasiatic-drag complex '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' from a prospective positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in this regards, with respect to 'God of plane' type of expression in an animistic/base-institutionalisation setup wherein their fundamental apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued/devolved in the animistic/base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [84]reference-of-thought psychologism of [56]meaningfulness-and-teleology[100] in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]

with its uninstitutionalised-threshold[103] as a nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) whereas such a representation as a nondescript/ignorable–void[60] wouldn't be recognised from the positivism/rational-empiricism perspective as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. Likewise, as of prospective insight, the nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) we imply as of our positivism–procrypticism disjointedness-as-of-[84]reference-of-thought is certainly prospectively contemplatable in futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism reflection of our akrasia-susceptibility-or-akrasiatic-drag complex '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' of positivism–procrypticism disjointedness-as-of-[84]reference-of-thought in '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] from the notional~deprocrypticism ontological-contiguity[67], 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-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]. This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of existence-potency[38]~sublimating–nascence,-

disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought/notional~deprocrypticism and not as of ontologically-compromised human-subpotency epistemic/notional~projective-perspective; and is articulated more completely to reflect ontological-performance[72]-<including-virtue-as-ontology> as of the the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construal/conceptualisation with respect to prospective relative-ontological-completeness[88] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in accounting for human differences of ontological-performance[72]-<including-virtue-as-ontology>. It is herein contended that such a traditional psychology approach to construction-of-the-Self is constituted as of identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49]. Thus the notion of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex' refers to the mental dispositional state of de-mentative/structural/paradigmatic rationalised-closedness-of-ontological-performance[72]-<including-virtue-as-ontology>-of-the-self 'as bound to define-and-shape any given registry-worldview's/dimension's specific ontological-performance[72]-<including-virtue-as-ontology>-and-vices-and-impediments[106]'.

Rather an ontologically-veridical construction-of-the-Self is necessarily in apriorising/axiomatising/referencing—conflatedness[12] as of the intemporal absolutising epistemic reference of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constrainous-implications-over-human-subpotency so-implied as of ontologically-uncompromised ontological-normalcy/postconvergence/referentialism and

construed as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]. Such a apriorising/axiomatising/referencing—conflatedness[12] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as it construes of human-subpotency [84]reference-of-thought given level of ontological-veridicality-commitment/aetiolgisation/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 [56]meaningfulness-and-teleology[100] as of the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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–[56]meaningfulness-and-teleology[100]. Thus fundamentally the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and orientations underlying construction-of-the-Self as of a notional~deprocrypticism conception is rather transformative, in reflecting its protensive-consciousness insight of varied human constructions-of-the-self underlying the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ with successive registry-worldviews/dimensions human-subpotency [84]reference-of-thought induced recurrently from the instigative [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-

totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of construction-of-the-Self is the notion of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]', and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical [56]meaningfulness-and-teleology[100] 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-framework[73]. Thus intemporal ontological-performance[72]-<including-virtue-as-ontology> ever always warrants human prospective relative-ontological-completeness[88]-of-[84]reference-of-thought for empowering and responsible [56]meaningfulness-and-teleology[100] for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of

unwariness with respect to prior relative-ontological-incompleteness[89] as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments[106], and as the very possibility for prospective ontological-performance[72]-<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its 'seeding promise of human-subpotency ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] 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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance[72]-<including-virtue-as-ontology> as of human [45]<~~amplituding/~~formative–

epistemicity>totalising~thrownness-in-existence[34] induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness[88] possibilities. It is this insight that validates the ontological-veracity of the conception of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex', and it is inherently so-validated as of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' as it cogently-and-fluidly as of ecstatic-totalising-entailing/nested-congruence ahistorically-and-aculturally reflects-and-accounts-for the transitioning ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-Self[92]/ontological-fracturing/desublimation/gimmickiness complex' as it reflects the basic human psychological nature across all ages and times, so appraised as from the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construal/conceptualisation with respect to prospective relative-ontological-completeness[88]-of-[84]reference-of-thought [45]<~~amplituding/~~formative–

epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in accounting for human differences of ontological-performance[72]-<including-virtue-as-ontology> across the successive registry-worldviews/dimensions [84]reference-of-thought-level of ontological-performance[72]-<including-virtue-as-ontology> as well as the temporal-to-intemporal differences of ontological-performance[72]-<including-virtue-as-ontology> as of each registry-worldview's/dimension's [84]reference-of-thought-[85]devolving-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-Self[92]/ontological-fracturing/desublimation/gimmickiness complex' fundamentally harkens back to the notion of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of its 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity'; wherein successive prospective relative-ontological-completeness[88]-of-[84]reference-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-Self[92]/ontological-fracturing/desublimation/gimmickiness complex' with respect to the successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-performance[72]-<including-virtue-as-ontology>-and-vices-and-impediments[106]. Basically, construction-of-the-Self is herein construed rather as: 'the self, as of its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] metaphoricity[57], as of its evolving-and-devolving constraining [84]reference-of-thought pitting its preconverging/postconverging–de-

mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument correspondingly with existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality, as so-entertainable/permissible by its given registry-worldview's/dimension's–[84]reference-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-Self[92]/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-performance[72]-<including-virtue-as-ontology> implications with respect to the constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> of the social epistemic-totality[36] of [56]meaningfulness-and-teleology[100] so-reflected in construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] when it recognises that we do fall short of intemporal ontological-performance[72]-<including-virtue-as-ontology>, but strangely enough hardly has there been articulated any conception about this obviously fundamental preconverging/postconverging–de-mentating/structuring/paradigming ontologically-veridical implication of human-subpotency

psyche limitation/compensative complex as from the perspective of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our [80]presencing—absolutising-identitive-constitutedness[13] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness[89] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in the shiftiness-of-the-Self[92] as of living, institutional and Being ontological-performance[72]-<including-virtue-as-ontology> arising as of human temporality[99]; wherein 'human-subpotency temporality[99]/shortness flawed absolutising epistemic reference' as it induces flawed ontological-performance[72]-<including-virtue-as-ontology> by its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 'wrongly seem to advantageously substitute' for the potent as intemporal absolutising epistemic reference ontological-performance[72]-<including-virtue-as-ontology> of the existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-operant accounting for the changing construction-of-the-Self, as reflected by the fact that 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigating recurrent shot for prospective relative-ontological-completeness[88] as reasoning-through/messianic-reasoning enabling in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' brings about successively weaker degenerative apriorising/axiomatising/referencing—constitutedness[13] 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex', with increasing ontological-performance[72]-<including-virtue-as-ontology> as of the successive registry-worldviews/dimensions [84]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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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–[56]meaningfulness-and-teleology[100] in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]/contemplative-distention; as of a prospective psychoanalysis rather constrained to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression normalcy/postconvergence/referentialism as-to-ontologically-uncompromised-ontological-<~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought/notional~deprocrypticism. We can fundamentally appreciate that just in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is associated with epistemic-veracity [44]foregrounding—entailment-⟨postconverging–narrowing-

down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ with the increasing existential ousting of superfluous notions like superstitions, etc., likewise ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex’ as of prospective relative-ontological-completeness[88] epistemically shrinks with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. That is, in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] epistemic-veracity of [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]’-in-reflecting-‘immanent-ontological-contiguity[67]’;–as-operative-notional~deprocrypticism⟩ constraining, the ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex’ for everyday existential occurrences as of [56]meaningfulness-and-teleology[100] ‘is of less-and-less-degenerate epistemic-veracity prompting’, and so successively as from: - the trepidatious-consciousness shiftiness-of-the-Self[92] complex (by its epistemic non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition relative [58]neuterising as of its random-as–uncircumscribing/undelineating-as-‘epistemic-totality[36]’ existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]), given its early hunter-gather recurrent-utter-uninstitutionalisation perceptivity-as-of-bad-omen existential-contextualising-contiguity[39]-lowest-level-reification[87]; - the warped-consciousness shiftiness-of-the-Self[92] complex (by its epistemic rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism relative [58]neuterising as of its tendentious–circumscribing-as-‘epistemic-totality[36]’-or-delineating-as-‘epistemic-totality[36]’ existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]), given its animistic base-

institutionalisation–ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period existential-contextualising-contiguity[39]-second-level-reification[87]; - the preclusive-consciousness shiftiness-of-the-Self[92] complex (by its epistemic [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism relative [58]neuterising as of its qualifying–circumscribing-as-'epistemic-totality[36]'-or-delineating-as-'epistemic-totality[36]' existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]), given its [104]universalisation–non-positivism/medievalism perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor existential-contextualising-contiguity[39]-third-level-reification[87]; - the occlusive-consciousness shiftiness-of-the-Self[92] complex (by its epistemic positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism relative [58]neuterising as of its categorising–circumscribing-as-'epistemic-totality[36]'-or-delineating-as-'epistemic-totality[36]' existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]), given its positivism–procrypticism perceptivity-as-of-full-rational-account-as-exclusive-cause-and-effect-conceptualisation existential-contextualising-contiguity[39]-fourth-level-reification[87]; and prospectively - the protensive-consciousness nonshiftiness-of-the-Self[92] (by its epistemic preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]~~<amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 deneuterising[16]—referentialism as of referentialism–circumscribing-as-'epistemic-totality[36]'-or-delineating-as-'epistemic-totality[36]' existential–epistemic-totalisation-scheme-of–[56]meaningfulness-and-teleology[100]), given its notional~deprocrypticism perceptivity-as-of-full-preempting-of-preconverging-or-

dementing[19]-disjointedness-of-thought-conceptualisation existential-contextualising-contiguity[39]-full-level-of-reification[87]. This reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 [80]presencing—absolutising-identitive-constitutedness[13] terms [56]meaningfulness-and-teleology[100] as of absolutising reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but rather 'the anamnesis of [56]meaningfulness-and-teleology[100] reflects prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' (and so, in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]). 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (with anamnesis so-construed as 'dimensionality-of-

sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ mental-disposition') and not any [80]presencing—absolutising-identitive-constitutedness[13] as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific [104]universalising-idealisation phronetic/practicality situations as to its defining existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing as of his focus on the 'very spirit-of-things in his pedagogy' over 'mere reproducing by writing that is not necessarily pedagogically instructive', and thus not contradictory with Plato's writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their [104]universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the [104]universalising-idealisation apriorising/axiomatising/referencing–psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child's solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child's true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, and thus what is

more profoundly critical is knowledge-reification[87] as of the transepistemic implications of human limited-mentation-capacity-deepening[53]. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of [104]universalising-idealisation [56]meaningfulness-and-teleology[100] infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is what induces existential-contextualising-contiguity[39] and thus allows prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ insight for further human limited-mentation-capacity-deepening[53] (as to 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness', so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides the existentially inherent human-subpotency potential) leading to further superseding/transcendence as of prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. But the fact is there is comprehensive coherence in the philosophical articulations of the three thinkers when construed with this comprehensive philosophical knowledge-reification[87] projection insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human knowledge-reification[87], and so in all domains without exception, is one of a dynamic complementary relationship between dimensionality-of-sublimating[24]-

⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and phronesis existential-contextualising-contiguity[39] in order to grasp ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as so reflected with prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation for renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic-philosophers [104]universalising-idealisation is not sufficient to 'absolutely capture' ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and that such a possibility lies in perpetual knowledge-reification[87] disposition as of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]. Thus Socratic philosophy as of its very 'anamnesis core implications' doesn't only supersedes prior non-universalising sophistry with [104]universalising-idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phronesis existential-contextualising-contiguity[39] as it reconceptualises science, practical-virtue, rationality, etc. in superseding [104]universalising-idealisation phronesis existential-contextualising-contiguity[39] at the latter's destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of phronesis existential-contextualising-contiguity[39]. In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' existential desublimation manifestation of [56]meaningfulness-and-teleology[100] as of both a [104]universalisation–non-positivism/medievalism and our positivism–procrypticism registry-worldview/dimension with regards to 'mental-dispositions of general social living, institutional and Being ontological-bad-faith/inauthenticity[64] geared to undermine ontological-veracity'; but then the positivism–procrypticism perspective as of its prospective relative-ontological-completeness[88] will be less complexed in identifying the mental flaw of the [104]universalisation–non-positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' as of the former's [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as it underlies non-positivism preconverging-or-dementing[19]–apriorising-psychologism acts 'like say a plot to accuse someone of sorcery' than its own akrasia-susceptibility-or-akrasiatic-drag complex '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' as of its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] underlying nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) of its preconverging-or-dementing[19]–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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument contemplation. This point out the ontological-veracity for avoiding the absolutising/[80]presencing—absolutising-identitive-constitutedness[13] referencing of psychology/psychoanalysis as of any human-subpotency epistemic/notional~projective-perspective in prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>, and the critical pertinence in this regard of the notion of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex' as it reflects a more profound and fuller construct of the human psychological potency as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] in ontological-contiguity[67] as from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism; speaking of the veridical protractedness of the notional~deprocrypticism protensive self-consciousness as of its <~~amplituding/~~formative>notional~preempting—disjointedness-as-of-[84]reference-of-thought as can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the fundamental preconverging/postconverging–de-mentating/structuring/paradigming of the human psyche as it is caught up between dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of prior relative-ontological-incompleteness[89] of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of prospective relative-ontological-completeness[88] of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a notional~deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its uninstitutionalised-threshold[103] construes that: as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal', the affirmation/projection/assertion/dueness-

validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective relative-ontological-completeness[88] like base-institutionalisation with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as from its singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism perspective, lent to the akrasiatic judgment of prior relative-ontological-incompleteness[89] like recurrent-utter-uninstitutionalisation as from its dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism perspective, will be construed as of the latter's [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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–[56]meaningfulness-and-teleology[100] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], 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–[56]meaningfulness-and-teleology[100] of prospective base-institutionalisation; as so reflected across the successive uninstitutionalised-threshold[103] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-contiguity[67]—of-the-human-institutionalisation-process[68] as of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity[57], 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–[56]meaningfulness-and-teleology[100] common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness[88]s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> devaluing their [80]presencing—absolutising-identitive-constitutedness[13] conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness[89] or as with budding-positivists Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness[88]s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> devaluing their

[80]presencing—absolutising-identitive-constitutedness[13] conventioning-referencing in medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness[89]s or with a Rousseau Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness[88]s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness[89]s. Thus more critically prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is induced as of the displacement/decentering-of-the-human-subject in its prior relative-ontological-incompleteness[89] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity[57] that exploits the supposedly coherent ontological-commitment[66] so-implied as of a social-setup 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' which opens it up to prospective intemporal-as-ontological metaphoricity[57]. The reality thus is that prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity from a [80]presencing—absolutising-identitive-constitutedness[13] perspective is not actual [56]meaningfulness-and-teleology[100] but

rather such is rather acting as a constrained metaphoricity[57] upon a social-setup supposedly coherent ontological-commitment[66] to which the social-setup cannot overtly turn around and wholly assume a contradictory nihilistic disposition; with metaphoricity[57] rather inducing prospective [56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, this author is of the opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a transparent ontological reification[87] exercise exclusively as of the full existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression reflection of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as the latter instance will fundamentally undermine and ridicule the underlying intellectual a priori aspiration for reification[87]. In this regards, and as of extensive contemplation, it is herein contended that in many ways such ontological virginity with regards to intellectual practice today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of ontological-bad-faith/inauthenticity[64] anticipating of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of 'covert cohorting initiatives' that substitute intellectual work for ontological-veracity with 'politicised intellectualism' as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly 'thinking political societies' since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives

covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]. Knowledge cannot and should not be forestalled because of any supposed politico-economic penchant. The idea that liberal society can only be upheld by artificial and anti-intellectual undermining of many a critical theory including postmodern-thought as of the vital possibility of human social regeneration, is ridiculous and speaks of intellectual lack of self-assuredness; with such institutional grip subterfuges rendering such inclinations just as objectionable as the former ousted communist regimes. Ultimately, it is up to free intellectuals to affirm themselves as to what they think society and human intellectual potential can be, beyond the institutional constraints geared to such naïve conventioning-referencing which seem to imply that as of its anti-knowledge posture it will determine the limits of what can be human knowledge. Human history has systematically shown that despite human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor there is an effective mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the

reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression supersedes human-subpotency, and it is the latter that adjusts to the former. This is exactly what is reflected by ontological-fracturing, wherein the potential for ontological-normalcy/postconvergence is de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of the successive given levels in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; from recurrent-utter-uninstitutionalisation ontological-fracturing, base-institutionalisation–ununiversalisation ontological-fracturing, [104]universalisation–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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism ontological-normalcy/postconvergence; as of the implications of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality 'seeding promise of human-subpotency ontological-performance[72]-<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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]'. Ontological-fracturing as such is a reflection of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, and points out that the way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] only human intemporal ontological-performance[72]-<including-virtue-as-ontology> by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance[72]-<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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. The implication here is that all

projections of idealisation should be anticipatory-and-preemptive of the possibility of their prospective ontological-fracturing, for efficient institutionalisation percolation-channelling-<in-deferential-formalisation-transference>, 'in order to be more ontologically pertinent and resilient constructs', as they are otherwise subject to the temporal denaturing[15] 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-performance[72]-<including-virtue-as-ontology> is inherent, the underlying de-mentative/structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance[72]-<including-virtue-as-ontology> in that individual or institution rather than just identitive inherence. In the bigger scheme of things, human registry-worldview's/dimension's institutionalisation outcome as of percolation-channelling-<in-deferential-formalisation-transference> doesn't substitute for the [45]~~<amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[13]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ individuation disposition that of reasoning-through/messianic-

reasoning brought about secondnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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 [45]<~~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/dimension [84]reference-of-thought and the subsequent secondnatured institutionalisation of its given intemporal ontological-performance[72]-<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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity idealisation. We can garner that it is intemporal individuations transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning in recurrent-utter-uninstitutionalisation that induced prospective base-institutionalisation and not a suprasocial or <~~amplituding/~~formative>[8] wooden-language-

⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ absolutising epistemic reference in recurrent-utter-uninstitutionalisation, likewise for prospective [104]universalisation and not a suprasocial or <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ absolutising epistemic reference of base-institutionalisation–ununiversalisation, likewise for prospective positivism and not a suprasocial or <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ absolutising epistemic reference of [104]universalisation–non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do have a suprasocial or <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-'motif-and-apriorising/axiomatising/referencing'[102] intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning in our positivism–procrypticism to bring about futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity idealisation necessarily had to pass through the intemporal individuation transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning of the Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Poincarés, Rutherfords, Einsteins, Bohrs, etc and the subsequent secondnatured institutionalisation as of percolation-channelling-<in-deferential-formalisation-transference>. There has never been any suprasocial or <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-'motif-and-apriorising/axiomatising/referencing'[102] projection as

of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning 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 <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-'motif-and-apriorising/axiomatising/referencing'[102] intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and subsequent secondnatured institutionalisation. Critically, it is this grasping-and-nurturing-appropriate-intemporal-individuation projection ontological-performance[72]-<including-virtue-as-ontology> over the flawed notion of individual inherent and institutional inherent absolutising epistemic reference of intemporality[52], as of the awareness of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, that underlies the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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[38]~sublimating–nascence,-disclosed-from-prospective-

epistemic-digression as to intrinsic-reality/ontological-veridicality reflected in effective remedy as of ontological-primemovers-totalitative-framework[73] over imagined <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ opinionatedness, but rather that human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity idealisation is more operantly and effectively as of solipsistic projection of intemporal individuations dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ epistemic internalisation for intemporal ontological-performance[72]-<including-virtue-as-ontology>. The secondnatured institutionalisation as reflected as of suprasocial or <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ abstract integration/assimilation of such resultant intemporal ontological-performance[72]-<including-virtue-as-ontology> is ever always ontologically jeopardisable/compromisable as of the de-mentative/structural/paradigmatic reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, wherein human temporal individuations are ever always bound to prospectively denaturing[15] secondnatured institutionalised intemporal ontological-performance[72]-<including-virtue-as-ontology> at the uninstitutionalised-threshold[103] as without the constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-

ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality sense of intemporal-projection behind its 'inventing' is lost; as is needed for prospective institutionalisation prospective relative-ontological-completeness[88] epistemic want of prospective reasoning-through/messianic-reasoning to overcome the prior relative-ontological-incompleteness[89] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. Interestingly, thus if there is no suprasocial or <~~amplituding/~~formative>[5] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity but for prospective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance[72]-<including-virtue-as-ontology>, then all the critical human intemporal [56]meaningfulness-and-teleology[100] for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity that-exists-and-can-prospectively-exist-respectively effectively arises-and-lies in the 'induced metaphoricity[57] of such prospective intemporal individuation transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] intemporal projection as of ontological-

faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance[72]-<including-virtue-as-ontology>'. Just as demonstrated above with the physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality, in the instance philosophy reflecting the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' we can as well appreciate, going by the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] over identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49], that there was no suprasocial or <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-'motif-and-apriorising/axiomatising/referencing'[102] intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance[72]-<including-virtue-as-ontology>. Likewise, it is herein contended that this difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] equally applies prospectively with respect to the [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied transcendence-and-sublmity idealisation, and so as of operant prospective intemporal individuation transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and corresponding secondnatured institutionalisation of intemporal ontological-performance[72]-<including-virtue-as-ontology>, as herein implied; overriding pretences of suprasocial or <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ absolutising epistemic reference, and as subject only to falsifiability[41] and validation as of ontological-primemovers-totalitative-framework[73] of the 'superior party' that is existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. The fact is and as confirmed by 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]', prospective [84]reference-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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor implies that metaphoricity[57] why tending ultimately towards intemporality[52], is effectively of both intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] and temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] manifestations. But any given social-setup 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–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 [56]meaningfulness-and-teleology[100] as well as the fact that human perceived social-stake-contention-or-confliction interests drift within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities, implies that any such registry-worldview/dimension social-setup has 'a basic postconverging–de-mentating/structuring/paradigming supposedly coherent ontological-commitment[66]' for its effective functioning which lays it prospectively exposed to metaphoricity[57] as of prospective ontological-primemovers-totalitative-framework[73] as from prospective existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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-completeness[88] of [56]meaningfulness-and-teleology[100]. It is this element that equally ultimately renders the study of the social, notwithstanding its strong underlying [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], as of potentially the same ontological-performance[72]-<including-virtue-as-ontology> possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment[66] but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment[66] as of its 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' which is then enabling for the critical metaphoricity[57] of prospective [56]meaningfulness-and-

teleology[100] ontological-veracity implications of ontological-primemovers-totalitative-framework[73] as of prospective relative-ontological-completeness[88]. In other words, as of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of human metaphoricity[57] of temporal-to-intemporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives, we know that the ontological-primemovers-totalitative-framework[73] that underlies existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications of ontological-veracity is bound in the long run to select/skew-toward the intemporal/ontological over the temporal, whether as of internal cultural transformation or cultural diffusion. This is exactly why the overall 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' ultimately has a direction as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, notwithstanding de-mentative/structural/paradigmatic implications of 'human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ at uninstitutionalised-threshold[103] as reflecting both desublimating [47]historicity-tracing—in-presencing–

hyperrealisation/hyperreal-transposition and sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> possibilities'. We can appreciate both with regards to the social fabric as well as the natural sciences this common basis of supposedly coherent ontological-commitment[66] from a long-term perspective, in the sense that technical and scientific progress associated with the industrial revolution 'could hardly be socially reneged' not only in Western Europe but with respect to its diffusion throughout the world, and so because the supposedly coherent ontological-commitment[66] of human societies conventioning as of their 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' render themselves exposed to the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity of the prospective relative-ontological-completeness[88] as projected by the industrial revolution underlying technical and scientific knowledge manifesting as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the [104]universal objectivity as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of the underlying sciences and their applications. It is this insight as of 'existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression selection/skewing of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' that animates the

elucidation of metaphoricity[57] herein as of ontology-driven 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<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-deepening[53] inducing prospective relative-ontological-completeness[88]-of-[84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. This ontology-driven assessment of intemporality[52]/longness metaphoricity[57] perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] 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 [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] as of the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of prospective relative-ontological-completeness[88], and so-construed as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] perspective. In other words, it is herein contended that the implied notion of relative truth expressed by postmodern-thought is not a rejection of truth as they are wrongly accused, but that truth deepens relatively with human limited-mentation-capacity-deepening[53]; and this notion of relative truth is reflected in their works/research-programmes that undermine our [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of its ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] selecting/skewing for ontological-pertinence within the underlying human metaphoricity[57] scheme of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’, and not just mere human subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity[57] 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 [56]meaningfulness-and-teleology[100] transmission/spreading perspective, the supposedly coherent ontological-commitment[66] so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–

as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' exposes it to the metaphoricity[57] of the scientific and liberal worldview narrative; wherein for instance such pre-industrial societies were constrained politically and as of national vision, economically and culturally to the effect of progressing industrialisation as it induced the requisite knowledge, skills, beliefs, lifestyle, organisations, etc. changes undermining systematically prior preconverging–de-mentating/structuring/paradigming of societies. Such an overall prospective institutionalisation metaphoricity[57] constraining is very much unlike what we may naively imagine the prior human [56]meaningfulness-and-teleology[100] to be from an after the fact analysis; since such a process is much more critically more than just 'mere transmission/spreading of scientific and liberal [56]meaningfulness-and-teleology[100] for say a suprasocial or <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ human mindset processing', but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] unlike our subsequent reasoning-from-results/afterthought contemplation afterwards 'wrongly implying a metaphoricity[57] as of a self-consciously instigated prior suprasocial or <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ comprehensive sense of prospective metaphoricity[57]'. This points to a more comprehensive reality of human epistemic-veracity arising as of our [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability[41] implications as of ontological-primemovers-

totalitative-framework[73], in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research-programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]

[61]nonpresencing-<perspective–ontological-normalcy/postconvergence> ricochetting that speaks of the de-mentative/structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness[88] appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied suprasocial or <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩

[80]presencing—absolutising-identitive-constitutedness[13] mindset not dispensing-with-immediacy-for-prospective-ontological-completeness/contemplative-distension, and so in order to effectively put in perspective the deficiency of epistemic-veracity so-inherent when it comes to prospective metaphoricity[57] implications of operant prospective intemporal individuation transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩

epistemic-veracity pretence, as expressed before with respect to Plato's idea [104]universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes' cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation. Just as we can appreciate that in 'the very same physics [45]<~~amplituding/~~formative–epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' as of prospective relative-ontological-completeness[88]-of-axiomatic-construct-or-[84]reference-of-thought, the epistemic-veracity as implied in succession from Corpenicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricochetting prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its de-mentative/structural/paradigmatic [56]meaningfulness-and-teleology[100] as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility for prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any domain-of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework[73] validation-and-falsifiability[41]. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of prospective [56]meaningfulness-and-teleology[100] as knowledge on a vague notion of any [80]presencing—absolutising-identitive-constitutedness[13] epistemic-veracity that at the very least doesn't rise to

projectively contemplate and appraise of such prospective [56]meaningfulness-and-teleology[100] as knowledge prospectively implicited epistemic-veracity of research-programme and validation-and-falsifiability[41]. Thus metaphoricity[57] as such is a notion that is beyond just simplistic transmission/spreading of prospective [56]meaningfulness-and-teleology[100] as knowledge, even though this can be relevant as of a shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for [56]meaningfulness-and-teleology[100] as say the commonality of such metaphoricity[57] inclined re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] thinkers sharing a common emancipatory metaphoricity[57] mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their [104]universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for [56]meaningfulness-and-teleology[100] that is instigative, metaphoricity[57] is critically about the prospective ricochetting postconverging–de-mentating/structuring/paradigming implications for inducing such prospective [56]meaningfulness-and-teleology[100] implications on the fabric of the social as an epistemic-totality[36] framework (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]), as the supposedly coherent ontological-commitment[66] of 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' of the social-setup exposes it to such an epistemic-ricochetting/transepistemicity metaphoricity[57]. This is so because in the long run transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-

and-apriorising/axiomatising/referencing'[102] of temporal-to-intemporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives is rather as of ontological-primemovers-totalitative-framework[73] selecting/skewing-towards intemporality[52]/ontological-veracity as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-setup value construct lies somewhere between the possibility of its conventioning-referencing and its [80]presencing—absolutising-identitive-constitutedness[13] Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], when it comes to assessing the possibility of prospective [56]meaningfulness-and-teleology[100] inducing of metaphoricity[57]. 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–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] including our modern period, is a flawed appraisal; as in many ways, beyond our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-

threshold[103] as of the privileging of conventioning-referencing over purely prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism metaphoricity[57] 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–[56]meaningfulness-and-teleology[100] as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold[103]; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness. The 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' warrants such intemporal relaying of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] beyond just conventioning-referencing; as

the very possibility of successive registry-worldviews/dimensions as of prospective relative-ontological-completeness[88] arises because such reasoning-through/messianic-reasoning can devalue their [80]presencing—absolutising-identitive-constitutedness[13] conventioning-referencing to value prospective possibility for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as explained above with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] common [104]universalising-idealisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness[88]s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> devaluing their [80]presencing—absolutising-identitive-constitutedness[13] conventioning-referencing as of sophistry apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness[89] or as with budding-positivists Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] common positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness[88]s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> devaluing their [80]presencing—absolutising-identitive-constitutedness[13] conventioning-referencing in medieval-scholasticism dogmatism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness[89]s or with a Rousseau Being-development/ontological-framework-

expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of social enlightenment common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prospective relative-ontological-completeness[88]s but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-ontological-incompleteness[89]s. 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–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] purviews in usurpation, and so together with generalised intellectual teleological-decadence-<-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as of its populism and pecuniary value drive substituting for intellectual reification[87], 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–[56]meaningfulness-and-teleology[100] and

[80]presencing—absolutising-identitive-constitutedness[13] 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-Self[92]/ontological-fracturing/desublimation/gimmickiness complex'; and thus that it has an ontological-veracity destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-teleology[100]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and so-reflected socially as of the uninstitutionalised-threshold[103]. The underlying insight about such ontological-veracity destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> is that the state of human-subpotency is one where overall its capacity to reflect existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human [56]meaningfulness-and-teleology[100] construal ever always varies as of 'individual whim/impulsion narratives ontological-performance[72]-<including-virtue-as-ontology>', '<~~amplituding/~~formative>[6] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ narratives ontological-performance[72]-<including-virtue-as-ontology>', 'suprasocial narratives

ontological-performance[72]-<including-virtue-as-ontology>' and 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework[73] and then its percolation-channelling-<in-deferential-formalisation-transference> implications, while it can be appreciated that the preceding three dispositions as of their [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] are not critically as so-committed to ontological-veracity. Narratives as such are the very [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] drive for human [56]meaningfulness-and-teleology[100] underlying language development, wherein 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' as of its dispensing-with-immediacty-for-relative-ontological-completeness[88] profoundness is as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism and so over the temporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism.

Unsuspectingly, the reality of projected narratives as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor across the institutional-cumulation/institutional-recomposure-(as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ is rather regular and stable as of the dynamics of temporal-to-intemporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives, and so as of their respectively poor to profound dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]/contemplative-distension implications with regards to social-stake-contention-or-confliction at the given registry-worldview/dimension. It is equally critical to note that as of the profoundness of their social-stake-contention-or-confliction existential-investment, temporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives will drag out as of preconverging-or-dementing[19]–apriorising-psychologism,-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>’ of akrasia-susceptibility-or-akrasiatic-drag complex in obviation of prospective ontological-veracity without the constraining untenability as of ontological-primemovers-totalitative-framework[73] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression of intemporal ‘ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>’, going by the fact that the supposedly coherent ontological-commitment[66] so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to the prospective intemporal-as-ontological metaphoricity[57] of ‘ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>’. The reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives across the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩, critically and

naturally makes of anthropology more of a [104]universally and operantly principled construction of human existence reification[87] as of anthropopsychology, beyond more or less a traditional orientation categorising epistemic disposition with regards to human cultural life, the social and practices of specific societies, with respect to the coherence of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of the de-mentative/structural/paradigmatic [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex'; as reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism over dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism. Basically, the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] arises as of human generation of 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ ontological-performance[72]-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives' as of the specific

destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex'. It is ultimately 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' that is implicited with respect to the supposedly coherent ontological-commitment[66] so-implied as of a social-setup 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' opening it up to prospective intemporal-as-ontological metaphoricity[57], such that sublimating [40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] can effectively be construed as of the dynamism of the 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>', as it supersedes temporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives as of its constraining to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of ontological-primemovers-totalitative-framework[73] over human-subpotency, and so with respect to human construal of existence and purviews of existence. We can appreciate in this regards the 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<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 percolation-channelling-<in-

deferential-formalisation-transference> for 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>'. The ontological-contiguity[67]—of-the-human-institutionalisation-process[68] successive overcoming of uninstitutionalised-threshold[103] involves a migration of the hegemony of social [56]meaningfulness-and-teleology[100] away from 'individual whim/impulsion narratives ontological-performance[72]-<including-virtue-as-ontology>', '<~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ narratives ontological-performance[72]-<including-virtue-as-ontology>' and 'suprasocial narratives ontological-performance[72]-<including-virtue-as-ontology>' which reflect human-subpotency [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], towards the hegemony of 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' rather reflecting existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as validated or invalidated by ontological-primemovers-totalitative-framework[73], 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-[40] historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in succession of mainly the 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, while all 'individual whim/impulsion narratives ontological-

performance[72]-<including-virtue-as-ontology>', '<~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ narratives ontological-performance[72]-<including-virtue-as-ontology>' and 'suprasocial narratives ontological-performance[72]-<including-virtue-as-ontology>' as of human-subpotency constraining were discarded. The implication here is that prospective relative-ontological-completeness[88] will necessarily imply a discarding of our present positivism–procrypticism 'individual whim/impulsion narratives ontological-performance[72]-<including-virtue-as-ontology>', '<~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ narratives ontological-performance[72]-<including-virtue-as-ontology>' and 'suprasocial narratives ontological-performance[72]-<including-virtue-as-ontology>' as of human-subpotency, for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression involving the displacement/decentering-of-the-human-subject; reflecting the latter's profoundness in dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as enabling Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]. This author further contends that as of our positivism–procrypticism uninstitutionalised-threshold[103] in disjointedness-as-of-[84]reference-of-thought, futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' is not meant in anyway to be explicative, as of the idea of falsely validating our defective [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus wrongly inducing [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]; but rather has to project as of prospective epistemic-ricochetting/transepistemicity the requisite percolation-channelling-<in-deferential-formalisation-transference> as the mechanism for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation based on [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising, and so just as with the positivism projection of the requisite percolation-channelling-<in-deferential-formalisation-transference> of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [45]<~~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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. Besides and overlaid on this underlying

human-subpotency background deficiency as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, is the reality that human [56]meaningfulness-and-teleology[100] fundamentally develops out of the constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> nature of the social-construct (as significant otherness to the individual), and as this social-construct conventioning-referencing is thereof reflected in its relationship with inherent ontological-veracity as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], 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 [56]meaningfulness-and-teleology[100] as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100] as knowledge; as social-construct settings are fundamentally the background of significant otherness for their inherent generalised purposefulness and their enlivening of the possibility for individual human purposefulness as well, such that beyond-the-consciousness-awareness-teleology[100]-<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/endearment of

specific and/or underpinning–suprasocial-construct settings significant otherness destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> effect of social-construct settings with regards to individual possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold[103] 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 [56]meaningfulness-and-teleology[100] as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold[103], and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]/contemplative-distension to strategically articulate such [56]meaningfulness-and-teleology[100] going by the possibility of the social-construct as of its potential constructive/institutionalising/nascent–sublimating-decisionality significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this uninstitutionalised-threshold[103] as of its registry-worldview/dimension de-mentative/structural/paradigmatic 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex'. From the foregoing, while the supposedly coherent ontological-commitment[66] so-implied as of a social-setup 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–

as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' opens it up to prospective intemporal-as-ontological metaphoricity[57], 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 [56]meaningfulness-and-teleology[100] as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold[103]; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold[103] rather beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], as base-institutionalisation implied [56]meaningfulness-and-teleology[100] is beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of recurrent-utter-uninstitutionalisation, that of [104]universalisation is beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of base-institutionalisation–ununiversalisation, that of positivism is beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of [104]universalisation–non-positivism/medievalism, and prospectively that of deprocryticism is beyond-the-consciousness-awareness-teleology[100]-<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/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex' defines the social-construct institutionalisation threshold perceived intemporal [56]meaningfulness-and-teleology[100] as of its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] but then is equally amenable to <~~amplituding~~/formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-

teleology[100]⟩ failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation manifesting at [84]reference-of-thought-[85]devolving-level as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-disambiguated as of '[84]reference-of-thought-[85]devolving-level difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] reflected as the divergent temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> of the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>'. This social-construct constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100] reality is exactly what renders 'prospective metaphoricity[57] as of ontological-veracity superseding of uninstitutionalised-threshold[103]' necessarily as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning, wherein the reality of social transformation is more veridically as of prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-ricochetting/transepistemicity rather than any prior [80]presencing—absolutising-identitive-constitutedness[13] epistemic grounding; with transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity over the uninstitutionalised-threshold[103] de-mentative/structural/paradigmatic 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/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/measuringinstrument[3] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] for affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–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-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>-human-self-consciousness' rather than as it can wrongly be implied with 'reasoning-from-results/afterthought postures as of [80]presencing—absolutising-identitive-constitutedness[13] self-consciousness mastery and direction' which are rather ontologically-flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. In this regards, ontological-veracity as of a perpetual predisposition for prospective relative-ontological-completeness[88] is ensured by supposedly coherent ontological-commitment[66] to undermine the social-construct predisposition to destructure [56]meaningfulness-and-teleology[100] as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold[103], and enable the construal of prospective ontological-veracity by 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>', as of ontologically-

veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21], over 'individual whim/impulsion narratives ontological-performance[72]-<including-virtue-as-ontology>', '<~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ narratives ontological-performance[72]-<including-virtue-as-ontology>' and 'suprasocial narratives ontological-performance[72]-<including-virtue-as-ontology>' in their various flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] postures. The social epistemic-totality[36] reality of the metaphoricity[57] flux of temporal-to-intemporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives thus implies that in effect a social-setup is a construct of 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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[72]-<including-virtue-as-ontology>⟩ ontological-performance[72]-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives' as an epistemic-totality[36] of [56]meaningfulness-and-teleology[100], wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' is de-mentatively/structurally/paradigmatically superseding over more specific and spurious temporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives but with all such temporal-to-intemporal–ontological-performance[72]-<including-virtue-as-ontology>-of-

narratives susceptible to recombination in unsuspecting ways given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, and are variously enabled or inhibited in different spheres/settings wherein the extended-informality including the extended-informality of institutional frameworks is more susceptible to spurious and specific temporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives unlike the strictly formalised institutional frameworks tending to totalisingly-entailing/ontologising/institutionalising of narratives. It is this possibility of narratives recombination as of formative and enculturating implications as well as the criss-crossing of formal and informal spheres/settings differing temporal-to-intemporal value-references that renders even totalisingly-entailing/ontologising/institutionalising narratives susceptible to recombination with temporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives, thus leading to their possible ontological denaturing[15] as of uninstitutionalised-threshold[103] implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism as this underlies retrospective, present to prospective [56]meaningfulness-and-teleology[100] rather boils down to grasping prospective relative-ontological-completeness[88] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of notional~deprocrypticism. Effectively prospective [56]meaningfulness-and-teleology[100], as articulated from 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' reflecting existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-

uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can be construed as: prospective relative-ontological-completeness[88] rede-mentating/restructuring/reparadigming in superseding/undermining/deflating the 'relative-ontological-incompleteness[89] perception of prospective relative-ontological-completeness[88] postconverging–de-mentating/structuring/paradigming'; wherein the relative-ontological-completeness[88] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its rede-mentating/restructuring/reparadigming substitutes for the relative-ontological-incompleteness[89] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, 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 [56]meaningfulness-and-teleology[100] as of its postconverging–de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of prior [56]meaningfulness-and-teleology[100] preconverging–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/measuringinstrument[3] with regards to human limited-mentation-capacity-deepening[53] as of prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; speaking of the recurrent edging towards completion of ontological-performance[72]-<including-virtue-as-ontology> as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–

reproducibility-of-aestheticisation for a ‘seeding promise of human-subpotency ontological-performance[72]-<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 [84]reference-of-thought-level induces the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] in ontological-contiguity[67] from notional~deprocrypticism. In other words, ontologically-veridical [56]meaningfulness-and-teleology[100] 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-incompleteness[89] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as its ‘identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] of [56]meaningfulness-and-teleology[100]’, rather than surreptitiously sneaking around and getting the root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-ontological-completeness[88] 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 [80]presencing—absolutising-identitive-constitutedness[13] preconverging–de-mentating/structuring/paradigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> rede-

mentating/restructuring/reparadigming apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with the latter so-construed as of ‘difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] of [56]meaningfulness-and-teleology[100]’; in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’ but with differing ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100] as it is such ‘difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] of [56]meaningfulness-and-teleology[100]’ construed as ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] that induces the animistic social-setup [84]reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity into positivism/rational-empiricism. Thus, the prospect of all human [56]meaningfulness-and-teleology[100] arises as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent/relaying instigating, at uninstitutionalised-threshold[103], in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of human limited-mentation-capacity-deepening[53] implications for prospective relative-ontological-completeness[88] inducing the sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of

~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]. We can appreciate in this regards that the successive registry-worldviews/dimensions [84]reference-of-thought are actually in an ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] relation with each other as of prospective relative-ontological-completeness[88] with regards to construing the very same [45]<~~amplituding/~~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; [104]universalisation edgily/incisively reconstrues existence as of [104]universalisation-directed-rulemaking over base-institutionalisation–ununiversalisation construal of existence as of rulemaking; positivism/rational-empiricism edgily/incisively reconstrues existence as of positivising/rational-empiricism-based-universalisation-directed-rulemaking over [104]universalisation–non-positivism/medievalism construal of existence as of [104]universalisation-directed-rulemaking; and prospectively, notional~deprocrypticism edgily/incisively reconstrues existence as of preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation

implying the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> an altogether prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and not [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation which will wrongly imply the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of the priorly superseded apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instead of its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>. ~~Supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] as-of-contrastive-preconverging-or-dementing[19]–apriorising-psychologism-and-postconverging-or-dialectical-thinking[20]-differentiation reflection of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> highlights 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex' as of temporal-to-intemporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives as so-disambiguated as of '[84]reference-of-thought-[85]devolving-level difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] reflected as the differing temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> in the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>’ at the given uninstitutionalised-threshold[103], thus articulating the social epistemic-totality[36] possibility of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ ontological-performance[72]-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’. ‘ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>’ as intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-totality[36] of human ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100], with respect to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism

contrastive disclosing of 'human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self[92]/ontological-fracturing/desublimation/gimmickiness complex', and so-disambiguated ontologically as of [84]reference-of-thought-[85]devolving-level ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] 'differentiating/disambiguating transversality' of 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-⟨as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance[72]-<including-virtue-as-ontology>⟩ ontological-performance[72]-<including-virtue-as-ontology>-including-virtue-as-ontology of narratives'; wherein what marks out temporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives is their 'overt untransvaluated–temporal-intemporality[52] existential-extrication-as-of-existential-unthought akrasia-susceptibility-or-akrasiatic-drag complex' as of the dynamic implications of direct and conjugating human temporal dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ manifestation of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of '[84]reference-of-thought-[85]devolving-level difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] reflected as the differing temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> of the

[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>’, and what marks out ‘ontologically-hegemonising-narrative[71] ontological-performance[72]-<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-completeness[88]-by-reification[87]/contemplative-distension[26]/contemplative-distension in nonextricatory-existential-preempting-of-existential-unthought, and so with respect to overall registry-worldview/dimension uninstitutionalised-threshold[103] implication (procrypticism or non-positivism–medievalism or ununiversalisation or recurrent-utter-uninstitutionalisation) in its flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Basically, ‘ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>’ is thus as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ the social epistemic-totality[36] of [56]meaningfulness-and-teleology[100] temporal-to-intemporal–ontological-performance[72]-<including-virtue-as-ontology>-of-narratives differentiated transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] 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–[56]meaningfulness-and-teleology[100]. The possibility of ‘ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>’ as

construed from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is what allows for veridical aetiologisation/ontological-escalation as of transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] implied as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism over dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism, just as with the natural sciences and so beyond the notion of subjectivity as of ontological-primemovers-totalitative-framework[73] validation and falsifiability[41] 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-threshold[103]) relationship with ontological-veracity, this is exactly what inevitably validates the articulation of ontological-veracity/ontological-veridicality as more completely involving the displacement/decentering-of-the-human-subject priorly as implied with Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative in reflecting the need to undermine human destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> to further advance its constructive/institutionalising/nascent–sublimating-decisionality nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completenenss implications; reflecting the fact that human knowledge is more completely a two-fold process involving

building the right mindset-as-of-prospective-relative-ontological-completeness[88] and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness[88] as of projected apriorising/axiomatising/referencing—conflatedness[12]. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative apriorising/axiomatising/referencing—constitutedness[13] since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness[89] on ontological-veracity; as it construes of 'logocentric habituated social conditions' as inherently ontological or beyond ontological treatment while failing to countenance the 'decentering heavy lifting' involved in undermining ontologically impertinent 'logocentric habituated social conditions' in enabling the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100]

whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> nature is effectively what underlies in ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness[89] human social-stake-contention-or-confliction in disjointedness-as-of-[84]reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms–as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness[88] deprocrypticism; 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 [104]universalisation–non-positivism/medievalism prior relative-ontological-incompleteness[89] temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure,

nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness[88] positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes', Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism prior relative-ontological-incompleteness[89] human social-stake-contention-or-confliction as of its disjointedness-as-of-[84]reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction notion as of prospective relative-ontological-completeness[88] notional~deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality[52]/longness and temporality[99]/shortness as to human limited-mentation-capacity relative ontological-performance[72]-<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness[88] notional~deprocrypticism that we can appreciate more profoundly the [104]universal ontological epistemic pertinence of decentering narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive [104]universal ontological profundity for analysing everything as of

prospective relative-ontological-completeness[88] notional~deprocrypticism herein construed as [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter's state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness[88]/contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness[88] 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 [104]universally emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or

consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> nature inherently points out why human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as of intemporal metaphoricity[57] epistemic pertinence doesn't lie with any inherent suprasocial framework or inherent <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ framework. The fact is that the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor renders such <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ framework or suprasocial framework epistemic pertinence for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity untenable, as susceptible to prospective dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism. Such epistemic pertinence for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is rather postconvergingly–de-

mentated/structured/paradigmed dynamically as of prospective reasoning-through/messianic-reasoning epistemic-ricochetting/transepistemicity possibility exploiting the supposedly coherent ontological-commitment[66] so-implied as of a social-setup 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction' which opens it up to prospective intemporal-as-ontological metaphoricity[57]. It is by this token that the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework[73] validation induce transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity thus constraining the positive opportunism for prospective human secondnatured institutionalisation as of crossgenerational percolation-channelling-<in-deferential-formalisation-transference>. 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning exploiting of the supposedly coherent ontological-commitment[66] so-implied as of a social-setup 'self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction', rather than a naïve reliance on <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ or suprasocial epistemic relevance which is actually the outcome as reasoning-from-results/afterthought of secondnatured institutionalisation poorly inclined to such requisite prospective reasoning-through/messianic-reasoning. Human akrasia-susceptibility-or-akrasiatic-drag complex is rather reflected operantly and pertinently as of human ‘ontologically-flawed antiakrasiatic disposition’ so-construed from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective and so over our human-subpotency epistemic/notional~projective-perspective which is rather in an ontologically-flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. (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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism as of the notional~deprocrypticism framework as implied by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective as a more re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91] reformulation as of the displacement/decentering-of-the-human-subject in the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], institutional-development–as-to-social-function-development and living-development–as-to-personality-development implied as of

[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought this author has rather thought it pertinent herein to use the term 'akrasia' differently from the more traditionally restricted personal development implications of the Greek interpretation as of a [104]universalising-idealisation self-consciousness but very much along the lines of Socratic unification of knowledge and virtue, with a deliberate adherence to the derivation 'akrasiatic' rather than the traditional derivations 'acratic' or 'akratic' to mark such a break, and further the term 'antiakrasiatic' also along the same lines is further meant to emphasise the underlying idea that akrasia is a 'notion of lack' which 'anti disposition' as of relative-ontological-completeness[88] is then about superseding the lack, and such relative-ontological-incompleteness[89] is superseded rather as of ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of human limited-mentation-capacity-deepening[53] that goes well beyond a 'golden mean'/moderation/temperance, etc. behaviour interpretation as implied with 'enkrateia' which, as explained and further elaborated elsewhere herein, doesn't has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] reference of ontological-contiguity[67] but for naively and wrongly implying good-natured qualities as being ontological; and such 'antiakrasiatic disposition' is more critically reflected as of underlying human 'intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning parrhesiastic seeding-promise of prospective [56]meaningfulness-and-teleology[100] as equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>' with the 'akrasiatic disposition' construed as of 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of prospective [56]meaningfulness-and-teleology[100] as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology>'.) This existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective reflects the fact that as of our human-subpotency, beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] we-fail-to-factor-in/we-are-oblivious-to our human limited-mentation-capacity implications as of our ontologically-compromised [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34], so-reflected with the successive registry-worldviews/dimensions [84]reference-of-thought-level reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], to then proceed in affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> as of our existential-instantiations and so defectively as if we have no limited-mentation-capacity and no ontologically-uncompromised [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]; and this with respect to our articulated–or–acquiesced-to [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-

as-ontology>, such that inherently our ontological-performance[72]-<including-virtue-as-ontology> is ever always constrained as of constructive and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> of [56]meaningfulness-and-teleology[100]. The destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> of human articulated–or–acquiesced-to [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold[103], 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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 temporality[99]/shortness and intemporality[52]/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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview/dimension, over human-subpotency–as-of-ontologically-compromised-epistemic-abnormalcy/preconvergence[30] so-reflected variously with the preceding successive registry-worldviews/dimensions; wherein notional~deprocrypticism as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression will rather speak of prospective 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' which as of its inherent constructive ontological-performance[72]-<including-virtue-as-ontology> is of a de-mentative/structural/paradigmatic implication that ultimately supersedes the destructuring-threshold-⟨uninstitutionalised-threshold[102]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> notionally underlying human-subpotency. Thus all the problem of human ontologically-flawed antiakrasiatic disposition boils down to construing the underlying human mental-processing disposition, construed as of phenomenal-abstractiveness implications, as from human-subpotency dispositional possibilities of ontological-performance[72]-<including-virtue-as-ontology> to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression possibility of ontological-performance[72]-<including-virtue-as-ontology>. In this respect, we can appreciate that the successive registry-worldviews/dimensions [84]reference-of-thought in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism. We can further appreciate

that all the successive registry-worldviews/dimensions [84]reference-of-thought are marked at their [84]reference-of-thought-[85]devolving-level by temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology> speaking of differing ontological-performance[72]-<including-virtue-as-ontology>-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting <~~amplituding~~/formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩. This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality[36] of [56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. Further and of much more profound reification[87] implications, is the reality that the social-construct constructive and destructuring nature can be fundamentally accounted for by the fact that human antiakrasiatic disposition aspiration is truly reflected as from the effective implications of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity'; thus with the latter reconceptualised as 'human-subpotency equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>'. This reflects the epistemic-veracity of construing human-

subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>’ of its articulated–or–acquiesced-to [56]meaningfulness-and-teleology[100] as from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-performance[72]-<including-virtue-as-ontology>, which underlies beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] the [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ of the social epistemic-totality[36] of [56]meaningfulness-and-teleology[100] 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-performance[72]-<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> in ‘a metaphorising vacillating-conception’ of the social epistemic-totality[36] of [56]meaningfulness-and-teleology[100] as can be fully reflected from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective in ontological-normalcy/postconvergence. This thus points out that human-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>’ supposedly of [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ is mainly and rather the overtly presumed social posture of articulated–or–acquiesced-to [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>, and that human-subpotency implications of human limited-mentation-capacity induces covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology> construed as

destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity; as implying in effect a destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus denaturing[15] the true 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>' from the ontologically-veridical existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective reflecting social-construct constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology>, so that it is a difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] that can restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> about the social-construct constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> from this induced destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity denaturing[15] whereas naïve identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] will wrongly validate the so-induced destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as of the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as ontologically-veridical by its flawed implying of ontological-contiguity[67] without/failing-to restore-and-reflect-by-

disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. This destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity exactly reflects the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as the point where human-subpotency from its 'destructuring relative-ontological-incompleteness[89] ontologically-flawed perspective' is in an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] that systematically represents it's the reality of its destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as so-construed notionally/epistemically from the 'prospective relative-ontological-completeness[88] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression constructiveness perspective') as a nondescript/ignorable–void[60] that actually speaks of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> with a 'God of plane' proposition in say an animistic social-setup (reflecting the underlying 'animistic superstitious [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition' and not any such notion as propositional attitude because human [56]meaningfulness-and-teleology[100] is [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating as of its given

[45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus construed in notional~conflatedness[12] with existence-as-of-existential-instantiations and as its '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition' can then be reflected in an infinite number of propositions by that notional~conflatedness[12] with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification[87] is all about elucidating the ontological-veracity/ontological-performance[72]-<including-virtue-as-ontology> of human-subpotency epistemic/notional~projective-perspective [56]meaningfulness-and-teleology[100] articulated within any given registry-worldview/dimension social-setup going by its supposedly coherent ontological-commitment[66] as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction exposing it to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective of ontological-primemovers-totalitative-framework[73] as of prospective relative-ontological-completeness[88] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]', whereas the notion of propositional attitude is rather as of apriorising/axiomatising/referencing—constitutedness[13] and not in apriorising/axiomatising/referencing—conflatedness[12] with existence-as-of-existential-instantiations as failing to reflect the given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] 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~conflatedness[12] with existence-as-of-existential-instantiations which is thus reflected in the devolving specific propositions aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a totalising-entailing insight one or a few propositions in a series of propositions uttered may actually decisively imply a '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition' of temporal-as-ontologically-flawed [56]meaningfulness-and-teleology[100] or intemporal-as-ontologically-veridical [56]meaningfulness-and-teleology[100] with regards to revealing the series of propositions implied phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of '[84]reference-of-thought-[85]devolving-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' reflecting a nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) or as of ontologically-veridical [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism in ontological-contiguity[67] of '[84]reference-of-thought-[85]devolving-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', and thus with their corresponding differing '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema'

and ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema’; and further the notion of propositional attitude fails to reflect the fact of varying registry-worldviews/dimensions as of relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ with their varying [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] [84]reference-of-thought-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narrative-dispositions’ translating in the differing nature of propositions veridically admissible by differing registry-worldviews/dimensions [84]reference-of-thought as implied in the contrastive example here between a positivism and a non-positivism registry-worldview/dimension with their differing ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema’ and ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema’), since it is fundamentally an ontologically-flawed destructuring non-positivism/superstitious apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument eliciting this misconstrued proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring as ‘God of plane’, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like ‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious effect from the wings’; with the positivism relative-ontological-completeness[88] perspective

rather reflecting the non-positivism/superstitious relative-ontological-incompleteness[89] perspective as of a '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' while the latter perspective wrongly holds on to an ontologically-flawed '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema'. This is the fundamental conception underlying the notion of [14]de-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 [56]meaningfulness-and-teleology[100], thus disambiguating/differentiating prospective relative-ontological-completeness[88] as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema' and the prior relative-ontological-incompleteness[89] as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema'. This is equally what very much underlies from a prospective relative-ontological-completeness[88] constructiveness perspective of notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness[89] positivism–procrypticism destructuring-threshold-⟨uninstitutionalised-threshold[102]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as of its disjointedness-as-of-[84]reference-of-thought, wherein the fundamentally induced destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-

aestheticised~preconverging/dementing[19]–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is the very same destructuring apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of instigating disjointedness-as-of-[84]reference-of-thought that prolongs as of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [56]meaningfulness-and-teleology[100] as reflected about a plane on the basis of its non-positivism/superstitious propositions as it narrative disposition, and reflected by its '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema'); with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought prospectively constructiveness perspective rather reflecting it veridically as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' while our positivism–procrypticism prospectively destructuring perspective rather reflecting wrongly as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–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 singularisation-<as-to-

the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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-performance[72]-<including-virtue-as-ontology> of any given registry-worldview/dimension as of its 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning that establishes prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical [56]meaningfulness-and-teleology[100], such that this reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus necessarily has a de-mentative/structural/paradigmatic prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> that is susceptible to its very own ontologically-flawed manifestation of its <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ so-implied as of postlogism[78]-

slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation instigated as of '<~~amplituding/~~formative–epistemicity>totalising~random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism', totalising~nominal-as-tendentious '<~~amplituding/~~formative–epistemicity>destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism', '<~~amplituding/~~formative–epistemicity>totalising~ordinal-as-qualifying destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism', and '<~~amplituding/~~formative–epistemicity>totalising~intervalist-as-categorising destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-

constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism' on any such given registry-worldview's/dimension's reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; thus requiring the further '<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism' phenomenal-abstractiveness as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning that establishes prospective reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to further match-and-restore existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective of ontological-veridicality as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought in order to overcome the preceding destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, and so-implied in this work as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism preempting—disjointedness-as-of-[84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> reflected as of

‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema’ with respect to our positivism–procrypticism disjointedness-as-of-[84]reference-of-thought prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> reflected as of ‘<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema’. The bigger point here is that, the social as purportedly driven by its constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> is rather supposedly all about overtly implicited ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>’ of articulated–or–acquiesced-to [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> with regards to the [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of social epistemic-totality[36] of [56]meaningfulness-and-teleology[100]. However, human limited-mentation-capacity renders such overtly implicited ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>’ unachievable such that this elicits covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology> as to destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity that reflects the social-construct prospective destructuring as construed from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-veracity. Such covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology> as to

destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity destructuring consequence arises-and-is-reflected more fully and operantly as of human-subpotency destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism of the 'possibilities-of-human-phenomenal-abstractiveness with respect to their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ontological-performance[72]-<including-virtue-as-ontology>', as deviating-from/being-wrongly-imputed-as-of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective of ontological-performance[72]-<including-virtue-as-ontology> construed as 'equivalence/correspondence antiakrasiatic-attainment ontological-performance[72]-<including-virtue-as-ontology>', and the social dynamics developing thereof as of social-stake-contention-or-confliction. Thus human-subpotency destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism of the 'possibilities-of-human-phenomenal-abstractiveness with respect to their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ontological-performance[72]-<including-virtue-as-ontology>', so-conceptualised from the perspective of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as the latter reflects 'equivalence/correspondence antiakrasiatic-attainment ontological-performance[72]-<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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism’, totalising~nominal-as-tendentious ‘<~~amplituding/~~formative–epistemicity>destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism’, ‘<~~amplituding/~~formative–epistemicity>totalising~ordinal-as-qualifying destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism’, ‘<~~amplituding/~~formative–epistemicity>totalising~intervalist-as-categorising destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism’ and ‘<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-

referentialism constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism', with the latter construed rather as of constructive difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] with respect to its constructive disambiguating of the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology> as to destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as it disambiguates/differentiates the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument denaturing[15] and achieves existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective dispositional possibility of ontological-performance[72]-<including-virtue-as-ontology> in reflecting the ontologically-veridical 'equivalence/correspondence antiakrasiatic-attainment ontological-performance[72]-<including-virtue-as-ontology>' exactly because it is the 'human ratio-conguity/ratiocination phenomenal-abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance[72]-<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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism of

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by aligning with the destructuring in identitive-constitutedness[13]-as-‘epistemic-totality[36]’-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] with regards to the covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology> as to destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity rather than disambiguating/differentiating it to restore ontological-veridicality as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, and so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. Phenomenal-abstractiveness as of human-subpotency mental-processing for equivalence/correspondence with existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression effectively reflected herein as of the varied depth as from [45]<~~amplituding/~~formative–epistemicity>totalising~random-as-impulsive, [45]<~~amplituding/~~formative–epistemicity>totalising~nominal-as-tendentious, [45]<~~amplituding/~~formative–epistemicity>totalising~ordinal-as-qualifying, interval-as-categorising and [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism; with [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness allowing notionally/epistemically the possibility for human fulfilment of ‘ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>’ which is what underlies the framework of social-construct constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology>/institutionalisation and superseding its destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, thus reflected as of

‘equivalence/correspondence antiakrasiatic-attainment ontological-performance[72]-<including-virtue-as-ontology>’. Inherently, this most profound [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism human phenomenal-abstractiveness is what exactly enables human-subpotency to be able to supersede destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> by the underlying specific existential-as-ontological disambiguating/differentiating disposition. We can thus contemplate of [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as the human mental-processing capacity that is inclined to ever always expand the frontiers of human knowledge as ‘ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>’, and so as of the very ‘recurrent edging towards completion of ontological-performance[72]-<including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness, as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation implied [84]reference-of-thought and [84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] is-not-acquiesced-to/is-rejected naturally by the human mental-processing disposition of [45]<~~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 [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of its constructive reconstrual-as-of-disambiguation/differentiating of destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, with [45]<~~amplituding/~~formative–epistemicity>totalising~intervalist-as-categorising phenomenal-abstractiveness, [45]<~~amplituding/~~formative–epistemicity>totalising~ordinal-as-qualifying phenomenal-abstractiveness, [45]<~~amplituding/~~formative–epistemicity>totalising~nominal-as-tendentious phenomenal-abstractiveness and [45]<~~amplituding/~~formative–epistemicity>totalising~random-as-impulsive phenomenal-abstractiveness reflecting lesser-and-lesser mental-processing tasking for operant [56]meaningfulness-and-teleology[100] as of 'already achieved constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology>/institutionalisation' enabled by [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness disambiguation/differentiation. It is the [45]<~~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-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' by its disambiguative/differentiative undermining of destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] of lesser-and-lesser phenomenal-abstractiveness mental-processing tasking, and so rather as 'already achieved constructiveness-

of-ontological-performance[72]-<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 [84]reference-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~conflatedness[12] [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating self-consciousness qualia-schema' of memorisation as of replication-and-differentiation-in-a-'<~~amplituding/~~formative–epistemicity>totalising~disambiguation-in-notional~conflatedness[12]-with-existence-as-of-existential-instantiations' and thus enabling the notional~conflatedness[12] of mental-processing in existence-as-of-existential-instantiations reflected in the 'evolving-and-devolving formation/learning-development metaphoricity[57] and transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity metaphoricity[57] subjoining in [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [56]meaningfulness-

and-teleology[100]', and so as of impulsive mental-reflex, tendentious mental-reflex, qualifying mental-reflex, categorising mental-reflex and [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism mental-reflex in their comprehensively underlying 'notional~conflatedness[12] with existence-as-of-existential-instantiations'); from whence [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring ensues as of notional~conflatedness[12] with existence-as-of-existential-instantiations ('<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema' rather arises as of the implied [84]reference-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~conflatedness[12] with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the 'developing [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional~conflatedness[12] with existence-as-of-existential-instantiations'; and so-contrued contrary to just a apriorising/axiomatising/referencing—constitutedness[13] conception as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as of an underlying '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema' [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating reflecting [56]meaningfulness-and-teleology[100]

within which any specific quale then imports as of its replicability-and-differentiability-in-a-'<~~amplituding/~~formative–epistemicity>totalising~disambiguation-in-notional~conflatedness[12]-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 [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating self-consciousness and by extension we can grasp that the [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating qualia-schema of successive registry-worldviews/dimensions [84]reference-of-thought are grasp rather as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' as of relative-ontological-incompleteness[89] so construed from relative-ontological-completeness[88] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective or '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema' as of relative-ontological-completeness[88] when so-construed in existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as from a protracted-consciousness in relative-ontological-completeness[88] as of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism protensive-consciousness [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness[89] as of positivism–procrypticism occlusive-consciousness [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating qualia-schema, [104]universalisation–non-positivism/medievalism preclusive-consciousness [45]<~~amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating qualia-schema, base-institutionalisation–ununiversalisation warped-consciousness [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating qualia-schema and recurrent-utter-uninstitutionalisation trepidatious-consciousness [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], though from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective of analysis as of prospective relative-ontological-completeness[88] it is shown to be ontologically-flawed. Basically thus prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> renders the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register, as of operant [56]meaningfulness-and-teleology[100], susceptible to be <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[12]–narratives—of-the-[84]reference-of-thought–[5]categorical-imperatives/axioms/registry-teleology[100]⟩ so-implied as of postlogism[78]-

slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It is only [45]<~~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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> to reconstrue the prospective constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology>/institutionalisation of [56]meaningfulness-and-teleology[100] as so-reflected from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional perspective of analysis as of prospective relative-ontological-completeness[88] to be ontologically-veridical. It is in this way that [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness expands the frontiers of human knowledge as 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>', and thereof instigating the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] aposteriorising/logicising/deriving/intelligising/measuring ensues as of human existential-instantiations. In the bigger scheme of things, this 'constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> from destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>' operation of the comprehensive human

phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human [56]meaningfulness-and-teleology[100] as knowledge, is what brings about the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring as of successive prospective relative-ontological-completeness[88], and is reflected in the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] reification[87] of [84]reference-of-thought-level successive self-consciousness/construction-of-the-Self as of the successive registry-worldviews/dimensions, and so conceptualised as from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective. The social as supposedly a 'self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking[20]–apriorising-psychologism epistemic-projection of mere-formulaicity' is one where 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>' is effectively driven as of '<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism' as 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' and as so-reflected at attained institutionalisation-level and constraint in formal social-settings; while as of human limited-mentation-capacity implications of phenomenal-abstractiveness, elicited covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology> as to destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity arise variously at [84]reference-of-thought-level uninstitutionalised-threshold[103] and their [84]reference-of-thought-[85]devolving-level unconstraint extended-informality as human '<~~amplituding/~~formative–

epistemicity>totalising~random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism', '<~~amplituding/~~formative–epistemicity>totalising~nominal-as-tendentious destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism', '<~~amplituding/~~formative–epistemicity>totalising~ordinal-as-qualifying destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism' '<~~amplituding/~~formative–epistemicity>totalising~intervalist-as-categorising in and destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/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 singularisation-<as-to-

the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism' thus undermining 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>'. Destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as of elicited covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology> articulated–or–acquiesced-to [56]meaningfulness-and-teleology[100] at [84]reference-of-thought-[85]devolving-level, is induced as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as <~~amplituding~~/formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ so-implied as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-induced-and-complexified in association with instances/instantiations of constructiveness disposition for 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<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-performance[72]-<including-virtue-as-ontology>' so that any such destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-

aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology> as to destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity articulated–or–acquiesced-to [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology> is overlooked as marginal; and so with regards to implicited social epistemic-totality[36] of [56]meaningfulness-and-teleology[100], thus inducing the peculiar social dynamism effect of destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity wherein that temporally induced marginality mechanism as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ is the beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] temporal grounds for akrasiatically undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>’. It is this destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as of ‘pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>’ marginality implications reflected in human phenomenal-abstractiveness destructuring-disposition—

flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism that develop into the social dynamics manifestations of postlogism[78]-slantedness/[50]ignorance/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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. This reveals destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiatic disposition, that is further complexified with the blending of instances/instantiations of constructiveness disposition of 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>' with the marginal destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as of covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology> as to destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-

disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism, and thus defining the specific sustainable destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> parasitism in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of any given registry-worldview's/dimension's uninstitutionalised-threshold[103], and is so-reflected as of its endemised/enculturated social construal of the 'types of vices-and-impediments[106] that can be overlooked' beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], determining its uninstitutionalised-threshold[103]. Critical to the social manifestation of destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity and its-extension-in-complexification is that it is socially perceived decisively as not destructuring going by the narrative of the collective social-setting destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism at its destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, to then reflect of such 'pretence of equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>' as if of 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>' and to assent to such a state of affairs. Destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity thus arises as of human limited-mentation-capacity deficient

personality adherence, personality formation and personality development as of the social-setting very own registry-worldview/dimension institutionalisation level, with regards to the construal of the social-construct in its constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> as of 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>', with such destructuring deficiency defining its uninstitutionalised-threshold[103]. Destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as it speaks to the [84]reference-of-thought-[85]devolving-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-threshold[103] implied overall registry-worldview/dimension prospective de-mentative/structural/paradigmatic ontological-performance[72]-<including-virtue-as-ontology> deficiency), as of the dearth of ontologically-hegemonising-narrative[71] as of '<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism', totalising~nominal-as-tendentious '<~~amplituding/~~formative–epistemicity>destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-

aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism', '<~~amplituding/~~formative–epistemicity>totalising~ordinal-as-qualifying destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism' and '<~~amplituding/~~formative–epistemicity>totalising~intervalist-as-categorising destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism' as these covertly pass as constructiveness disposition in 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>', thus distinctly destructuring. It is important to grasp here that this destructuring-threshold-⟨uninstitutionalised-threshold[102]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> analysis is notionally/epistemically as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective of notional~deprocrypticism which is in ontological-normalcy/postconvergence and beyond/superseding the internal positivism–procrypticism disjointedness-as-of-[84]reference-of-thought human-subpotency social-stake-contention-or-confliction perspective wherein the human-subpotency [45]~~<amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] perspective of analysis as of its prior relative-ontological-incompleteness[89] 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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> in contrast to the epistemic/notional veracity of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression implication as of notional~deprocrypticism in prospective relative-ontological-completeness[88] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications of aetiologisation/ontological-escalation; and this is akin to the existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression projection to prospective positivism insight of aetiologisation/ontological-escalation with regards to say the reflection of destructuring-transitoriness[18]-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-performance[72]-<including-virtue-as-ontology>' as of positivism ontologically-hegemonising-narrative[71] not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity[57] as prospective ontologically-hegemonising-narrative[71] of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] operation of Arithmetic construed as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism in epistemic-abnormalcy/preconvergence[30] and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] for the operation of Arithmetic as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism in ontological-normalcy. Basically, such an ontological-normalcy/postconvergence destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> analysis speaks of the reality of human [14]de-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-contiguity[67]—of-the-human-institutionalisation-process[68] is a requisite for understanding such an ontological-normalcy/postconvergence destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> analysis. The destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 apriorising/axiomatising/referencing—conflatedness[12] with the social epistemic-totality[36] of [56]meaningfulness-and-teleology[100]’. This psychodynamic operant apriorising/axiomatising/referencing—conflatedness[12] reflects human-subpotency ‘constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology>/institutionalisation/nascent–sublimating-decisionality—by—destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> metaphorising vacillating-conception of the social epistemic-totality[36] of [56]meaningfulness-and-teleology[100]’; as can veridically be construed from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>’. This destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold[103] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with respect to destructuring at all uninstitutionalised-threshold[103]; as so-implied by [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. The comprehensive social susceptibility to destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is what underlies passive to active social mobbishness phenomena as of human limited-mentation-capacity social dynamic implications of lacking social ontologically-hegemonising-narrative[71].

The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of 'equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>' arises because of destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> parasitism [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], as beyond-the-consciousness-awareness-teleology[100]-<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-performance[72]-<including-virtue-as-ontology>', and is further reflected in a social dynamics of dual overt and covert implicited interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social [56]meaningfulness-and-teleology[100]. Insightfully, it can be appreciated that the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is one long process involving the undermining of destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold[103] with relative 'equivalence/correspondence antiakrasiatic-attainment ontological-performance[72]-<including-virtue-as-ontology>' as of ontologically-hegemonising-narrative[71] implied as of prospective '<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism'. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening[53] implications the

destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative[71] implied with social enlightenment and the sciences rendered many purviews of existence as of relative 'equivalence/correspondence antiakrasiatic-attainment ontological-performance[72]-<including-virtue-as-ontology>'. We can similarly project of the same with respect to our positivism–procrypticism disjointedness-as-of-[84]reference-of-thought destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity at its uninstitutionalised-threshold[103] as to be prospectively superseded by notional~deprocrypticism preempting—disjointedness-as-of-[84]reference-of-thought ontologically-hegemonising-narrative[71] thus rendering human ontological-performance[72]-<including-virtue-as-ontology> correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' as of prospective relative 'equivalence/correspondence antiakrasiatic-attainment ontological-performance[72]-<including-virtue-as-ontology>'. This destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> analysis effectively points to the fact that human akrasia-susceptibility-or-akrasiatic-drag complex is such a decisive and determinant notion with respect to the human psyche as the critically interceding notion with respect to human social construction-of-the-Self and as it remains a transitive and constant notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as to the destructuring implications at uninstitutionalised-threshold[103] implied human-subpotency epistemic/notional~projective-perspective in dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism relative

to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective in singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism. This overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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/reification[87] as 'destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> analysis' is rather notionally/epistemically reflective of the social-construct constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology>, as such an antiakrasiatic analysis of uninstitutionalised-threshold[103] notionally/epistemically reflects the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; 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-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 'implicited passivity implications for prospective human progress' it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold[103]. As the Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently metaphorising societies didn't progress on the basis that human progress occurs anyway but because they effectively superseded their identified-and-defined ontological-performance[72]-<including-virtue-as-ontology> destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> and uninstitutionalised-threshold[103], and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance[72]-<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–[56]meaningfulness-and-teleology[100]. The implicited passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–

desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> need to be integrated into the very core of such secondnatured formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; such that prospective social-construct constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and institutionalisation is ever always a process of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation to prospectively recapture the ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] for prospective organic-knowledge lost in secondnatured institutionalisation with the latter construed in temporality[99]/shortness often bound to induce [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as of poor apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Inevitably across the various registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], the [104]universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' and constructiveness as reflected by '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema' inherently elicits from the human-subpotency epistemic/notional~projective-perspective reflected as of the '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating

preconverging/dementing[19]–qualia-schema' in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the furthering of temporality[99]/shortness as of untransvaluated–temporal-intemporality[52] inclination and accompanying sophistic/pedantic complexes. But from the intemporal-as-ontological teleologically-elevated projection reflected as from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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-completeness[88] implied social-stake-contention-or-confliction as of human intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness[89] social-stake-contention-or-confliction in extricatory/temporal preconverging–de-mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) is not interpreted from a temporal existential-extricatory-as-of-existential-unthought perspective as

ineptness warranting the furtherance of temporal-dispositions as of untransvaluated–temporal-intemporality[52] inclination and accompanying sophistic/pedantic complexes as well as to the extent of entailing prospective relative-ontological-completeness[88]. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising-teleological-elevation-in-ontological-contiguity[67] beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as of its '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], and likewise with the intemporal projection as of [104]universalisation over base-institutionalisation–ununiversalisation, positivism over [104]universalisation–non-positivism/medievalism and prospectively notional~deprocrypticism over positivism–procrypticism. In this regards, the notion of preconverging-or-dementing[19]–apriorising-psychologism as reflected as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' of prior relative-ontological-incompleteness[89] is tied-to and a necessarily associated notion with that of postconverging-or-dialectical-thinking[20]–apriorising-psychologism as reflected as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema' with respect to the possibility of a protracted-consciousness conceptualisation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]; 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/dementing[19]–qualia-schema' by its self-conscious [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-

perception/re-thought as of its [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] 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/dementing[19]–qualia-schema' in stigmatising terms–as-of-axiomatic-construct, the ontological-veracity from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness[88] postconverging-or-dialectical-thinking[20]–apriorising-psychologism reflected as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema' can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibility of prior relative-ontological-incompleteness[89] preconverging-or-dementing[19]–apriorising-psychologism reflected as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–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 [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]', 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–[56]meaningfulness-and-teleology[100] as of its growing self-consciousness and self-awareness. In fact, the notion of preconverging-or-dementing[19]–apriorising-psychologism as such speaks of the fact that the entire cross-section of

humanity as of recurrent-utter-uninstitutionalisation is of a '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' with respect to prospective base-institutionalisation '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema', and likewise [104]universalisation with respect to base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity emancipators across the successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] are just as equally relatively enmeshed in many ways with their [84]reference-of-thought old psychology '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' like say Newton's involvement with alchemy, and the idea of projecting to a prospective '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–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 [80]presencing—absolutising-identitive-constitutedness[13] positivism–procrypticism disposition is all-encompassing as of our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] when we construe of ourselves as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism as of in-the-absolute' without projecting that just as prior generations of humans were both postconverging-or-dialectical-thinking[20]–apriorising-psychologism as of their constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> reflected as of '<~~amplituding/~~formative–

epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema' at their relative-ontological-completeness[88] and preconverging-or-dementing[19]–apriorising-psychologism as of their destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> reflected as of '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema' at their relative-ontological-incompleteness[89], we equally manifest the same and so-perceived from the prospective relative-ontological-completeness[88] of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. The critical point here has to do with the fact that beyond the 'attendant-ontologies—as-of-conventioning-referencing' of successive registry-worldviews/dimensions, in their <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of their ontologically-flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49], that are enabled by human limited-mentation-capacity-deepening[53] 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, [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of [104]universalisation, positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of our positivism and preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–

epistemicity>growth-or-conflatedness[12]/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–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism; the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] can thus be qualified as the 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' as its opened-construct-of–[56]meaningfulness-and-teleology[100] reflects the comprehensive ontological-veracity of the successive registry-worldviews/dimensions becoming as of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21]. This 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' is ultimately construed as of notional~conflatedness[12] with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism as notional~deprocrypticism, reflecting the fact that the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of successive registry-worldviews/dimensions outcomes can be construed as one of human successive failings to attain [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism and so up to the prospective human attaining of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought singularisation-

<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism. Thus the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' highlights that as of our positivism–procrypticism <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of its ontologically-flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49], we are involved in a fundamental disjointedness-as-of-[84]reference-of-thought in the sense that we seem to imply in our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] that our 'positivism–procrypticism attendant-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–[56]meaningfulness-and-teleology[100]' in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] rather turns out to be denaturing[15] and undermines prospective Being-development/ontological-

framework-development, and explains our inclination to ask the wrong questions given the false sense of certainty arising from this 'positivism–procrypticism attendant-ontology—as-of-conventioning-referencing'. Such questions with regards to how the humanities can be further developed as efficaciously as the natural sciences, how can philosophy be more socially potent, and on the social paradoxes of our suboptimum institutional-development–as-to-social-function-development and living-development–as-to-personality-development, more critically point to the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' as of its implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation registry-worldviews/dimensions; and so critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with our positivism–procrypticism and so just as with any other prior relative-ontological-incompleteness[89] registry-worldviews/dimensions <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of their ontologically-flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49], there has always been an ontologically-flawed inclination that

the given registry-worldview's/dimension's 'attendant-ontology—as-of-conventioning-referencing' in its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] inherently carries all the prospective possibilities of human emancipation and so oblivious-and-substituting of the underlying ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]'. In other words, unlike we may contemplate as of our positivism/rational-empiricism [80]presencing—absolutising-identitive-constitutedness[13] 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 attendant-ontology—as-of-conventioning-referencing' <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in ontologically-flawed identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] hardly contemplative of the ontological-veracity of the underlying ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' as of its 'implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-

disposition,–as–reproducibility-of-aestheticisation' inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring so-reflected as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21], in order to attain prospective base-institutionalisation emancipation; such that all such relative-ontological-incompleteness[89] attendant-ontologies—as-of-conventioning-referencing including our own 'positivism–procrypticism attendant-ontology—as-of-conventioning-referencing' are rather by mental-reflex of their reasoning-from-results/afterthought rather inclined to be oblivious-and-substituting over the more profound and underlying ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' reflected as of ontologically-veridical difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. This reality effectively de-mentatively/structurally/paradigmatically explains the manifestation of all such relative-ontological-incompleteness[89] registry-worldviews/dimensions attendant-ontologies—as-of-conventioning-referencing [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] induced destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as reflected by their uninstitutionalised-threshold[103]; and as such an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] suprasocial or

<~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ relative-ontological-incompleteness[89] 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 [56]meaningfulness-and-teleology[100] 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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> and thus fails reification[87] as of prospective existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of aetiologisation/ontological-escalation in relative-ontological-completeness[88], and not wrongfully imply its ontological-elevation as of common/mutual logical-dueness implied 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' but rather realise the reality of its notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> that speaks of its prospective preconverging-or-dementing[19]–apriorising-psychologism and thus ontological-degradation. In other words the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' points out that our positivism/rational-empiricism induced science-ideology and humanism

ideology as ‘attendant-ontology—as-of-conventioning-referencing’ is the outcome in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]’ and that any such ‘attendant-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–[56]meaningfulness-and-teleology[100] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as it inevitably enters into an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] given its relative-ontological-incompleteness[89] 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-contiguity[67]—of-the-human-institutionalisation-process[68] ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]’ the underlying ontological-veracity of human [14]de-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-teleology[100] as actually of an underlying coupling of postconverging-or-dialectical-thinking[20]–apriorising-psychologism constructiveness-of-ontological-performance[72]-<including-virtue-as-

ontology> as reflected by '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking[20]–qualia-schema' and preconverging-or-dementing[19]–apriorising-psychologism destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as reflected by '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema'. Ultimately, human [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is the notion underlying human self-consciousness as of construction-of-the-Self all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]'. It all arises from the 'human capacity for decomplexified/uninhibited preconverging-or-dementing[19]–apriorising-psychologism' in order to then 'prospectively induce originarily/as-of-event[37] prospective postconverging-or-dialectical-thinking[20]–apriorising-psychologism'. In this regards, we can factor in for instance that more critically rather than construing the prospective reification[87] of the humanities and philosophy for instance in terms of breakthroughs along the lines of say exceptional methods or capacity along the lines of our 'positivism–procrypticism attendant-ontology—as-of-conventioning-referencing', the reality of any such transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity will rather be 'a more candid face-up with our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought' as herein implied by this author as of the notion of 'beyond-the-consciousness-awareness-teleology[100]-<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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing postconverging–de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 reification[87] 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 [51]incrementalism-in-relative-ontological-incompleteness[89]—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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression level for human emancipation as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Whether of

low or high emotional-involvement, it is inevitably the case that the de-mentative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity ever always and has ever always involved or been-grounded-on-prior 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation' inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn't have been the human psychology reflected in the displacement/decentering-of-the-human-subject as of the resultant reasoning-from-results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ implied prospective postconverging-or-dialectical-thinking[20]–apriorising-psychologism and prior preconverging-or-dementing[19]–apriorising-psychologism, is merely a reflection of the fact that human [56]meaningfulness-and-teleology[100] is ever always as of the very same overall purview that is existence but then as of various state of human relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–

ontological-normalcy/postconvergence)⟩ of [84]reference-of-thought so-construed as registry-worldviews/dimensions, such that human [56]meaningfulness-and-teleology[100] is thus of lower to higher ontological-veracity/ontological-performance[72]-<including-virtue-as-ontology> as of relative-ontological-completeness[88]. Further as of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] with human [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100] is thus 'a-given-[45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] construct on existence-as-of-devolving-existential-instantiations' as reflected in the ontological-veracity/ontological-performance[72]-<including-virtue-as-ontology> of its given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] registry-worldview/dimension [84]reference-of-thought-[85]devolving [56]meaningfulness-and-teleology[100]; such that inherently the possibility of prospective virtue and prospective grander ontological-veracity/ontological-performance[72]-<including-virtue-as-ontology> as required for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity beyond/superseding the given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] registry-worldview/dimension ontological-veracity/ontological-performance[72]-<including-virtue-as-ontology> as so-reflected in its 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' in its prospective relative-ontological-incompleteness[89] cannot spontaneously arise without a displacement/decentering-of-the-human-subject as of prospective relative-ontological-completeness[88] renewed mathesis/motif/thrownness-dispositon enabled prospective 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of

contextualising/existentialising/instantiative-devolving-meaningfulness'. It is this [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] induced [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating nature of human [56]meaningfulness-and-teleology[100] that renders it necessarily an exercise of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of existence-in-devolving-existential-instantiations; such that the construal of human [56]meaningfulness-and-teleology[100] is rather as of the given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] registry-worldview/dimension 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness', as of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narrative. Thus the idea of a postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation of human [56]meaningfulness-and-teleology[100] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective is operantly elicited as of the construal of the 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness', as of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narrative of the given [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] registry-worldview/dimension 'implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development' reflecting its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag[33] [84]reference-of-thought-[85]devolving [56]meaningfulness-and-teleology[100]. Likewise, the idea of a preconverging-or-dementing[19]–apriorising-psychologism representation of human [56]meaningfulness-and-teleology[100] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective is operantly elicited as of the prospective relative-ontological-completeness[88] postconverging-or-dialectical-thinking[20]–apriorising-psychologism registry-worldview/dimension superseding construal of the said preconverging-or-dementing[19]–apriorising-psychologism prior relative-ontological-incompleteness[89] registry-worldview/dimension 'dementing[19] apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness', as of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narrative implied '<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing[19]–qualia-schema', so-reflected rather as from the prospective relative-ontological-completeness[88] postconverging-or-dialectical-thinking[20]–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–[56]meaningfulness-and-teleology[100] devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development' as of the prospective [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [84]reference-of-thought-[85]devolving [56]meaningfulness-and-teleology[100], as superseding the prior relative-ontological-incompleteness[89] preconverging-or-dementing[19]–apriorising-psychologism registry-worldview/dimension 'shallower implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of–[56]meaningfulness-and-teleology[100] devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development' as of the prior [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [84]reference-of-thought-[85]devolving [56]meaningfulness-and-teleology[100]. More spontaneously, a postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation is construed as of the projection to a given registry-worldview/dimension 'ontological-depth framework of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narrative' as of its 'implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development', while a preconverging-or-dementing[19]–apriorising-psychologism representation is construed as of the projection to the prospective relative-ontological-completeness[88] registry-worldview/dimension 'ontological-depth framework of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narrative' as of its 'deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] devolved institutional-development–as-to-social-function-development as of its devolving living-development–as-to-personality-development' in reflecting the prior relative-ontological-incompleteness[89] registry-worldview/dimension 'preconverging-or-dementing[19]–apriorising-psychologism [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narrative' as of the latter's 'shallower implied and underlying background Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] devolved institutional-development–as-to-

social-function-development as of its devolving living-development–as-to-personality-development'. This [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating elucidation about postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation and preconverging-or-dementing[19]–apriorising-psychologism representation as of human [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ implications underlies the [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. However, from a traditional/modern/positivism history construal perspective, such a perceptive/astute [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> 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-thinking[20]–apriorising-psychologism representations [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating–narratives and as this is often further skewed towards the locus of the present registry-worldview/dimension (positivism/rational-empiricism) postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation', and thus in many ways failing to project

fundamentally the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor and further fails to echo the metaphoricity[57]/existential-ecstasy of the sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> of [56]meaningfulness-and-teleology[100] as of the ‘ontological-contiguity[67]—of-the-human-institutionalisation-process[68] dynamics of successive postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation and preconverging-or-dementing[19]–apriorising-psychologism representation of [56]meaningfulness-and-teleology[100]’ reflected in ‘successive construction-of-the-Self underlying the sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> as of successive self-consciousness for [56]meaningfulness-and-teleology[100]’ as from recurrent-utter-uninstitutionalisation trepidatious-selfconsciousness, base-institutionalisation–ununiversalisation warped-selfconsciousness, [104]universalisation–non-positivism/medievalism preclusive-selfconsciousness, our present positivism–procrypticism occlusive-selfconsciousness and prospective notional~deprocrypticism protensive-selfconsciousness; with this underlying a poor conception of human psychology that poorly and hardly recognises the transepistemic/epistemic-ricochetting veracity of human constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as of relevance to prospective [56]meaningfulness-and-teleology[100]/knowledge-reification[87]. This comprehensive elucidation as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and human-

subpotency implications of ontological-performance[72]-<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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism of existence as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notionally/epistemically reflecting the ecstatic singularity of existence speaks of the imbued 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] appraisal but then enabling the [56]meaningfulness-and-teleology[100] validatory possibility of any such state of [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] by way of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. The ecstatic singularity of existence is the very shepherding/ushering/heralding possibility for existence's intelligibility. Thus the

supervening unity of all existential sublimation manifestations arises as of their notional~conflatedness[12] intelligibility derived from the primordial ineffability of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human); and this primordial ineffability is thus the epistemic guidance for the construal of intelligibility in all existential sublimation manifestations. This never failing ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as shepherding/ushering/heralding the possibility of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression that is perpetually stood out’ for ‘phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-‘[98]surrealistic-as-pseudoreal’–epistemic-abnormalcy> reflexively including the-human-conceptualising-

subpotency-as-human-subpotency to engage with it as of both affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> in order to generate intelligibility as of varying ontological-performance[72]-<including-virtue-as-ontology> as validated or invalidated by ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. This very intertwining of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of ontological-primemovers-totalitative-framework[73] potential implications with 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-as-pseudoreal'–epistemic-abnormalcy> is the metaphoricity[57]/ecstasy of existence in its supervening notional~conflatedness[12] intelligibility. This basically captures the very notions of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism and dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism as can be reflected in explicating 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-

as-pseudoreal'–epistemic-abnormalcy> ontological-veracity/ontological-performance[72]-<including-virtue-as-ontology> as of ontological-primemovers-totalitative-framework[73] potential sublimating-over-desublimating implications of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as stood out outstanding/in-waiting/in-abeyance/in-pending. Thus existence can be construed more succinctly as of an epistemic unity reflected theoretically, conceptually and operantly in 'notional—singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism' as of existence's supervening-conflatedness[12] intelligibility of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩, and so-reflected as of the 'overall metaphoricity[57]/ecstasy reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]' in (panintelligibility[74] here is simply about the 'overall epistemically phenomenal/manifest reifying and empowering reflexivity in apriorising/axiomatising/referencing—conflatedness[12] of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ speaking of ecstatic-existence as-the-absolute-a-priori', and not panpsychism as to imply apriorising/axiomatising/referencing—constitutedness[13] of [104]universal intelligibility as of a [104]universal mind) wherein inherent existence's ecstatic supervening-conflatedness[12] is the phenomenal/manifest metaphoricity[57]/ecstasy of intelligibility as reifying-and-empowering-

reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ conceives of ontological-veracity/ontological-performance[72]-<including-virtue-as-ontology> of ‘phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-‘[98]surrealistic-as-pseudoreal’–epistemic-abnormalcy> as of transepistemic/epistemic-ricochetting veracity on the basis of the latter inherently implied supposedly coherent ontological-commitment[66] reflected as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective. Existence’s metaphoricity[57]/ecstasy of ‘intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩ in [45]<~~amplituding/~~formative–

epistemicity>totalising~thrownness-in-existence[34]' rather points to the ontological-veracity of its apriorising/axiomatising/referencing—conflatedness[12] (and not apriorising/axiomatising/referencing—constitutedness[13] as is easily mistaken from an ontologically-flawed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] human-subpotency perspective projecting as if of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression or relative-ontological-completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism), with the phenomenal/manifest metaphoricity[57]/ecstasy of existence rather arising as of supervening-conflatedness[12] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] defining 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-as-pseudoreal'–epistemic-abnormalcy> given 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' as of constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>; as so-reflected as of the supervening purviews underlying conventional subject-matters as from the natural sciences to the social sciences and humanities. Thus existence's metaphoricity[57]/ecstasy supervening-conflatedness[12] underlying human-subpotency ontological purviews of existence intelligibility as to overall reifying-and-empowering-reflexivity-of-

ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ is more than just of transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical [56]meaningfulness-and-teleology[100], it equally speaks of a [80]presencing—absolutising-identitive-constitutedness[13] [47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition ever always confounded between 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-as-pseudoreal'–epistemic-abnormalcy> construal in apriorising/axiomatising/referencing—constitutedness[13] as of alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic and 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-as-pseudoreal'–epistemic-abnormalcy> construal as of apriorising/axiomatising/referencing—conflatedness[12] in ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality/antinihilism; wherein overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ speaks of ontologically-veridical apriorising/axiomatising/referencing—conflatedness[12] ever always

bounded with ontologically-flawed apriorising/axiomatising/referencing—constitutedness[13], and so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. Thus ontologically-veridical apriorising/axiomatising/referencing—conflatedness[12] as constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and ontologically-flawed apriorising/axiomatising/referencing—constitutedness[13] as destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, with regards to 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-as-pseudoreal'–epistemic-abnormalcy> determination, can be effectively determinable ecstatically/metaphoricitically by way of transepistemic/epistemic-ricochetting projective-insights as of 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-as-pseudoreal'–epistemic-abnormalcy> given 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-

promise of reasoning-through/messianic-reasoning [56]meaningfulness-and-teleology[100]' and 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought [56]meaningfulness-and-teleology[100]', construed respectively 'as of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective [45]<~~amplituding/~~formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-referentialism as ontologically-veridical constructiveness of [56]meaningfulness-and-teleology[100]' and 'as of covert pretence of equivalence/correspondence antiakrasiatic-aspiration as inducing prospective destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as ontologically-flawed destructuring–[56]meaningfulness-and-teleology[100]'; and thereof, what is ever of absolute incertitude is ontologically-veridical identitive [56]meaningfulness-and-teleology[100] as this is ever always in need for its prospective recuperation/recovery as from prospective relative-ontological-completeness[88] induced 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism as of apriorising-teleological-elevation-in-notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>' superseding prior relative-ontological-incompleteness[89] induced 'preconverging-or-dementing[19]–apriorising-psychologism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>'. Thus what is particular about the notional~deprocrypticism registry-worldview/dimension as preempting—disjointedness-as-of-[84]reference-of-thought is that it is 'beyond just a constraining institutionalisation secondnaturing articulation of a reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of reasoning-from-results/afterthought' by which the human mindset can be attached to mechanically as of reasoning-from-results/afterthought while

displaying ‘<~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84] reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩ of such reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’, but necessarily implies as of its organic-knowledge implications a secondnaturing ontological-contiguity[67]—of-the-human-institutionalisation-process[68] implicited convergence of reasoning-through/messianic-reasoning in the elicited notional~deprocrypticism reasoning-from-results/afterthought reflected as of a conception of notional~deprocrypticism that is more than just its reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation but is reflexive of the assimilation of the ‘intemporal seeding promise of human-subpotency ontological-performance[72]-<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-contiguity[67]—of-the-human-institutionalisation-process[68]. In this regards, throughout the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] ‘true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]’, the requisite dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–

meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) as of ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning [56]meaningfulness-and-teleology[100] as equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>’ has always ever come off against the eliciting-of-immediacy-as-of-relative-ontological-incompleteness[89]-dereification[87] for <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ disposition as of ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought [56]meaningfulness-and-teleology[100] as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology>’; and so as temporal/sycophantic-sophistic social-stake-contention-or-confliction beyond-the-consciousness-awareness-teleology[100]-<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 ‘[104]universalising-idealisation coherence of contemplation’ as of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] associated with the Socratic/Platonic/Aristotelian individual emancipation as of [104]universalising-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness[89]-dereification[87] for

<~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as of his symbolic asceticism[4] even at the risk of his life; budding-positivism projection as of Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] over medieval-scholasticism-pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness[89]-dereification[87] for <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-completeness[88]-by-reification[87]/contemplative-distension[26] like ending Slavery and the Slave-Trade in the United States involving the American civil war or the French Revolution for instance, meeting with sophistic/pedantic eliciting-of-immediacy-as-of-relative-ontological-incompleteness[89]-dereification[87] for <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-incompleteness[89]-dereification[87] for <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] accrue prospectively the sophists react as if 'human progress occurs anyway' as the idea of a human existential tale perpetuation and its implications is alien to the sophists since all that counts is the immediate now and its temporal/mortal social-stake-contention-or-confliction interests; and worst still, human limited-mentation-capacity in inducing prospectively relative-ontological-completeness[88] as of the weaknesses associated in all human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as the 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]', what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the present one as of an overall human tale, as the threat of rationalising the implications of such a

human existential tale perpetuation may jeopardise their present social-stake-contention-or-confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at each and every given registry-worldview/dimension as it is obviously not oblivious to the reasoning-through/messianic-reasoning which organic-contemplation spans registry-worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for human ideal as of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] which is 'never always the easiest of notion' for human <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ disposition, especially as this often always implies the displacement/decentering-of-the-human-subject, it is inevitably the case that such ideal as of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen' for originary/as-of-event[37] reasoning-through/messianic-reasoning' has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness[89]-dereification[87] for <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ disposition meant at stifling the possibility for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, and so beyond-the-consciousness-

awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]. In all such instances as was realised by [104]universalising-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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>' rather than 'apriorising-teleological-elevation-in-ontological-contiguity[67]' to avoid wrongly implying dialogical-equivalence, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in relative-ontological-completeness[88] as of the underlying registry-worldview/dimension [84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>totalising~devolved-apriorising-rule; as there can be no genuine contention between a [104]universalising-idealisation mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing[15] of the [104]universalising-idealisation [56]meaningfulness-and-teleology[100] or positivising/rational-empiricism [56]meaningfulness-and-teleology[100]. This is more critically the case as the fact is the possibility for prospective human emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly why the successive uninstitutionalised-threshold[103] 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 [104]universalising-idealisation philosophers not wasting their time in pretence of engaging the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset or the budding-positivists/rational-empiricists dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-equivalence arises as of the mental-reflex that ordinarily all [56]meaningfulness-and-teleology[100] 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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>' does not avail as of epistemic-veracity and thus ontological-veracity as of the 'apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>' closed [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in prior relative-ontological-incompleteness[89] which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective relative-ontological-completeness[88]. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/logicising/deriving/intelligising/measuring flawed ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] as of ontological-veracity is about the 'reasoning-through transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of contentions for the determination of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]; and it is rather different from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential tale as 'humanity project' has ever always been one of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event[37] reasoning-through/messianic-reasoning' as implied in the 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity'. The secondnatured institutionalisation constructs as of sovereign institutions and establishment frameworks are 'not to be necessarily-and-absolutely considered as knowledge reifying frameworks', as could falsely be implied by cohorting sovereign institutions and establishments surreptitiously usurping the knowledge-reification[87] role and as beyond-the-consciousness-awareness-teleology[100]-<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 [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in prior relative-ontological-incompleteness[89] with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human [56]meaningfulness-and-teleology[100], as the social knowledge-reification[87] role must always be opened to 'intemporal individuation ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event[37] 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–[56]meaningfulness-and-teleology[100]'; 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 [104]universalisation, [104]universalisation–non-positivism/medievalism underpinning–suprasocial-construct rather as of positivism, and prospectively positivism–procrypticism underpinning–suprasocial-construct rather as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought. We can appreciate in this regards that the [104]universalising-idealisation philosophers and budding-positivists trajectory of contemplation were actually counterintuitive to what their respective underpinning–suprasocial-construct construed as human progress and the possibility for human progress. The naivety of referring to the underpinning–suprasocial-construct conventioning-referencing as of its framework of establishments and sovereign institutions as if this was absolutely substitutive of ontology as of prospective 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-

development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' induced as of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event[37] reasoning-through/messianic-reasoning', is nothing but [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] which obviously doesn't register/is-unaccounted internally because (but from the existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism notional~deprocrypticism perspective) de-mentatively/structurally/paradigmatically 'no registry-worldview/dimension has the eyes to see of its defective ontological-performance[72]-<including-virtue-as-ontology> as it surreptitiously implies that it is absolute beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]'. The fact is, it is this possibility of the [104]universalising-idealisation philosophers Socrates/Plato/Aristotle and the budding-positivists putting into question their conventioning-referencing [56]meaningfulness-and-teleology[100] and value that allows for prospective institutionalisation to arise as of [104]universalising-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–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100]; 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–[56]meaningfulness-and-teleology[100] with the emergence of [104]universalising-idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this [104]universalising-idealisation as of its establishment and religious conventioning-referencing but it took budding-positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], 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–[56]meaningfulness-and-teleology[100], that in many ways just as the manifestation of postlogism[78]-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 <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and underpinning–suprasocial-construct

[56]meaningfulness-and-teleology[100] 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>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ and underpinning–suprasocial-construct underlying disjointedness-as-of-[84]reference-of-thought muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold[103]; and in both instances insightfully point to underlying [84]reference-of-thought relative-ontological-incompleteness[89] at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> which is the grander issue of aetiologisation/ontological-escalation as to the fact that fundamentally prospective positivism registry-worldview/dimension supersedes-and-deflates the vices-and-impediments[106] 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 [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought supersedes-and-deflates the overall vices-and-impediments[106] of our positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought underlying the devolving social manifestation of psychopathy and social psychopathy. Thus the practice of construing absolutely the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of any given registry-worldview/dimension in relative-ontological-incompleteness[89] 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–[56]meaningfulness-and-teleology[100]' 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–[56]meaningfulness-and-teleology[100] as of its prospective singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism will construe of our present positivism–procrypticism conventioning-referencing as dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/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 [84]reference-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–[56]meaningfulness-and-teleology[100]', 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 [80]presencing—absolutising-identitive-constitutedness[13] construal of ontology as sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising and medieval medieval-scholasticism were to be reconstrued as rather being of attendant-ontology—as-of-conventioning-referencing respectively by Socratic-philosophers [104]universalising-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–[56]meaningfulness-and-teleology[100]'; likewise, our supposedly positivism–procrypticism [80]presencing—absolutising-identitive-constitutedness[13] construal of

ontology as reflected in present subject-matters in many ways will be reconstrued as attendant-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–[56]meaningfulness-and-teleology[100]'. As such notional~deprocrypticism ontology as 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' reflects that: our philosophising should rather be able to conceptualise its epistemic-emanence as a totalising-entailing apriorising/axiomatising/referencing—conflatedness[12] reifying of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal' as of transepistemic/epistemic-ricochetting retrospective-to-prospective implications of relative-ontological-completeness[88]-of-[84]reference-of-thought underlying the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] and as such construal of philosophy is rather considered as morphing as of human division of labour into the disparate subject-matter purviews-of-construal-of-existence reification[87] and so in reflection of existence's supervening-conflatedness[12], and with all human [56]meaningfulness-and-teleology[100] remaining of philosophical epistemic-veracity relevance as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected 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 [48]human-subject-

emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]; psychology fails ontologically when it naively and wrongly construe of our given positivism–procrypticism relative-ontological-incompleteness[89]-of-[84]reference-of-thought apriorising/axiomatising/referencing–psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification[87] of psychological traits is what is emancipatory of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness[89]-of-[84]reference-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 reification[87] of psychological traits as of its [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [56]meaningfulness-and-teleology[100] despite the supposed deficiency of its given [56]meaningfulness-and-teleology[100] in relative-ontological-incompleteness[89], thus failing to grasp that the more decisive transformation of the human subject is the displacement/decentering-of-the-human-subject as of construction-of-the-Self in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] underlined as of human limited-mentation-capacity-deepening[53] antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance[72]-<including-virtue-as-ontology> enables the superseding-and-deflating of the overall individual and social vices-and-impediments[106] arising as of the relative-ontological-incompleteness[89] of successive registry-worldviews/dimensions; and wherein our conception of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’> turns out to be rather skewed towards our positivism–procrypticism [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] perspective with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking[20]–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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> ontologically-hegemonising-narrative[71] implications reflecting the dynamics of human postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation and preconverging-or-dementing[19]–apriorising-psychologism representation as of human [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, as such [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’> can very much inherently grasp the metaphoricity[57] of human [56]meaningfulness-and-teleology[100] as implied by its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> or destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as of any given registry-worldview/dimension [84]reference-of-thought–and–[84]reference-of-thought-[85]devolving is of teleological/narrative apriorising/axiomatising/referencing determinism’ so-construed as from prospective registry-worldview/dimension existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] for postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation and preconverging-or-dementing[19]–apriorising-psychologism representation; and wherein the in-effect supervening-conflatedness[12] of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–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 singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism of [56]meaningfulness-and-teleology[100] in conceptualising 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]'. Ultimately, Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] points to the fundamental dialecticism of human [56]meaningfulness-and-teleology[100]; as to the fact that the human is that which is in [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] as of recurrent-utter-uninstitutionalisation [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] by its [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is warranted to ontologically-complete itself successively as of base-institutionalisation, [104]universalisation, positivism and prospectively notional~deprocrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] flawed constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> as of its destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, as it can't pretend to avoid this purposefulness as it is, as of its any [80]presencing—absolutising-identitive-constitutedness[13] state, the outcome of such purposefulness as relayed with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]'. This coherently explains the inevitability of human 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen' for originary/as-of-event[37] reasoning-through/messianic-reasoning prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; as when the organic-knowledge avails it is much more than just an idea of choice but rather an obligation as of the implied inherently antiakrasiatic disposition that can't afford to overlook as if lacking the organic-knowledge for degrading into [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in existential-extrication-as-of-existential-unthought. When the dialecticism of human [56]meaningfulness-and-teleology[100] as of its prospective ontological-performance[72]-<including-virtue-as-ontology> implications as of virtue at constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and vices-and-impediments[106] at destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] 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 [45]<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34] as of its given [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for construing [56]meaningfulness-and-teleology[100] in <~~amplituding~~/formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ ever gets prodded into contemplating an opened-construct-of–[56]meaningfulness-and-teleology[100] speaking supposedly of more ontologically profound prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of [56]meaningfulness-and-teleology[100] 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 temporality[99]/shortness and existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression which knows of no such accommodation for human temporality[99], inevitably the existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression transcendental-enabling/sublimating/~~supererogatory~~de-

mentativity implications necessarily comes ahead of human temporality[99]/shortness emotional convenience. The certitude and determination of human [56]meaningfulness-and-teleology[100] as from this hindsight, as so-reflected from singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as of prospective notional~deprocrypticism [56]meaningfulness-and-teleology[100], will necessarily imply preconverging-or-dementing[19]–apriorising-psychologism implications of ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[5] with respect to our positivism–procrypticism [56]meaningfulness-and-teleology[100] as dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism even as we are thereby emotionally inconvenienced, just as singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism as from our positivism perspective of [56]meaningfulness-and-teleology[100] will necessarily imply preconverging-or-dementing[19]–apriorising-psychologism implications of ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[5] with respect to prior non-positivism/medievalism [56]meaningfulness-and-teleology[100] as dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism even as we can appreciate the emotional inconvenience of the non-positivism/medievalism establishment mental-dispositions. Existence's metaphoricity[57]/ecstasy supervening-conflatedness[12] as of 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-

potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-as-pseudoreal'–epistemic-abnormalcy> given 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' speak of transepistemic/epistemic-ricochetting ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] as of organic-knowledge in reflecting both singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism-as-of-intemporality[52] and dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism-as-of-temporality[99] implications of [56]meaningfulness-and-teleology[100] veridical ontological-performance[72]-<including-virtue-as-ontology> or ontologically-flawed ontological-performance[72]-<including-virtue-as-ontology> respectively, as of both the [84]reference-of-thought-level disambiguation in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] and the [84]reference-of-thought-[85]devolving-level disambiguation as of temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology>; wherein singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism is rather 'a psychoanalytically dragged-out depth/profoundness of ontological-conception' as of dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] whilst dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism is

rather ‘a psychoanalytically dragged-in shallowness of ontological-misconception’ as of poor dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26]. Ultimately, existence’s metaphoricity[57]/ecstasy as of supervening-conflatedness[12] reflected in ‘<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩’ as to their ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness[12] reflexivity of existence, wherein the ontological-veracity/ontological-performance[72]-<including-virtue-as-ontology> of ‘phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence’s~sublimating–nascence⟩—in—<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34],-<of-‘[98]surrealistic-as-pseudoreal’–epistemic-abnormalcy> phenomena/manifestations are transepistemically/epistemic-ricochettingly construed as of their supposedly coherent ontological-commitment[66] as can be validated by existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework[73]; as for instance, such an existential constraining as a child-as-a-subpotency epistemic-conception coming into existence undergoes developmental metaphoricity[57] as of its inherent supposedly coherent ontological-commitment[66] as the defining-and-superseding basis for its acquisition of culture and language all along the way of its entire devolving possibility of flourishing in apriorising/axiomatising/referencing—conflatedness[12]-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

metaphoricity[57] from existential-constraining/conflatedness[12]-of-its-commitment-with-existence as of its inherently implied supposedly coherent ontological-commitment[66] as with individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in apriorising/axiomatising/referencing—conflatedness[12] to draw in various ways the optimum as of perceived existential possibilities such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its implied supposedly coherent ontological-commitment[66] on the basis of ontological-primemovers-totalitative-framework[73] validatory implications as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Basically it is this supervening-conflatedness[12] reflexivity of existence as of the 'phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩—in—<~~amplituding~~/formative–epistemicity>totalising~thrownness-in-existence[34],-<of-'[98]surrealistic-as-pseudoreal'–epistemic-abnormalcy> phenomena/manifestations shepherded/ushered/heralded as of existential constraining by their supposedly coherent ontological-commitment[66] that reflects phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ 'epistemic-conception framework of ontologically-veridical ontological-performance[72]-<including-virtue-as-ontology> as-of-conflatedness[12] as existentially-real or ontologically-flawed ontological-performance[72]-<including-virtue-as-ontology> as-of-constitutedness[13] as existentially-unreal'; summating overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ reflected in the supervening-conflatedness[12] of phenomenal/manifest~subpotencies-⟨in-transitive-conflatedness[12]–

reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩. Going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, the human construction-of-the-Self as of its constructiveness-of-ontological-performance[72]-<including-virtue-as-ontology> and destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> is ever always saddled between 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning [56]meaningfulness-and-teleology[100] as equivalence/correspondence antiakrasiatic-aspiration' and 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought [56]meaningfulness-and-teleology[100] as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology>', when it comes to the 'social-construction of [56]meaningfulness-and-teleology[100] as of social-stake-contention-or-confliction'. This fundamental saddling of the human construction-of-the-Self as of 'a fixed/set framework of existentially-constraining possibility of temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology>' can be referred to as the 'shiftiness-of-the-Self[92]', and construed as the beyond-the-consciousness-awareness-teleology[100]-<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-completeness[88]-by-reification[87]/contemplative-distension[26]

(as of human self-surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩) as of human limited-mentation-capacity-deepening[53] for prospective relative-ontological-completeness[88]’. The ‘shiftiness-of-the-Self[92]’ thus refers to any given registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of [56]meaningfulness-and-teleology[100] as of its specific construction-of-the-Self’, beyond which bottomline–of-mere-mathesis/motif/thrownness-disposition of the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance allows/disregards/unaccounts for human temporal shiftiness as defining its prospective destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>, and so beyond-the-consciousness-awareness-teleology[100]-<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-completeness[88]-of-[84]reference-of-thought. The ‘shiftiness-of-the-Self[92]’ de-mentatively/structurally/paradigmatically defines the given ‘~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-of-intemporality[52]/dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-of-temporality[99] of the [56]meaningfulness-and-

teleology[100]' of a given registry-worldview/dimension implied as of its 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' temporal-to-intemporal ontological-performance[72]-<including-virtue-as-ontology>. Thus the requisite profoundness/depth of prospective human 'social-construction of [56]meaningfulness-and-teleology[100] as of social-stake-contention-or-confliction' as reflected at the prospective superseding/transcending registry-worldview/dimension, as from existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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/measuringinstrument[3] reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-of-intemporality[52]/dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-of-temporality[99] of the [56]meaningfulness-and-teleology[100]' arising from renewed 'intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as of human limited-mentation-capacity-deepening[53] for prospective relative-ontological-completeness[88]' in undermining the prior registry-worldview's/dimension's 'shiftiness-of-the-Self[92]' that defines its destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as uninstitutionalised-threshold[103]; and thus moving the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] bar of 'shiftiness-of-the-Self[92]' to the prospective registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance

‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of [56]meaningfulness-and-teleology[100] as of its specific construction-of-the-Self’. Thus we can appreciate fundamentally that, as reflected in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], human ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning [56]meaningfulness-and-teleology[100] as equivalence/correspondence antiakrasiatic-aspiration’ over ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought [56]meaningfulness-and-teleology[100] as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology>’, has ever always been more critically about the ‘existentially-operant constraining’ for: moving the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] bar of ‘shiftiness-of-the-Self[92]’ to the prospective registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of [56]meaningfulness-and-teleology[100] as of its specific construction-of-the-Self’ in order to undermine human destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology>; rather than truly eliminating human ‘shiftiness-of-the-Self[92]’ arising from the ever always present human ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought [56]meaningfulness-and-teleology[100] as covert-pretence-of-

equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology>'. Thus the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of the successive registry-worldviews/dimensions given '~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-of-intemporality[52]/dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-of-temporality[99] of the [56]meaningfulness-and-teleology[100]' arising from renewed 'intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as of human limited-mentation-capacity-deepening[53] for prospective relative-ontological-completeness[88]', in the rede-mentating/restructuring/reparadigming of human 'social-construction of [56]meaningfulness-and-teleology[100] as of social-stake-contention-or-confliction', can be interpreted as moving the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] bar of 'shiftiness-of-the-Self[92]' to the prospective registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance 'specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of [56]meaningfulness-and-teleology[100] as of its specific construction-of-the-Self': so-construed as from recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism 'shiftiness-of-the-Self[92]'; base-institutionalisation–ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism 'shiftiness-of-the-Self[92]'; [104]universalisation–non-positivism/medievalism [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism 'shiftiness-of-the-Self[92]'; positivism–procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism 'shiftiness-of-

the-Self[92]', and prospectively notional~deprocrypticism preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-Self[92]'. 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 [56]meaningfulness-and-teleology[100] as of social-stake-contention-or-confliction' as in the prospective relative-ontological-completeness[88] registry-worldview/dimension is fundamentally hampered by its given registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance 'specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of [56]meaningfulness-and-teleology[100] as of its specific construction-of-the-Self' due to its corresponding lack of 'intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as of human limited-mentation-capacity-deepening[53] for prospective relative-ontological-completeness[88]' that can then allow for the requisite '~~supererogatory~~-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-of-intemporality[52]/dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-of-temporality[99] of the [56]meaningfulness-and-teleology[100]'. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic-philosophers [104]universalising-idealisation as of the prospective [104]universalisation registry-worldview/dimension 'social-construction of [56]meaningfulness-and-

teleology[100] as of social-stake-contention-or-confliction', wherein such prospective 'shiftiness-of-the-Self[92]' as induced by the Socratic-philosophers [104]universalising-idealisation construed as [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism inducing the secondnatured institutionalisation of the [104]universalisation registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance 'specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of [56]meaningfulness-and-teleology[100] as of its specific construction-of-the-Self' brought about the coherently [104]universalising construction of [56]meaningfulness-and-teleology[100] with the associated elevated level of ontological-performance[72]-<including-virtue-as-ontology> as manifested with the Socratic method for [104]universal consistency and coherence, Plato's ideas for [104]universal consistency and coherence and Aristotle's qualifying-categories and [104]universalising-syllogism for [104]universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism 'shiftiness-of-the-Self[92]'. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining [104]universalisation [56]meaningfulness-and-teleology[100] thereafter over the antiquity and their defining relevance in the latter [56]meaningfulness-and-teleology[100] 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 '[104]universally coherent, consistent and credible [56]meaningfulness-and-teleology[100] infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' 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 [104]universalising-idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic-philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing of 'intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality[99]/shortness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩) as of human limited-mentation-capacity-deepening[53] for prospective relative-ontological-completeness[88]' to allow for the requisite [104]universalising-idealisation '~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-of-intemporality[52]/dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-of-temporality[99] of the [56]meaningfulness-and-teleology[100]'; 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>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-

implications>⟩ 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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>', and it was more critically a question of upholding [104]universalising-idealisation reifying [56]meaningfulness-and-teleology[100] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework[73] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] over time. By the same token, the mathesis-[104]universalis of budding-positivists/rational-empiricists positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism 'shiftiness-of-the-Self[92]' for the prospective positivism registry-worldview/dimension 'social-construction of [56]meaningfulness-and-teleology[100] as of social-stake-contention-or-confliction' induced the requisite 'intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness[88]-by-reification[87]/contemplative-distension[26] as of human limited-mentation-capacity-deepening[53] for prospective relative-ontological-completeness[88]' allowing for the requisite '~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] reflected as of singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-of-intemporality[52]/dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-of-temporality[99] of the [56]meaningfulness-and-

teleology[100]' for the secondnatured institutionalisation of prospective positivism registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance 'specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of [56]meaningfulness-and-teleology[100] 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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>', and that it would be more critically a question of upholding the budding-positivism/rational-empricism reifying [56]meaningfulness-and-teleology[100] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework[73] [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] over time as effected ultimately with the hegemonising ontological-grip of such positivism/rational-empiricism renewed and more profound [56]meaningfulness-and-teleology[100] infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] that rendered possible the knowledge existential-contextualising-contiguity[39] 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-completeness[88]-by-reification[87]/contemplative-

distension[26] as of human limited-mentation-capacity-deepening[53] for prospective relative-ontological-completeness[88]' in inducing the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] successive secondnatured institutionalisation of prospective 'shiftiness-of-the-Self[92]' construed as of prospective registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance 'specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of [56]meaningfulness-and-teleology[100] as of specific construction-of-the-Self', is that with regards to 'social-construction of [56]meaningfulness-and-teleology[100] 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-completeness[88]-by-reification[87]/contemplative-distension[26])'—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-preclusivity-of-self-consciousness'-with-positivism/rational-empiricism-over-universalisation–non-positivism/medievalism,-and-prospectively,-'in-superseding-the-immediacy-disposition-for-occlusivity-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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as of opened-construct-of–[56]meaningfulness-and-teleology[100] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so, as of successive profundity of ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] implied in [45]<~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought for prospectively ‘increasingly profound and complex [56]meaningfulness-and-teleology[100] infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], 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-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> as highlighted as of the constructiveness-and-destructuring-framework of ‘shiftiness-of-the-Self[92]’ and as reflected in any given registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline–of-mere-mathesis/motif/thrownness-disposition for the constructiveness of [56]meaningfulness-and-teleology[100] as of its specific construction-of-the-Self’ arises as of destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity, so-construed as of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], preconverging-or-dementing[19]–apriorising-psychologism representation is wrongly singularised/immanented while postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation is

wrongly dissingularised/not-immanent. This actually points out why dialogical-inequivalence/intellectual-and-moral-inequivalence as of 'apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>' is associated with sophistic/pedantic representations as knowledge as well as temporal manifestations of postlogism[78]-slantedness and conjugated-postlogism[78] manifestations including psychopathy and social-psychopathy as of the positivism–procrypticism registry-worldview. While as of human-subpotency temporal [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] we may be inclined to construe of the notion of dialogical-equivalence as absolutely requisite, the fact is dialogical-equivalence cannot supersede existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] is all about existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and not about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s^2 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression but not otherwise, and as being subpotent with existence it is the human that has to ensure that its [56]meaningfulness-and-teleology[100] coincides with existential veracity, such that where dialogical-equivalence is wrongly implied and thus likely to undermine

existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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[5] of [56]meaningfulness-and-teleology[100] is rather as of the implication of relative-ontological-completeness[88] associated with human limited-mentation-capacity-deepening[53] from the perspective of existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism rather construed as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21], and not identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] flawed projection of ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[5] by 'mere-formulaic psychologising effect', without ontological-veracity for the manifested formulaic psychologising, due to the failure to factor in relative-ontological-incompleteness[89] as of shallow human limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. Thus ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[5] of [56]meaningfulness-and-teleology[100], as of the-very-same-immanent-existence/intrinsic-

reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-construal’ or [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, rather points to the fact that [56]meaningfulness-and-teleology[100] ‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposured in prospective relative-ontological-completeness[88]’ as of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why secondnatured institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if [56]meaningfulness-and-teleology[100] is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] ‘instigating enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and [56]meaningfulness-and-teleology[100] implications that are poorly amenable to [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[45] historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩. Critically just as ‘prospective intemporal-

as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning [56]meaningfulness-and-teleology[100] as equivalence/correspondence antiakrasiatic-aspiration ontological-performance[72]-<including-virtue-as-ontology>' is associated with ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective relative-ontological-completeness[88]-over unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of prior relative-ontological-incompleteness[89] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], likewise it is the case that 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought [56]meaningfulness-and-teleology[100] as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<including-virtue-as-ontology>' is associated with 'ontologically-flawed denaturing[15] of ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3]' construed herein as of 'pseudo-edginess/pseudo-incisiveness'; as to the fact that 'pseudo-edginess/pseudo-

incisiveness', whether actively projected or passively insinuated as of vocalisation/interjection/expletive intensification, beyond-the-consciousness-awareness-teleology[100]-<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/measuringinstrument[3]' as if as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> of prospective relative-ontological-completeness[88] over unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism> of prior relative-ontological-incompleteness[89] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework[73] [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. Pseudo-edginess/pseudo-incisiveness as such exploits the natural and habitual human mental-reflex as of any given registry-worldview's/dimension's–[84]reference-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-contiguity[67]'. While this mental-reflex is usually valid in most circumstances, however, in the specific circumstances of pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is in effect rather in 'apriorising-teleological-degration-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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-incisivenes as speaking of profound affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism> that is beyond contention-as-certain. Thus inducing destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity as of the pseudo-edginess/pseudo-incisiveness manifestation of dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]/epistemic-nonimmanence/flawed-epistemic-determinism instigated destructuring-transitoriness[18]-as-of-deratiocination/deratiocontiguity rather in preconverging-or-dementing[19]–apriorising-psychologism representation but now engaged in dialogical-equivalence of contention as if of postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation. Pseudo-edginess/pseudo-incisiveness is what explains beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] narrators in 'apriorising-teleological-degration-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>' engaging with interlocutors rather in temporal [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in existential-extrication-as-of-existential-unthought as of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩, wherein the last narratives as of pseudo-edginess/pseudo-incisiveness induces ontologically-flawed sense of [45]<~~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’>[77], as what is always pertinent for the narrator is the pseudo-rationalising of all prior narratives into-and-as-of the last narrative(s). The more simplistic example of such pseudo-edginess/pseudo-incisiveness is with the childhood psychopathy example of spilling water on a chair and accusing another and the dragging out of its postlogism[78]-slantedness narratives as the simpler/uncomplexified representation of the adult psychopathy postlogism[78]-slantedness mental-disposition, and this further points to the [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor manifestations of sophistic/pedantic dispositions social eliciting of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ as of social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology[100]-<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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[85]⟩ today. Thus a given prospective relative-ontological-

completeness[88] registry-worldview/dimension ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] as of 'notional—singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism', by its implied 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness', operantly reflects the prior relative-ontological-incompleteness[89] registry-worldview/dimension 'shiftiness-of-the-Self[92]' as of 'a reifying gesturing that is-not-to-be-drag-in/commingle-with the prior relative-ontological-incompleteness[89] registry-worldview's/dimension's apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument social-stake-contention-or-confliction [56]meaningfulness-and-teleology[100] as of its pseudo-edginess/pseudo-incisiveness [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]'; as reflected by the fact that positivising or prospective notional~deprocrypticism ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3] rather construe respectively non-positivising or procrypticism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as to invalidate the ~~<amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-reflex of dialogical-equivalence pointing rather to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring [45]~~<amplituding/~~formative–epistemicity>causality~as-to-

projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] to be reflected by the prospective ~~supererogatory~~acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument[3], but then this equally implies the destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> is effectively prone to a general <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ disposition predisposed to forego 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' for a <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] beyond-the-consciousness-awareness-teleology[100]-<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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen' have to contend as of social-stake-contention-or-confliction with corresponding sophistic/pedantic eliciting of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-

implications>⟩ 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ today, with the requisite intemporal-as-ontological reifying [56]meaningfulness-and-teleology[100] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] over-time/crossgenerationally inducing the positive opportunism untenability that overcomes such 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith/inauthenticity[64] reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation seeding-misprising of reasoning-from-results/afterthought [56]meaningfulness-and-teleology[100] as covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-performance[72]-<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 [56]meaningfulness-and-teleology[100] infrastructure as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] of prospective notional~deprocrypticism preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in notionally overcoming human 'shiftiness-of-the-Self[92]' is effectively not beyond human collective contemplation reflected as of human 'projective-totalitative'

notional~deprocrypticism protensive self-consciousness perspective predisposed to devalue our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought occlusive self-consciousness [56]meaningfulness-and-teleology[100]. Contrary to the ontologically-flawed implications of identitive-constitutedness[13]-as-'epistemic-totality[36]'-dereification[87]-in-dissingularisation-<as-to-the-disjointedness/disentailment-of-[80]presencing—absolutising-identitive-constitutedness[13]>[28]-as-flawed-epistemic-determinism[49] in reflecting that human [56]meaningfulness-and-teleology[100] as implied by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is rather ad-hoc and disparate across cultures-as-sovereign-constructs-not-constrained-existentially-as-of supposedly coherent ontological-commitment[66], a [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] construal as difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] of human [56]meaningfulness-and-teleology[100] reflects the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] implied connectedness of human [56]meaningfulness-and-teleology[100] as constrained-existentially-as-of supposedly coherent ontological-commitment[66] thus developing as of relative-ontological-completeness[88] ontological-performance[72]-<including-virtue-as-ontology> implications of human limited-mentation-capacity-deepening[53]. It is this [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] construal of human [56]meaningfulness-and-teleology[100] 'constrained-existentially-as-of-its supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' that effectively validates the 'epistemic-veracity of notional—

singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] projected epistemic-immanence/veridical-epistemic-determinism'; wherein the notion of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[13]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] of ontological-performance[72]-<including-virtue-as-ontology>' captures the entire possibilities of human [56]meaningfulness-and-teleology[100] ontological-performance[72]-<including-virtue-as-ontology>, and as such a [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] construal reflects overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] construal that allows for intelligibility and renewing-intelligibility to arise in the first place as of relative-ontological-completeness[88]. This 'intelligibility and renewing-intelligibility' arises from '[45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]

apriorising/axiomatising/referencing—conflatedness[12] of construal-and-reconstrual of existential-contextualising-contiguity[39] as of human limited-mentation-capacity-deepening[53] [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation', and not as ontologically-flawed atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness[13] rather as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]. The validation of the epistemic-totalitative[35] nature of existential [56]meaningfulness-and-teleology[100] as of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] of ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ schemes. The underlying explanation for disparateness here is effectively construed as a question of the implications of 'relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-

⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ as to human-and-social–expectations/anticipations—metaphoricity[57]–as-rede-mentating/restructuring/reparadigming–psychologism'[90] of ontological-performance[72]-<including-virtue-as-ontology>' wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-incompleteness[89] and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness[88]. Such [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] construal points out that disparateness of [56]meaningfulness-and-teleology[100] as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness[89] cannot be 'qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness[88] perspective' given that all human [56]meaningfulness-and-teleology[100] are of supposedly coherent ontological-commitment[66] as so-reflected by its self-assuredness-of-ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]–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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional~projective-perspective wherein modern society in relative-ontological-completeness[88] attributes the ailment to say flu. In order words, sovereign commitments, recognised as of [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93], do not override the pre-eminence of supposedly coherent ontological-commitment[66] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression over the mortals that we as human beings are in order for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to be possible; and that reality with respect to knowledge doesn't speak of totalitarianism as will often be sophistically usurped when it comes to the blurriness[7] of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [45]<~~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-contiguity[39] but rather that change is the outcome of human limited-mentation-capacity-deepening[53] [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation involving [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of prospective postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation and prior preconverging-or-dementing[19]–apriorising-psychologism representation; with the implication here that the issue of knowledge is all about developing human-subpotency towards existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The apriorising/axiomatising/referencing—conflatedness[12] of existential-contextualising-contiguity[39] in the natural sciences is often poorly perceived inherently because of their subject-matter/domain-of-study implicited 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 apriorising/axiomatising/referencing—constitutedness[13] as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] but with little consequence since such an atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness[13] is generally an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] scientists generally adopt a apriorising/axiomatising/referencing—conflatedness[12] of existential-contextualising-contiguity[39] posture. The reality of existential-contextualising-contiguity[39] apriorising/axiomatising/referencing—conflatedness[12] 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-contiguity[39] in [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] apriorising/axiomatising/referencing—conflatedness[12] to then reflect abstract scientific notions in existential-contextualising-contiguity[39] knowledge-reification[87] or depart from existential-contextualising-contiguity[39] already reified abstract scientific notions to then reflect further abstract scientific notions in existential-contextualising-contiguity[39] knowledge-reification[87]'. 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 [56]meaningfulness-and-teleology[100]/knowledge as physics knowledge-reification[87]. Rather we can better appreciate the occurrence of existential-contextualising-contiguity[39] knowledge-reification[87] as of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] construal in the sense that our ordinary thought process itself is as of [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness[13] even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating as to the fact that these imply various ways of reconceptualising the notions of space, time, force, etc. as of the precedence of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of existential-contextualising-contiguity[39] of such notions like space, time, force, etc. in [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-

totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] apriorising/axiomatising/referencing—conflatedness[12] to then articulate their abstract/theoretical notions/conceptualisations of space, time, force, etc.; thus there isn't any absolutely identitive atomising/taking-to-pieces notions of space, time, force, etc. which are 'constituted once-and-for-all to later on build/reify physics knowledge as of progressive constituting' but rather physics knowledge is always of epistemic-totalising[32]~resubjecting (totalising-entailing reconstrual) of 'the very same physics notions and their derived implications of new notions' as of existential-contextualising-contiguity[39] in apriorising/axiomatising/referencing—conflatedness[12] involving human limited-mentation-capacity-deepening[53] hermeneutics in avoiding-and-superseding any [80]presencing—absolutising-identitive-constitutedness[13]. We can appreciate that the atomising/taking-to-pieces disposition that is often wrongly sought in other domains-of-study is often ontologically-flawed because it fails to see that 'the more elaborate panintelligibility[74]—effusing/ecstatic–inlining nature of existential-contextualising-contiguity[39] in epistemic-conflatedness[12] in their domains-of-study' implies that their knowledge-reification[87] should increasingly be explicitly totalising-entailing/nested-congruence as to the hermeneutics involved in avoiding-and-superseding any [80]presencing—absolutising-identitive-constitutedness[13], as even the natural sciences are implicitly epistemically totalising-entailing by the mere fact of the 'precedence of existential-contextualising-contiguity[39] in [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] in epistemic-conflatedness[12] to which their abstract notions are aligned' as well as so-implied by their [44]foregrounding—entailment-⟨postconverging–narrowing-down~sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]'-in-reflecting-'immanent-ontological-contiguity[67]';–as-operative-notional~deprocrypticism⟩ orientations which drives their knowledge-reification[87]–gesturing

for unification as to ontological-contiguity[67] as not just an idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their axiomatic-construct 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness') have a more inherently elaborate panintelligibility[74]—effusing/ecstatic–inlining nature of existential-contextualising-contiguity[39] supervening-conflatedness[12] thus rendering its methodology more explicitly totalising-entailing and teleological even as it is often naively and wrongly construed as 'a relatively weaker natural science' from a naïve epistemic apriorising/axiomatising/referencing—constitutedness[13] perspective. This underlying [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating existential-contextualising-contiguity[39] insight reflects ecstatic-existence's supervening-conflatedness[12] as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-framework[73]' domains-of-study like physics and the natural sciences generally are of a less elaborate existential-contextualising-contiguity[39] conceptualisation nature in epistemic-conflatedness[12] and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing—constitutedness[13] while inherently 'less immediate epistemically constrained to ontological-primemovers-totalitative-framework[73]' domains-of-study like the social domains-of-study are more of an elaborate existential-contextualising-contiguity[39] conceptualisation nature in epistemic-conflatedness[12] that speaks to the need for their appropriate totalising-entailing hermeneutic/reprojecting/supererogating/zeroing depth of ontological-construal, and in both

cases in reflecting the implications of human limited-mentation-capacity-deepening[53] hermeneutics involved in avoiding-and-superseding any [80]presencing—absolutising-identitive-constitutedness[13] for construing their veridical [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>. In many ways the natural sciences by the immediate constraining of their ontological-primemovers-totalitative-framework[73] implicitly avoid atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness[13] but the misunderstanding that their knowledge-reification[87]–gesturing is effectively as of atomising/taking-to-pieces apriorising/axiomatising/referencing—constitutedness[13] in other domains-of-study ends up having naïve and distortive effects on such domains-of-study knowledge-reification[87] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression sublimating-validation/desublimating-invalidation implications beyond their conventioning-referencing <preconverging~'motif-and-

apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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–[56]meaningfulness-and-teleology[100]'. Thus existence's overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩ implies the 'primacy of a [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] basis for conception due to human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34]' 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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] conception', and this further indicts our traditional conception of induction as being epistemically incremental wrongly construed as of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation that underlies dispositions for [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] because of 'failure to draw [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] as of displacement/decentering-of-the-human-subject and wrongly construing [80]presencing—absolutising-identitive-constitutedness[13] situations as of absolute/absolutising grounding',

whereas in reality human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] rather points out that the epistemic-veracity of induction is rather as of 'maximalising [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' (which is rather as of epistemic-totalising[32]~resubjecting or totalising-entailing reconstrual of [56]meaningfulness-and-teleology[100] as to [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness[12] with regards to successive inductions) rightly construed as of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation and 'totalitatively involving human limited-mentation-capacity-deepening[53]' 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 [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation' that misses-out-on and ends up pruning-and-<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ the natural human [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] construal predisposition. The specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-commitment[66], is ultimately potentiated as of human 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-

motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event[37] reasoning-through/messianic-reasoning' as of the 'seeding promise of human-subpotency ontological-performance[72]-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence's~sublimating–nascence-as-of-its-coherence/contiguity', as this drives epistemic-ricochettingly/transepistemically the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]' in developing successive [84]reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation reflecting human successive self-consciousness/construction-of-the-Self that transcendentally-and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]; wherein we can appreciate that the instigation of [104]universalising-idealisation [56]meaningfulness-and-teleology[100] infrastructure or subsequent positivising/rational-empiricism [56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100]. 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–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100], 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–[56]meaningfulness-and-teleology[100] (as the relative-ontological-incompleteness[89] in the latter case renders it as an 'ought indeterminacy' while the relative-ontological-completeness[88] in the former case renders it as an 'is determinacy'); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness[88] inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] in deflating human vices-and-impediments[106], necessarily warrants all humans to effectively aspire-for/be-receptive-to

prospective relative-ontological-completeness[88]. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness[89] as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments[106], and as the very possibility for prospective ontological-performance[72]-<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its 'seeding promise of human-subpotency ontological-performance[72]-<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 [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] 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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance[72]-<including-virtue-as-ontology> as of human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness[88] possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill 'applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity', and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments[106] as of 'self-conscious drive' cannot be qualified to be of natural determinism implications when unmasked. Reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-conflatedness[12]–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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in the construal of any such phenomenal/manifest~subpotency-⟨in-transitive-conflatedness[12]–reflexivity,-in-the-full-potency-of-existence's~sublimating–nascence⟩ 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness', with human-subpotency 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness' effectively construable in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 'true-ontology—as-of-Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100]'. The overall implied notion of 'intemporality[52]-asymmetric-subsumption-of-temporality[99]' as advanced here is one of supratransversality~of-motif-and-apriorising/axiomatising/referencing over subtransversality~of-motif-and-apriorising/axiomatising/referencing rather as of intellectual-and-moral-inequivalence/non-correspondence. Such a mental-disposition of substituting old [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] with new ones of prospective registry-worldview/dimension as implied by [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of institutional moulting underlies the concept of 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation on an

[51]incrementalism-in-relative-ontological-incompleteness[89]—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-threshold[103]. The non-positivistic animistic or medieval social setup as of its [51]incrementalism-in-relative-ontological-incompleteness[89]—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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context (whether as of its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ of base-institutionalisation/animism or as of its [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ of [104]universalisation–non-positivism/medievalism), though we know from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective that the positivistic existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as of its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ is the virtuous-ontological resolution of the non-positivistic registry-worldview's/dimension's [84]reference-of-

thought preconverging–de-mentating/structuring/paradigming vices-and-impediments[106]. Likewise, this ontological-normalcy/postconvergence insight can equally be projected of our 'positivism–procrypticism registry-worldview's/dimension's [84]reference-of-thought' from 'futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview's/dimension's [84]reference-of-thought'; wherein notional~deprocrypticism existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as of its '[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as of preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [84]reference-of-thought preconverging–de-mentating/structuring/paradigming vices-and-impediments[106], 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism inclined agent given its 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting can effectively forego the normally construed positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as projected <~~amplituding/~~formative>[8]wooden-language-(imbued—temporal–mere-

form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ 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>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩. Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/[84]reference-of-thought will most likely not necessarily perceive and construe the 'achievement motives and temporal-stakes in animistic or medieval lives and living' in the non-positivistic social-setup as 'grandest living' but rather the [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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 <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ denaturing[15] of [56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as inducing successively base-institutionalisation, [104]universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ across retrospective and by implication prospective registry-worldviews/dimensions. To rather assume the notion that ‘achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of a given registry-worldview’s/dimension’s denaturing[15] <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively’ take precedence and are not ‘necessarily superseded-and-overridden or subsumed-as-supplanted or transvaluated in the bigger picture of human intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities in

reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's denaturing[15] <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively are rather more pertinent) in order to 'invent' base-institutionalisation–ununiversalisation, which contradictorily as well, as 'biting the hand of such intemporal-disposition inventing', should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's denaturing[15] <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively are rather more pertinent) in order to 'invent' [104]universalisation–non-positivism/medievalism, which contradictorily as well, as 'biting the hand of such intemporal-disposition inventing', should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's denaturing[15] <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively are rather more pertinent) in order to 'invent' positivism–procrypticism (that is, paradoxically we shouldn't be existing today!), and which contradictorily as well, as 'biting the hand of such intemporal-disposition inventing', itself

should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview's/dimension's denaturing[15] <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ so-construed prospectively are rather more pertinent) in order to 'invent' prospective deprocrypticism, rather reflecting intellectual absurdity; and speaking rather besides a natural weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then 'understand', of intellectual-and-moral irresponsibility of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to do our own 'homework' with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to modern-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 preconverging–de-mentating/structuring/paradigming relationship with [56]meaningfulness-and-teleology[100] (undermining the implied [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-

form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]〉 as deterministic thus subknowledging[95]/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough 'reflecting' the uninstitutionalised-threshold[103], represented ontologically as decentered and preconverging-or-dementing[19]–apriorising-psychologism), but rather appreciative of the intemporal mental-disposition (as ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality) behind the mental projection associated with and contributing to such institutional-being-and-craft 'inventing'. But then transcendental constructs of meaningfulness going beyond the 'conventioning limits' of a given registry-worldview/dimension by definition are not actually perceived as 'most critical in value' going by 'intradimensional conventions' which define registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a prospective [84]reference-of-thought of meaningfulness, is an afterthought social recognition by the prospective registry-worldview's/dimension's [84]reference-of-thought institutionalisation, not the social recognition of their own registry-worldview's/dimension's [84]reference-of-thought (as the prior/transcended/superseded), as transcendental [56]meaningfulness-and-teleology[100] involves psychical and institutional recomposuring of high contrariety implications to human temporality[99]/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 [84]reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the 'transcendental origination of the [84]reference-of-thought of the knowledge' (whether as base-institutionalisation, [104]universalisation, positivism or prospectively notional~deprocrypticism knowledge), and the idea of neutral/equable knowledge is a 'mental complex of institutional inherence' arising from [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation naivety, as if a given institutionalised [84]reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity and not social-aggregation-enabling, transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn't involve contrariety, as it implies superseding the prior [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] with the prospective one for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought, in contrast to a naïve [51]incrementalism-in-relative-ontological-incompleteness[89]—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 [84]reference-of-thought of the knowledge'. For instance, scientific discoveries

and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking [84]reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then were transcendental as of apriorising/axiomatising/referencing—re-originariness/re-origination in their positivistic outlook relative to other outlooks then like alchemy, essences, mysticism, serfdom, feudalism, etc., while equally inducing high social contrariety then to supersedingly establish our positivistic psyche leading to corresponding institutionalisation implications like the culture of science, notions of human rights, etc.; and we now take for granted today such a scientific disposition by the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The point here is to highlight that where the need for 'reappraisal of [84]reference-of-thought' arises as for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as 'reappraisals of references-of-thought' and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the argument of the prior transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity of [84]reference-of-thought that enabled it to be as of the present [84]reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or

positivism registry-worldviews/dimensions are just naively asserting respectively the former or the latter as the [84]reference-of-thought for knowledge; implying that a mental-disposition doesn't naturally factor in its very own relative-ontological-incompleteness[89]-of-[84]reference-of-thought. Hence it is rather ontological-completeness-of-[84]reference-of-thought that is the viable construing reference of knowledge with its transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity implications for completing the [84]reference-of-thought, and so not only with regards to transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity of retrospective registry-worldviews/dimensions [84]reference-of-thought but equally with the implication of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity for prospective registry-worldview's/dimension's [84]reference-of-thought as so validated by ontological-normalcy/postconvergernce. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism[78] as perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative~~–~~epistemicity>totalising~in-relative-ontological-completeness[88]⟩ hence speaking of the positivism–procrypticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation[97]> while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing[15] as of beyond-the-consciousness-awareness-teleology[100]-<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-threshold[103] defining its very notions of lawfulness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold[103] especially as of generalised-and-all-pervasive extended-informality. Such a dichotomy points out the reality in positivism–procrypticism 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, uninstitutionalised-threshold[103] mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This is very much in sync with the reality that at a registry-worldview's/dimension's uninstitutionalised-threshold[103] 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-framework[73] induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as

intemporality[52]-asymmetric-subsumption-of-temporality[99]. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional~deprocrypticism apriorising/axiomatising/referencing—conflatedness[12] and so over procrypticism disjointedness-as-of-[84]reference-of-thought denaturing[15] and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing[15]. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold[103] mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold[103] dichotomy more transparently with regards to say non-positivism/medievalism postlogism[78] manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness[89]-of-[84]reference-of-thought issue wherein the incidental denaturing[15] of such manifestations reflected a social denaturing[15] of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the 'dynamic social construction of perceived social-stake-contention-or-confliction'. And in both instances it is the corresponding institutionalising aetiologisation/ontological-escalation apriorising/axiomatising/referencing—conflatedness[12] directed to the bigger and subsuming issue of relative-ontological-incompleteness[89]-of-[84]reference-of-thought for inducing notional~deprocrypticism over

procrypticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextricatory and non-palliative manner the associated postlogism[78]. apriorising/axiomatising/referencing—conflatedness[12] as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought now being construed as preconverging-or-dementing[19]-and-decentered-prior-institutionalisation's–[8]categorical-imperatives/axioms/registry-teleology[100] as denaturing[15].]

The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) comparison can equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that the fundamental defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely presupposing new narratives in deception just as a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (systematically flawed meaningfulness) as its fundamental registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] (in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/logicising/deriving/intelligising/measuring–purpose (flaw logical-processsing/act-execution-implicitation meaningfulness) with an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument that is not

defective (thus appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12]). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism[78] epistemic-decadence and its integration as perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation defines a registry-worldview's/dimension's uninstitutionalised-threshold[103]; arising in 'socially-perceived-value as of social-stake-contention-or-confliction' situations. This ontologically/intemporally represents the postlogic mindsets as preconverging-or-dementing[19]–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'>[77] as absolving/fleeting/escaping-reflex–logic[1] (which are not ignored/overlooked but construed in preconverging-or-dementing[19]–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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as 'prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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’>[77] as absolving/fleeting/escaping-reflex–logic[1] wrongly as candored/straightness (wrongly ignoring/overlooking and setting-aside to reassume a candoring/straightness-of-thought as to postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> over the ontological-veridicality of preconverging-or-dementing[19]–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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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’>[77]) with respect to ontological-veridicality (ontological-contiguity[67] of [84]reference-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 ‘subknowledging[95]/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 prelogicly/in-prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologismly and perceive the non-veridical hollow mimicking form of the meaning of narratives as veridical/true/real is known as [75]perversion-of-[84]reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, requiring ontologically, at the 'uninstitutionalised-threshold[103]', 'distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] which is decandored/oblongated as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and dialectically-or-contendingly-out-of-phase (contrasted to prelogism[79] which is candored, straightness, supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism, dialectically-or-contendingly-in-phase and logically-congruent). From an intemporal/ontologising perspective, i.e. aetiological understanding of the abstract human animal, [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> rather calls to engage with the unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/apriorising–registry of the postlogic mindset/[84]reference-of-thought as transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] and not operating/processing logic based on the articulated [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, 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 teleology[100], and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>/distractive-temporal-

priorisation (and not soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought/candoring/prelogism[79]/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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> annuls temporal-dispositions' implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology[100] as 'logically contending'; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation doesn't has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a 'distractive-or-circumventive-mental-alignment-or-postlogism[78]' (explained further in the text) as against an 'integrative-mental-alignment-or-prelogism[79]' (the latter being the normal reflex by which the normal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath's and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-

intradimensional'-prospectively-disontologising~preconverging/dementing[19] –apriorising-psychologism> with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind to wrongly elevate psychopathic [56]meaningfulness-and-teleology[100] as of veridical 'existential-contextualising-contiguity[39]' rather than reflect the reality of its 'formulaic [56]meaningfulness-and-teleology[100]' which is 'meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated'. So when we talk about psychopathy we are talking about [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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: [84]reference-of-thought or axioms or categorical-imperatives (reflected-as-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought, by the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and logic (logical-operation/processing/contention/implicitation-of-act-execution, and so, 'fundamentally and validatorily' on the basis of sound [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first instance). Meaningfulness is thus essentially about the 'operation of [84]reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought', with logic/logical-processing basically about the operation of [84]reference-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 '[84]reference-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-contiguity[39] based on the meaning's implied [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] valid only inasmuch as the reference to the 'registry elements' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] is 'existentially' established. *Critical for ontological-veridicality of meaningfulness and knowledge, the relatively ontologically-complete-[84]reference-of-thought defines what is meaningfulness as of its 'soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought' construed as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered understanding' over the relatively ontologically-incomplete-[84]reference-of-thought as of its 'unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought' construed as 'preconverging-or-dementing[19]–apriorising-psychologism and decentered understanding'. Slanting (and by derivation cohering-slanting) is 'technically coherent logical articulation' however over flawed or non-existent apriorising–[84]reference-of-thought-elements/apriorising–registry-elements, and thus falsely implying the apriorising–[84]reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] as being 'existentially' established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge[42] arising where the [84]reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought in the first place) so 'we don't tend to question the

being/ontological/existential veridicality of [84]reference-of-thought-⟨reflected-as-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought⟩. But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the 'deliriousness/delirious-effect/cinglé-effect' of the implied-[84]reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] is rather obvious and we don't normally process/operate logically the childhood psychopathy's non-veridical hollow mimicking narratives since 'we just invalidate those apriorising–registry-elements to start with as not of being/ontological/existential veridicality'. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by 'vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] 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-contiguity[39] 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-[84]reference-of-thought/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought by way of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and then reflect the [84]reference-of-thought or registry-teleology[100] of John as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or mental-perversion in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,

assumptions, value-reference and teleology[100]. In so doing determines that John is 'manifesting a mental defect' and more so, not an ad-hoc defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'>[77]) by the denaturing[15] of the [84]reference-of-thought or the soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought of meaning over which denaturing[15] he tries to get interlocutors to operate/process logic; and 'is not even contending and that he is the subject of prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> contention about his [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought'. The above is the fundamental nature of psychopathy and 'it should not be lost even more critically at the adulthood stage and the corollary of social psychopathy' as increasingly prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds will tend to align to adult

psychopaths and other conjugated-postlogism[78] teleological mindsets wrongfully as in prelogism[79]/conviction-as-to-profound-supererogation[97]-or-candored/straightened instead of rightfully keeping a decandored/oblongated/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (rather circumventive as to distractive-temporal-prioritisation-of-[84]reference-of-thought). Such reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently implies a dialecticism involving supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism narratives as of organic-comprehension-thinking (organicalism)/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting or longness-of-register-of–[56]meaningfulness-and-teleology[100] and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> narratives. This points to a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> basically or a registry-worldview denaturing[15] (when it comes to a registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity). The dialecticism involves [14]de-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 ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor individuations in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102], 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 [56]meaningfulness-and-teleology[100] is that the apriorising–registry (as the individual grounding of the [84]reference-of-thought of the social-construct registry-worldview/dimension) precedes logic as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right and sound in abstract terms but does the apriorising–registry ([84]reference-of-thought) apply?, i.e. The faulty-mentation-procedure-deception-or-urge[42] is not with regards to the logic (which is technically true) but with the 'implied' denaturing[15] of the elements of the apriorising–registry as of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] which are: implied–logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn't exist since the psychopath doesn't know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn't know), implied-assumptions (the assumptions implying the psychopath's relationship with the guy and the guy's relationship with children doesn't exist), implied-value-reference (the psychopath's elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology[100] (the psychopath's articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking).

Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge[42] but none to do with logic, but everything to do with the denaturing[15] of registry/axiom/categorical-imperatives or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing[19]-of-narratives! So with the psychopath, you don't watch the logic, you watch out for the [84]reference-of-thought/apriorising–registry for mental-perversion or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> do protract and an ignorant prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ non-veridical hollow mimicking

narratives is ‘technically psychopathic as well’ as they are in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or [11]conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing[15] postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77]-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. This is known as conjugated-postlogism[78]/preconverging-or-dementing[19]-integration (whether conjugated to in [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed as ‘distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and once it is induced by ignorance it leads to an undermining of ‘deductive social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold[103]’ of registry-worldviews, with subsequent conjugating [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism[78]/preconverging-or-dementing[19]-integration is derived from the

psychopath's initiated postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism[78] and conjugated-postlogism[78] cases of unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought (as slanted and cohering-slanted, respectively), by their 'least-and-derived-temporal-operating-modalities-of-the-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]', involve 'disjointedness-as-of-[84]reference-of-thought' misappropriated meaningfulness in arrogation by the fact that taken singularly from the same interlocutor in different circumstances, each (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) narrative is apparently coherent but 'construed together as of the retracing of set-of-narratives' these reveal 'unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought as preconverging-or-dementing[19]–apriorising-psychologism'. It is rather their respective 'retracing of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context of set-of-narratives together' that reveals 'postlogic slanting unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' and 'conjugated-postlogism[78] cohering-slanted unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (preconverging-or-dementing[19]-integration)'; as in successive postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] and corresponding

conjugated-postlogic conjoining of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the 'deliriousness/delirious-effect/cinglé-effect' as unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought inducing the preconverging-or-dementing[19]–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-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]'; and so in order to wrongly imply the apriorising–[84]reference-of-thought-elements/apriorising–registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge[42]. However, the natural level of human interlocution engagement 'is not the enlightenment of the retracing of an interlocutor's sets-of-narratives' (as this could vary anywhere from say a few days or weeks to years of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism engagement, for such an insight to arise), but rather as of 'specific singular circumstantial narrative of interlocution without a comprehensive existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context projection' by which interlocutors deduce circumstantially. Thus the postlogism[78]-and-conjugated- postlogism[78] habit of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought and perversion-and-derived-[75]perversion-of-

[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> from existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context insight, but singularly out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context are apparently of soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought) come to be endemised and enculturated socially, as of 'least-and-derived-temporal-operating-modalities-of-the-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]'. Further, this 'natural level of human interlocution engagement is a perpetuation' explaining why the conjugated-postlogism[78] 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-dementing[19]–apriorising-psychologism of adult psychopath/postlogism[78] (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 [84]reference-of-thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology[100], create a new foundation for further preconverging-or-dementing[19]–apriorising-psychologism when wrongly eliciting in an interlocutor [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] issue, such that one salient manifestation of conjugated-postlogism[78] arises with many of such an interlocutor vaguely articulating propositions based on such falsely 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-

completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)'. The idea that the 'natural level of human interlocution engagement is a perpetuation' can be understood insightfully with respect to a non-positivism/medievalism setup wherein a contention arising in non-positivism/medievalism [84]reference-of-thought terms when invalidated positivistic terms doesn't imply that such interlocutors will instantly dramatically change their [84]reference-of-thought into the positivistic terms with their successive contentions (due to [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]), as their [84]reference-of-thought remains rather in non-positivism/medievalism circularity/recurrence/repetition/repeatability[9], 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-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]-(as-procrypticism)', thus equally implying a [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] circularity/recurrence/repetition/repeatability[9] of the [84]reference-of-thought as of the uninstitutionalised-threshold[103] or [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought. Thus the central notion for preempting psychopathic postlogism[78] and conjugated-postlogism[78] is the 'retracing of their sets-of-narratives as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context'. That revealing unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first

equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as of an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument flaw, for instance), systematically the three other equations will be wrong whether by ([50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] (as of <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[89]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩) that is only pertinent when it is of the existential existence-potency[38]~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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/perversion-of-axiomatic-construct and the false 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100], it is simply [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation that is ontologically called for to invalidate the psychopathic 'implied falsehood' by invalidating the 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100], and not involve in any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] which will 'hollow-constitute' and falsely validate the deceptive foundation of 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]. 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] to be had/entertained nor any logical analysis but rather [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation invalidating that the implied–logical-dueness-or-implied-scape of the child psychopath who deliberately in a 'dereifying act' spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology[100] (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or 'other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation' an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge[42] of the 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)'. This phenomenon of the 'social protraction of psychopathy across individuals and society' can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-dementing[19]-apriorising is actually about 'denaturing[15] postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for

the psychopath to be slanted/‘cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge[42] (entitlement folie/folie raisonnante)’ as opposed to a logical motivation of a supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogic mental-disposition. It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> logical articulation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing[15] postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation[97]-or-prelogism[79]-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing[15] postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation[97]-or-prelogism[79]-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation[97]> or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge[42] not being the logic itself, but in wrongly implying as existentially real the 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge[42] paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge[42] operating [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] on such false axioms. Thus, with respect to postlogism[78] generally what is critical for the psychopath/postlogic-mindset is to be seen as being prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism even if it is a perception of 'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism' since that will validate the 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' on the basis that it was the [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] that was wrong hence the possibility and credibility not to question the [84]reference-of-thought/apriorising–registry/categorical-imperatives/axioms and to re-engage [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] by 'prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex' wrongly turning the issue into one of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] instead of construing a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 'preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought manifestation'). The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in 'denaturing[15] postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation[97]-or-prelogism[79]-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 prelogicly 'rationalise' (align in-conviction-as-to-profound-supererogation[97] to or prelogism[79], 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'>[77] as absolving/fleeting/escaping-reflex–logic[1] among different set-of-interlocutors (this is simply because postlogism[78] 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 'disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness' unlike postlogism[78] as prelogism[79] which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological virtue as per 'existentially-veridical–'attendant-

intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at'), and inducing mutual misconstruing; and the reason for a perpetual psychopath's extrinsic-attribution inclination is that the outcome of its postlogism[78] 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 postlogism[78] 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 postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (due to the 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[58]⟩ as inducing vices-and-impediments[106] which will then make it alienating) or a 'fool-me-once-phenomenon' where there is a relative insight on postlogism[78] 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'>[77] as absolving/fleeting/escaping-reflex–logic[1], in time speaking to the fundamental mental denaturing[15] involved in postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and so for the shallowness of the postlogism[78] 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 prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is an alignment to the psychopath's (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) postlogism[78]-formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ projection (distractive-alignment-to-[84]reference-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-[84]reference-of-thought[43] and developing a supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogism[79] out of them), to the psychopath's 'denaturing[15] postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]-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/prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is ignorant of the slanted mental state of the psychopath. The general and complete operative psychopath [75]perversion-of-[84]reference-of-

thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> mechanism (it isn't necessarily completed in all manifestations as is rather a 'mental roaming/drifting-cycle disposition known as postlogism[78]-retreating' that carries on depending on how the situation permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted 'out of context' unfavourably with non-veridical hollow mimicking narratives about the psychopath's 'socially-perceived-value as of social-stake-contention-or-confliction target' (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; 'consternation' wherein narratives with a 'sense of dismay' are induced on the interlocutor about the psychopath's social-stake-contention-or-confliction target, 'revulsion' wherein narratives with a 'sense of repugnance' are induced on the interlocutor about the target, 'certainty' wherein narratives with a 'false sense of undoubtedness' are projected about the target on the interlocutor, and finally 'a sense of passive or suggestive alienation' towards the psychopath's target is projected upon the interlocutor to 'subconsciously induce a sense of alienation from the target'. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By and large this circularity [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> thus involves these four elements as pre-valuation/pri-individuation/de-individuation/commitment. Together with its corollary, social psychopathy, this disposition (passive or suggestive alienation) is at various level-of-consciousness-and-wittiness extended to the social-construct as a comprehensive nature of extrinsic-attribution. Passive or suggestive alienation as such with corresponding 'temporal-dispositions miscuing' which is 'misconstrued

as intrinsic ontological depth-of-conviction-as-to-profound-supererogation[97]'. 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 [56]meaningfulness-and-teleology[100]' (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) which poorly perceives 'supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism contentions' not in the 'essence/conviction-as-to-profound-supererogation[97] sense' but rather as 'formulaic mental alienation schemes' wherein disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness (in order words the developmental psychology of the psychopath is actually to perceive supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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-'motif-and-apriorising/axiomatising/referencing'[102] to prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, and strives to 'square off as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> at uninstitutionalised-threshold[103] involving organic-comprehension-thinking ('intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting) being circumvented/distracted by threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-

intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> in an epistemic-totalising[32]~self-referencing-syncretising; and so, in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] along 3-pedestals (psychopath's slantedness/compulsive-dementing[19] transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] pedestal, temporal-dispositions transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] pedestals, and the intemporal-disposition transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] pedestal in their ontological-escalation/aetiologisation), enabling the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ not as postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as so-being rather distractive to organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100])'; to ultimately prevent its own 'perceived social alienation' by inducing the alienation of its 'perceived social-stake-contention-or-confliction target' over a social-stake-contention-or-confliction as to preconverging/postconverging–de-mentating/structuring/paradigming implications. Critically, it should be understood that passive or suggestive alienation is actually the summum of the possibilities of the psychopath's meaningful finality that starts from prevaluation (neutral narrations). It should be noted that the mental state of the psychopath's interlocutor as 'ignorance-temporal-disposition

conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism' is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation[97] mental state but rather technically a 'miscuing/dialectically-or-contendingly-out-of-phase postlogic mental state'. There are two stages at which an interlocutor can be in relation with the psychopathic manifestation: first, as an ignorant of psychopathic postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to which the interlocutor aligns prelogicly and then miscues, and then secondly (in addition), as 'committed-by-temporality[99]/interest over intrinsic-veridicality' whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as 'exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or mental-perversion in the social context). It is important to see that such social-discomfiture is in reality not a veridical logical 'contention' but in veridicality/ontologically a 'protracted manifestation' of notional~procrypticism/notional-

disjointedness-as-of-[84]reference-of-thought as to underlying registry-worldview/dimension uninstitutionalised-threshold[103] [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring 'distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] at 'uninstitutionalised-threshold[103]' initiated by the psychopath's postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and resolved suprastructurally by a deprocryptic mindset/[84]reference-of-thought making reference to superseding deprocryptic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-worlddview/dimension [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset/[84]reference-of-thought making reference to superseding positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]). It should be noted that suprastructuring implies reflection about an utter and mentally dialectically-or-contendingly-out-of-phase; as of non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing[19]–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing[19]-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 [75]perversion-

of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> will annul temporal-dispositions pedestals/statures/presumptuousness as postconverging-or-dialectical-thinking[20]–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] in its supposed articulation of logic). Paradoxically, the normal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind is so attached by supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex to the notion of the essence of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while 'trusting' that the other is also prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> in their apriorising–registry, and so because psychopathy is a relatively outlying phenomenon thus the natural human personality development doesn't take it much into account in the bigger scheme of things, i.e. it will be 'a waste of too much mental energy' to be verifying in detail the apriorising–registry implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions,

value-reference and teleology[100] of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism[78]/perverted-as-disontologising-outcome-sought-precedes–logical-dueness across all registry-worldviews/dimensions); that it will find it hard to articulate or for that matter not believe the comprehensiveness and extent by which the psychopath can produce non-veridical hollow mimicking narratives towards its end purpose, particularly as it is a rather social outlying phenomenon and hence not usually integrated in many an individual’s conceptualisation of social relations and phenomena. That’s why the manifestation of ‘poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’, contrasted to the psychopath’s [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or compulsively-dementing[19], is ad-hoc, circumspect and highly contextualised since the prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind even when acting temporally/badly has a hard time escaping from supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism or

prelogism[79] (it has qualms/conscience) while the psychopath's [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ is comprehensive since the psychopath naturally doesn't attach any 'emotional involvement' and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated which 'subknowledging[95]/mimics' the fundamental elements of 'supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism deductive meaning' such that the (adult) psychopath's non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: 'how was the hollow mimicking form that can be grasped in a prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind deterministic of other prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds behaviours, and how can I then mimic-and-

project this hollow mimicking form to determine how others minds will act. These parallelisation of mere-formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) with their corresponding prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as to intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: 'toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism[78] at an intuitive-level)' as subknowledging[95] 'prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> toning/mannerisms'; 'hollow mimicking presumptuousness/arrogation/usurpation' as subknowledging[95] 'prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> suppositions'; 'folie-raisonnante/non-veridical assumptions' as subknowledging[95] 'veridical assumptions'; 'absolving/fleeting/escaping-reflex–logic[1]' as subknowledging[95] 'prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> logical operation narratives'; inductive/contextual limitation as subknowledging[95] 'principles/projected-logic'; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging[95] 'value referencing/applicative-logic'; 'taking-out-of-context/offsetting logic' as subknowledging[95] 'veridical contexts logic', and 'extrinsic-attribution acts with respect to conventioning/social-temporal-thresholding contexts on the basis that acts by the psychopath to elicit the temporal-

self-interest of its interlocutors will override intrinsic right or wrong; whether such actions include praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.' as subknowledging[95] 'intrinsic-attribution of acts as inherently right or wrong'. On the above basis, the psychopath's relation to 'deductive meaning' is actually reverting to 'vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] of postlogic [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ as to its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' construed as 'reverting deduction' whereas 'supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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-subknowledging[95] 'revert or postlogic [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness>⟩ backtracking—iterative-looping-'set-of-dereifying-hollow-narratives-and-acts' deductions' imply the psychopath overemphasises in a consciously active manner the empty forms of prosody in-of-themselves first and over the intrinsic attributive essence of meaning like overemphasising the toning form (toning triggering) and the supposition form (presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction; thus naturally the psychopathic mindset/[84]reference-of-thought has an unusually large repertoire of 'sense of meaningfulness associated with empty forms of prosody' since it artificially perceives them as more critical than the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism mind's intrinsic meaningfulness the forms of prosody are latently associated with. The peculiarity with the psychopath and in the instance of protracted slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration of such forms in a way that is rather an instrumentalisation of form of expression and not natural expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95]). In fact, it is often the case that such line of rather 'overly emphasised forms of expression with peculiar tonality' will be noticeable across an entire set of the psychopath interlocutor's in conjugated-postlogism[78] in their 'conjoining looping narratives of flawed-existential-elevation-of-[84]reference-of-thought[43]' (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95]), and can be an advanced insight of a 'psychopathic/postlogic and social psychopathic/conjugated-postlogism[78] situation', construable with an appropriate [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. This mirrors the operant case highlighted

further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism[78]/preconverging-or-dementing[19]-integration and supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability[9] as to existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of [104]universal human prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ without factoring the ‘postlogism[78] mere-formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[87],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ mental-disposition’ of the postlogic/psychopathic and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration mindsets/[84]reference-of-thought. It is important to note that the psychopath’s targeting is highly evolutive throughout its life (along human personality development stages) as ‘socially-perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a faulty-mentation-procedure-deception/urge/folie raisonnante, and the idea of psychopath’s having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea again, is due to prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-

veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-alignment or in-phasing or prelogism[79] to the last narrative(s) of the psychopath and rationalising prelogicly/by-essence/candor all its previous ‘denaturing[15] postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77]-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 postlogicly/by-form/slantedness/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] before reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge[42] occurs because of overthinking (elevating its perverted registry/mimicking-subknowledging[95] to wrongly contend with it) rather than underthinking downgrading the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-supererogation[97] logical motive’, the psychopath ‘compulsively learns’ as of its postlogic [10]compulsing–nonconviction/madeupness/bottomlining-〈‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-

ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ faulty-mentation-procedure-deception-or-urge[42] from the successive experiences of its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> childhood postlogism[78]-slantedness as it grows into an adult by learning first to be socially-functional-and-accordant[94] while being maturated, indirect, spatialising, credulous and crafty about its postlogism[78]-slantedness so that it starts becoming effective in inducing supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism minds to align in-conviction-as-to-profound-supererogation[97] to its [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ hollow narratives. Thus, social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩’ of its slanted/postlogic narratives mental-disposition at childhood ‘gets lost’ socially at adulthood to many a supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism mind just getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-awareness of the social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as being of postlogism[78] mere-formulaic slanting [10]compulsing–

nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ further elicits a ‘sense of temporality[99]’ as of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in many an acquainted or non-acquainted (ignorance) supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism minds to the psychopathic postlogism[78] mere-formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ of preconverging-or-dementing[19]–apriorising-psychologism narratives as if it was truly of supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism as to ontologically-veridical reality thus inducing the phenomenon of social-psychopathy threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. Thus, a non-ignorant temporal pedestal mindset/[84]reference-of-thought whether affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-

social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their temporal-self-interest to cynically elevate the psychopath's postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ or slantedness/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>-or-mimicking-or-subknowledging[95], when this is not socially [104]universally transparent (at uninstitutionalised-threshold[103]). Further, the element of the need to be socially-functional-and-accordant[94] 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–[56]meaningfulness-and-teleology[100]⟩ including the 'informal spaces' of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing[15] dynamics rather than

of social denaturing[15] dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be 'rationalised in social rather than abstract terms' depending on level of individuals intuition about the underlying dynamism of the postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ mental-disposition (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation. (The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors). Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath's childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩-but-rather-select-transparency-to-some about the nature of the psychopath's veridical mental state) when the 'temporal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> interlocutor', by the mechanism of 'induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' at the point of lack

of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ about the psychopathic postlogism[78]/slantedness [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (and wherein there is no [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ about notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation), becomes 'affordable' (as it doesn't think it has got anything to lose personally), 'negatively opportunistic' (as it occasionally finds a temporal-self-interest in backing the psychopath, even though it knows better), 'negatively exacerbatory' (as it gains some insight in the psychopath's mental process and actually strives to copy it adhocly, as a successful way of going about one's temporal-self-interest). There is equally a social dynamism aspect wherein the issue of 'social allegiance, affordability and initial prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopath-and/or-the-protracted-postlogism[78]' comes to override the issue of 'intrinsic rightness' leading to what is known as 'social-chainism or negative-social-aggregation or social-discomfiture' which in turn (because

individuals find 'apparent social success and conventioning/social-temporal-thresholding' in such social behaviour) leads to the 'temporal endemisation/enculturation of social psychopathy'. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation[97] minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism[78], is known as 'extrinsic-attribution', i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing[19]–apriorising-psychologism, and so as 'ONTOLOGICAL ENTRAPMENT' going by the 'human solipsistic/emanant template of institutionalisation/intemporalisation', given that reality and predication doesn't compromise with the 'mortal' that man is (more like the positivistic mind can't afford to compromise positivism to non-positivism/medievalism) exactly for the 'intemporal good-of-man'. At childhood the psychopath's mental process can fully be seen in operation as the slanted effect of its thinking produces 'a delirium effect'. However, as the psychopath matures it start adjusting to its failing/not-upholding-<as-of-apriorising/axiomatising/referencing> slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing[19]-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'>[77]-absolving-or-fleeting-logic-reflex-or-escaping-logic wherein 'disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95]') from 'a direct and blatant faulty-mentation-procedure-deception-or-urge[42] for postlogic slantedness' in a given social space during its childhood to a state in which the psychopath 'externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge[42] for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant[94] state within any given social space as it develops into adulthood'. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge[42], 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-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing[19]-apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing[19]-apriorising, etc. oince it is evolving in an ‘absolving or fleeting-logic-reflex-or-escaping-logic’. Further slanting is done at what it perceives to be ‘the credulity-level-of-slanting’ with respect to a given interlocutor which constantly evolves with psychopathic maturation. While the childhood psychopathy slanting is rather haphazard and by reflex, however the successive failing/not-upholding-<as-of-apriorising/axiomatising/referencing> is an experiential basis that ultimately skews (‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) it into more strategic postlogic slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism[78]-slantedness is not socially-[104]universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing[19]–apriorising-psychologism> or ‘uninstitutionalised-threshold[103]’) of many an interlocutor; - CRAFTINESS (with increasingly greater crude-to-polished threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ construes meaningfulness as a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> construct driven as an threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> exercise (with respect to same-terms-of-expressions/seemingly-same-implied-meaningfulness with regards to ordinary meaning) as determining of others/conviction-as-to-profound-supererogation[97] interlocutors behaviours and mental-dispositions; this is rather crude with the childhood-psychopath/cinglé such that it fails to elicit supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism in others as the postlogic-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the postlogism[78] at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a prelogic/conviction-as-to-profound-supererogation[97] mental-disposition as conjugated-

postlogism[78]/preconverging-or-dementing[19]-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] from the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. The psychopath perceives instances of rebuttal of its postlogism[78] not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts as a prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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 [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ 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'>[77]) as absolving/fleeting/escaping-reflex–logic[1] to the point of faking remorsefulness or being a victim as long as fundamentally it 'succeeds in placing its interlocutor in a prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> relation to its [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism[78] mental-disposition’ in order for the former to conjoin to its postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77]). 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–[84]reference-of-thought-elements/apriorising–registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge[42]; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex–logic[1] and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge[42] 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, which is what validates [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]), in the formation of a basic and normal supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism of prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mindset/[84]reference-of-thought' inducing rather a postlogic [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-

‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ mindset/[84]reference-of-thought as it relates to meaningfulness as a faulty-mentation-procedure-deception-or-urge[42] relative to social-stake-contention-or-confliction’ (explaining its absolving/fleeting/escaping-reflex–logic[1] mental-disposition); rather than as of the ‘requisite existentially veridical logical-dueness (of apriorising–[84]reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’ associated with a prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism mindset/[84]reference-of-thought. And this fundamental faulty-mentation-procedure-deception-or-urge[42] relative to social-stake-contention-or-confliction of its postlogic [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ mindset/[84]reference-of-thought then goes on to account for the developmental psychology of the psychopath from childhood to adulthood wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in circumventing its postlogism[78] failing/not-upholding-<as-of-apriorising/axiomatising/referencing> experiences at childhood and early adolescence to achieve the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic supplanting–conviction-as-to-

profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism mindset/[84]reference-of-thought will project its own mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cinglé-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising–[84]reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality[99]/shortness (when there is no social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of our acts at ‘uninstitutionalised-threshold[103]’ thus there is not ‘intemporal social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation/unequivalences/alienative-hierarchisation,’ thus creating an ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' derived from the psychopath's initiated postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>). That is, abstractly, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' humans do solipsistically/emanantly/becomingly suffer perpetually, at 'uninstitutionalised-threshold[103]', from the temporal-dispositions of slantedness (the psychopath), [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome with institutionalisation/intemporalisation and formalisations with corresponding internalisation of values or secondnaturing. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the 'extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩', then 'a induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' will elicit the 'mediocrity/averageness of mind'. This is strongly the case with psychopathy which when 'successful' (and not perceived deliriously but rather wrongly integrated prelogicly/in-conviction-as-to-profound-supererogation[97]) will often perfectly elicit an 'induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality dynamism' in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can

rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s initiated postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (involving protracted/derived slantedness), in the absence of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point of such lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of its postlogism[78]-slantedness to many a supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism interlocutor as the ‘uninstitutionalised-threshold[103]’). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold[103]’ 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–[56]meaningfulness-and-teleology[100]) or temporal (shortness-of-register-of–[56]meaningfulness-and-teleology[100]), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments[106]. 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 [104]universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging[95]/mimicking, by virtue of its

ontological-primemovers-totalitative-framework[73] 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-dementing[19]-as-if-of-sound-knowledge⟩/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), [104]universalisation, 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-thinking[20]-differentiation-as-of-supratransversality~of-motif-and-apriorising/axiomatising/referencing'). That is, psychopathy as postlogism[78] is associated with temporal-dispositions in their '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (as prior intemporal [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]). 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

[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-'motif-and-apriorising/axiomatising/referencing'[102] as from ontological-normalcy/postconvergence). Thus [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] are 'inventions' that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging[95]/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/registry/axioms-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation null and void, calling for the overcoming of the slantedness/decandoring/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] of mental-devising-representation and the articulation of new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> include: - RECURRENT-UTTER-UNINSTITUTIONALISATION (base [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97], resolved/structurally-rendered-inoperant by BASE-INSTITUTIONALISATION categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy), -

UnuniversalISATION ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of base-institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], resolved/structurally-rendered-inoperant by [104]universalISATION categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy), - NON-POSITIVISM/MEDIEVALISM ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of [104]universalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], resolved/structurally-rendered-inoperant by POSITIVISM categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy), and prospectively, - [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought (slanted [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩' as articulated above gives coherence in conceptualising a continuity in the human emanant/becoming anthropological experience; as putting into perspective and not excepting any particular stage of institutionalisation/intemporalisation, as we might tend to do by focussing on the present positive registry-worldview which is just the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-

institutionalisation-process[68], while ignoring the ‘effective and causative intemporal-disposition behind the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’, 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/reprojecting/supererogating/zeroing psychological science’ termed ‘anthropopsychology’ or the ‘anthropological continuity’. This can be comparatively compared to the hydrocarbon fractionation column wherein virtue is ‘lightness’. We may be confused to think that being at a lighter state, a particular hydrocarbon fluid like kerosene is inherently the definition of virtue. But actually, the exceptionality (lightness) of kerosene is the result of the ‘distilling process’ which fractionates crude oil into kerosene. So if we start having issues of ‘lightness’ at the kerosene stage of the hydrocarbon fractionation column, what is called for is applying the ‘distilling process’ over kerosene to produce say petroleum gas. So inherently, all the hydrocarbon fluids are hydrocarbon, with virtue being the application of the distilling process. Thus reasoning from the overall perspective of the human species we can’t afford not to pass ‘so-called modern man’ through the ‘distilling process’ (transcendence as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) as it is because every successive transcendental level ‘did its homework’ that we are in the positivistic world, and we can’t confuse ‘being at the backend of the institutional-cumulation/institutional-

recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩’ with us being inherently exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> that is). Hence ‘our homework’ is to articulate our very own [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> for the possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-pseudointemporality[52]-preservation’ which speaks of inherent relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, with respect to ontological-normalcy/postconvergence as we get at our ‘uninstitutionalised-threshold[103]’; instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to-[84]reference-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-dementing[19]–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 [104]universalisation for positivism are recomposured peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and [104]universalisation, and so too, the constituent institutionalisation recomposured in [104]universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, [104]universalisation and positivism recomposured into notional~deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, [104]universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recomposure also carries the idea that successive/prospective 'memetic-reordering' had tended to be based on the use of the outcome of prior memetic-reordering, and so focus mentation capacity on developing new memetic-reordering/recomposuring. This implies that mentation-capacity-wise, human mentation-capacity across all successive institutionalisations is the same but latter psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring show 'grander institutionalisation/intemporalisation outcome' as this is due to their being at the backend of the emanant institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩

preconverging/postconverging–de-mentating/structuring/paradigming implications, as utilising the postconverging–de-mentating/structuring/paradigming outcome of previous institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ effort. Hence dimensionality-of-sublimating[24]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ instigation recurrently inducing the institutionalisation/intemporalisation process (which is not an analogical notion but a contiguous notion as to ontological-contiguity[67] by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ rather so-reflecting ontological-contiguity[67] as to human limited-mentation-capacity-deepening[53] wherein existence's ontological-contiguity[67] construable as to [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection is not beholdening to human limited-mentation-capacity at any given moment) applies [104]universally across space and time (beyond any given registry-worldview's/dimension's institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocrypticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ analysis) is not, as may wrongly be thought, analogical but is rather 'an ontologically-contiguous [56]meaningfulness-and-teleology[100] reference' (given the contiguity in the

‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation referencing’ across all cumulating/recomposuring institutionalisations); i.e. memetic contiguity as the underlying principle of memetic-reordering which is the ‘contiguous dynamism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the continuous transdimensional/transcendental relation of intemporal and temporal-dispositions’ at uninstitutionalised-threshold[103], and so, across all cumulating/recomposuring institutionalisations whether from a retrospective, present or prospective perspective. Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology[100] is transcended/superseded as to human limited-mentation-capacity-deepening[53], at its uninstitutionalised-threshold[103] involving-organic-comprehension-thinking in contrast with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>; in transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] along three transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] pedestals (postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> not/slantedness/compulsive-dementing[19]/subknowledging[95]-impulse whether-psychopathic-or-transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] pedestal, temporal-dispositions transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] pedestals, and the intemporal-disposition transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] pedestal with intemporal-disposition

aetiologisation/ontological-escalation) enabling the [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ not as postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> with the corresponding 'collapsing'/overriding and preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the prior registry-worldview/dimension 'mental-devising-representation' as preconverging-or-dementing[19]–apriorising-psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-teleology[100] by the new registry-worldview's/dimension's (recomposured)-consciousness-awareness-teleology[100] (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation 'preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation' by base-institutionalisation, ununiversalisation 'preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation' by [104]universalisation, non-positivism/medievalism 'preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation' by positivism, and prospectively, procrypticism 'preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation' by deprocrypticm. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-

representation for implying intemporality[52]-of-thought without which meaningfulness is not functional in the registry-worldview's/dimension's (recomposured)-consciousness-awareness-teleology[100], but then at that same prior registry-worldview's/dimension's uninstitutionalised-threshold[103], transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity into a prospective registry-worldview's/dimension's (recomposured)-consciousness-awareness-teleology[100] put into question this candoring/straightness mental-devising-representation and the prior registry-worldview's/dimension's consciousness-awareness-teleology[100] is then represented as preconverging-or-dementing[19]–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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] and ontological-veridicality/ontological-contiguity[67] of [84]reference-of-thought (from the ontological-normalcy/postconvergence epistemic/notional~projective-perspective); with the ontologically-veridical/ontological-contiguity[67] mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'>[77]' stranded as oblongated/decandored in reflection/perspectivation of their veridical [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, beyond their

[45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present. Hence we know of the following [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as preconvergingly–de-mentated/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments[106] of the prior (uninstitutionalised-threshold[103]) registry-worldview/dimension, successively as base-institutionalisation, [104]universalisation, positivism and prospectively, deprocrypticism. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (along the institutional-cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ process), have particular 'central recomposuring determinants' which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite 'organising rules/principles' as 'a memetic ontological entrapment' for superseding recurrent-utter-uninstitutionalisation (as an inherently-'preconverging-or-dementing[19]–apriorising-psychologism-or-subknowledging[95]-or-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–and-corresponding-[45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising' relation to meaningfulness). (ii) for [104]universalisation, it has to do with requisite 'projection

rules/principles' as 'a memetic ontological entrapment' for superseding ununiversalisation (as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of [104]universalistic meaningfulness). (iv) for Rational-Realism (deprocrypticism), it prospectively has to do with 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability/intemporality[52]-skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) rules/principles' as 'a memetic ontological entrapment' for superseding procrypticism (as the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ process), will strongly highlight by '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of our [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness) as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought. Noting as well that previous uninstitutionalised-threshold[103] as to recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, [104]universalisation/non-positivism-or-medievalism equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their own existentialism/full-existential-depth-implications of supposed postconverging–de-mentating/structuring/paradigming as we do in our positivistic/procrypticism registry-worldview, within the ambits of their the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] conceptualisation. But then their stranding from the prospective institutionalisation/intemporalisation represents them as preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present positivism/procrypticism uninstitutionalisation/unintemporalisation for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism

institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity[67] of [84]reference-of-thought (as from ontological-normalcy/postconvergence epistemic/notional~projective-perspective). This equally explains why uninstitutionalised-threshold[103] 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-[40] historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ process. With rational-realism (deprocrypticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> (undisambiguation as notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> are wrongly given the same elevation), and relevantly so at the [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalised-threshold[103]. 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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor at the procryptic uninstitutionalised-threshold[103], and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-

construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation' to avoid wrongfully operating/processing of logic by the [84]reference-of-thought of the intemporal-disposition [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ temporal-dispositions manifest denaturing[15] and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>. notional~deprocrypticism institutionalisation/intemporalisation takes stock of the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating preconverging constructs, and not as may wrongly be reflected by the natural reflex to be postconverging constructs, to emphasise the 'dominance/supersedingness/suprastructuring of the intemporal-disposition skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)' for the fulsome articulation of ontology as 'utter (postconvergence) ontological-veridicality/ontological-contiguity[67] in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing[19]-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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism dynamism'). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of notional~deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of 'knowledge-notionalisation' (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity[67]; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of temporal-dispositions and particularly in the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-

from-perspective–ontological-normalcy/postconvergence> individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold[103] across the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ by the resultant formalisation and internalisation involved in institutionalisation explaining effectively the dialectical evolution from deeper primitivites/mental-out-of-phasings to the present state (limited-and-shallower-human-mentation-capacity to limited-but-deeper-human-mentation-capacity) as a result of the inherent 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold[103] 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 [104]universalisation–non-positivism-or-medievalism and our positivism–procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in an recurrent-utter-uninstitutionalised registry-worldview. Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-

depth-of-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–implications which is more than just reactionary to the possibility of temporality[99]/shortness (shortness-of-register-of–[56]meaningfulness-and-teleology[100]) but rather 'a transcendent-existentialism maturing of thought' (intemporality[52] as longness-of-register-of–[56]meaningfulness-and-teleology[100]) that takes abstract cognisance of temporality[99]/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability[9] of human circular-uninstitutionalised-threshold[103]) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism—by—preconverging-or-dementing[19]–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) within their 'functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation', notional~deprocrypticism going by ontological-normalcy/postconvergence implies a mental-devising-representation of 'non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a postconverging-or-dialectical-thinking[20]–apriorising-psychologism—by—preconverging-or-dementing[19]–apriorising-psychologism dialectics/dialectical-dynamism paradox) ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] as dialectical transformation as-prospective [84]reference-of-thought' in its

‘functional institutionalised/intemporalised-approximating-or-proxying-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ as renewing existentialism/full-depth-of-existential-implications meaningfulness and thought; with such non-thresholding ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] as dialectical transformation, as-prospective [84]reference-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-dementing[19]–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-conflatedness[12] of the ‘preconverging-or-dementing[19]–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-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism or non-misconstruing reflex’ to meaningfulness in a

transcendental/transdimensional analysis involving '[14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' over an intradimensional [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] analysis. Insightfully, it implies the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] refers to the same deconstructed/ontological-reconstituting–as-to-conflatedness[12] notion; axioms emphasises and hints of 'basis' and 'foundation' as well as 'fundamental validation' as of existential-reality, categorical-imperatives emphasises and hints of 'necessity', 'rigour', 'constraining' and 'enforcing', while registry-teleology[100] (short for the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]) emphasises the 'operant' aspect as of human situatedness existential-instantiation elements implied when producing [56]meaningfulness-and-teleology[100]. The [84]reference-of-thought is the fundamental-dispositional mentation architecture for human

referencing or construing of [56]meaningfulness-and-teleology[100], and is capable of ontological-reconstituting–as-to-conflatedness[13]/deconstruction involving [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ with corresponding [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–[56]meaningfulness-and-teleology[100]-into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimation as well as human [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and desublimation. More precisely, [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation implies registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]' (reflecting 'defects threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>') and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview's/dimension's postlogism[78]/psychopathy in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> wherein disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness involving postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] in inducing a protracted social dynamics threshold of [50]ignorance/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 [84]reference-of-thought. Fundamentally [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> has to do with the defect of the [84]reference-of-thought and not the defect of ontological-veridicality/ontological-contiguity[67] (which is rather a logical-process/implicitation-of-act-execution defect and which implies an 'implicitation-of-notion-of-agreement-or-disagreement'), as can be reflected as from ontological-normalcy/postconvergence. A [84]reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation irrespective of their appropriate or inappropriate [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] with respect to ontological-contiguity[67]/ontological-veridicality, and implying sound [84]reference-of-thought further emphasises appropriate incidental [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] in producing the right outcome. Hence a registry-worldview/dimension defect is one of systematic defect of [84]reference-of-thought; whether when recurrent-utter-uninstitutionalisation [84]reference-of-thought as of non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-⟨as 'base apriorising/axiomatising/referencing—constitutedness[13] of [84]reference-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 [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for

base-institutionalisation, ununiversalisation is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as ‘second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for [104]universalisation, non-positivism/medievalism is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as‘third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-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-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought does not arise because of failure of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] but rather because of failure of [84]reference-of-thought as of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. This is unlike the case where logical-engagement of mental-devising-representation as ‘postconverging-or-dialectical-thinking[20]–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought is

still relevant where there is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] (like calculating the answer of an arithmetic operation wrongly) so long as the [84]reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought on the other hand implies being-or-ontological-or-existential-or–[56]meaningfulness-and-teleology[100] disposition as of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism (reflecting sound [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] and at worst defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) and so in effective prelogism[79] 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩) whether as of registry-soundness and thus as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism representations' (postconverging-or-dialectical-thinking[20]–apriorising-

psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) or as of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and thus as 'preconverging-or-dementing[19]–apriorising-psychologism representations' (preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>), and so as [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–[56]meaningfulness-and-teleology[100]-into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms–as-of-axiomatic-construct of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism (postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (preconverging-or-dementing[19]–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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as ontological-primemovers-totalitative-framework[73] dispositional constructs; with threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> individuations acting in ‘circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) with respect to supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism individuation acting in ‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting organic-comprehension-thinking protracting as prospective-or-emancipating/transcending/superseding registry-worldviews/dimensions (ontological-reconstituting–as-to-conflatedness[12]/deconstruction of new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Such a preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representations (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) is utterly different from postconverging/dialectical-thinking[20]–apriorising-psychologism mental-devising-representations (supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-

intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism) either of sound [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] or defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97], having to do with appropriate or inappropriate [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]. The postconverging/dialectical-thinking[20]–apriorising-psychologism mental-devising-representations of either sound [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] and defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] with respect to subsequent acts 'of-similar-or-protracted-contextualisation' by their performers always harken back to a reflex of 'postconverging-or-dialectical-thinking[20]–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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism (whether the act is defective or not) implies a 'mental-disposition' of the performer to be intemporal/ontological, and the defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] simply have to do with inappropriate [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97], and not unsound-mental-disposition or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (which in this latter case will speak of a mental-disposition to act as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-

intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> with regards to subsequent acts of similar context by their performers). Hence the postconverging/dialectical-thinking[20]–apriorising-psychologism mental-devising-representations of either sound [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] and defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] are 'projectively validated by reflex as possibly-of-postconverging-or-dialectical-thinking[20]–apriorising-psychologism/possibly-of-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought (and not projectively invalidated by reflex as possibly-of-preconverging-or-dementing[19]–apriorising-psychologism/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought) in implying the 'upholding of their sound [84]reference-of-thought status'. To illustrate, suppose X and Y are contending (ontological-reference) to know what 5+4 will give as answer (ontological-veridicality), if X is using pencils to count but inadvertently misplaced a pencil or doesn't perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as 5+4=8, we talk of defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as X sincerely wants to calculate to produce the right answer but X's [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] failed. This doesn't invalidate the notion that Y can still engage X as 'possibly-of-postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/possibly-of-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought in contending (appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12]) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-

intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> performers subsequent acts of-similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> are priorly projectively invalidated by reflex as 'possibly-of-preconverging-or-dementing[19]–apriorising-psychologism'/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought and not 'possibly-of-postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/possibly-of-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought in implying the 'revoking of their sound [84]reference-of-thought status'. To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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 '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' notion reflecting prospectively threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> acts 'of-similar-or-protracted-contextualisation' implies ontological-normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—

stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' in enabling full mastery/grasp of such 'convolutedness of social dynamics' as of personhoods-and-socialhood-formation with respect to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, and so based on 'a deconstruction/ontological-reconstituting–as-to-conflatedness[12] perpetuation of a hermeneutic/reprojecting/supererogating/zeroing circle as '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought analysis', which is technically non-thresholding/doesn't-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis in its ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity[67] proxying/approximating exercise; as when the socially-betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the 'socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation', given that 'ontologising-depth-of-analysis' can be construed as 'intemporal-preservation/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' which is actually 'ontologically-reconstituting', reconstituting from the base-institutionalisation-to-notional~deprocrypticism registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of 'soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought (preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing [84]reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing[19]–apriorising-psychologism wrongly get endemised/enculturated as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/of-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought mental-devising-representation

at the socially-betraying-threshold-of-ontologising-depth-of-analysis and this with its consequent implications is the fundamental basis for the temporal-enculturation/temporal-endemisation of all [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and the corresponding [45]<~~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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite notional~deprocrypticism [84]reference-of-thought as preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism. In fact every registry-worldview/dimension has its socially-betraying-threshold-of-ontologising-depth-of-analysis (and the idea of questioning beyond it is hardly entertained, whether beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) which existentially explains the registry-worldview/dimension limits or relative-ontological-incompleteness[89]-induced,-'threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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-contiguity[67] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ involved the following intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis with respect to their social-stake-contention-or-confliction specific to each registry-worldview/dimension defining its ‘inherent institutionalisation and snowballed recomposuring’ going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–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 apriorising/axiomatising/referencing—constitutedness[13] of [84]reference-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 [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at [104]universalisation–non-positivism/medievalism basically ‘[104]universalising-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as ‘second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩’; for the mentation at occlusive positivism–procrypticism basically ‘introducing positivising/rational-empiricist insight in articulating the [104]universalising 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-contiguity[67] (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>/’disjointedness-as-of-[84]reference-of-thought in positivism–procrypticism) with regards to the underlying intemporal-preservation behind rules-that-remain of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<~~amplituding/~~formative–epistemicity>totalising~purview-of-

construal'. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one's favour and again where dominance/subservience relations played a large part, while with [104]universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively [104]universal and empirical, the weakness lies in the ontological-contiguity[67] of the contextualisation of rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-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-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-

digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of rational-empiricism/positivising-rules' as to 'uncompromising ontological-reconstituting–as-to-conflatedness[12]' 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ are at their given institutionalisation levels on the basis of a memetic/suprastructural-meaningfulness analysis or a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation actually initially applies intradimensionally in all registry-worldviews/dimensions and it is actually the 'intemporal/ontological signal' for the need of prospective transcending/superseding due to 'failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intradimensional ontologising/intemporal-preservation'. Insightfully, we can grasp the 'intemporal/ontological signal' pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with regards to a dimension's/registry-worldview 'preconverging-or-dementing[19]–apriorising-psychologism phenomenon' like psychopathy and social psychopathy (with respect to procrypticism or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor individuations dispositions wherein intradimensionally, the ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) is rather an overall registry-worldview/dimension [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> aftereffect rather as an indirect comprehensive socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) arising from the ‘cumulative effect’ of the various notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations dispositions with respect to intradimensionally operant implications of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, as the various ‘temporal-dispositions individuations’ will, at that uninstitutionalised-threshold[103], betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds (postlogism[78]-

slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<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> [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and notional~disjointedness-as-of-[84]reference-of-thought allowed, in order to sync with the 'postconvergence/preceding/superseding nature of intrinsic reality' which 'doesn't recognise' nor is involved in temporal-and-social-trading with the mortals that we are to establish ontological-reference and ontological-veridicality) instead of betraying ontologising/ontological-depth-of-analysis/intemporal-preservation thus inducing prospective institutionalisation/intemporalisation by positive-opportunism[76] and the intemporal percolation-channelling-<in-deferential-formalisation-transference> of such emancipation/transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> 'as of the positivism–procrypticism registry-worldview's/dimension's socially-betraying-threshold-of-ontologising-depth-of-analysis'/socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in conjugation to [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve to simply analyse on the basis that other interlocutors have an intemporal/ontological disposition, in the very first instance. Thus the need, in order to attain such a prior requisite ontological/intemporal insight, to ontologically construe (as to deferential-formalisation-transference) contexts of psychopathy and social psychopathy (and generally contexts of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-reification[87]/ontological-primemovers-totalitative-framework[73] construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the 'ordinary' reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-⟨uninstitutionalised-threshold[103]/presublimating–desublimating-decisionality⟩~of-ontological-performance[72]-<including-virtue-as-ontology> of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold[103] of the registry-worldview/dimension (procrypticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of 'a truly ontological/intemporal analysis as the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construct' preempting the said [75]perversion-of-[84]reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology[100] 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, contrasted with a temporal extricatory preconverging–de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming given the obliviousness to a positivistic ontological-reference-of-veridicality/contending-reference-of-veridicality as it is suprastructural/beyond the registry-worldview's/dimension'srecomposured-consciousness-awareness-teleology[100] to non-positivism/medievalism. Likewise the positivistic meaningful

frame is oblivious to its procrypticism, and corresponding resolution as notional~deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a 'postconverging-or-dialectical-thinking[20]–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-thinking[20]–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-teleology[100] in reference (as 'tentative references-of-thought') of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived [56]meaningfulness-and-teleology[100] thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' is one that aligns with and is driven by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) wherein ontological-normalcy/postconvergence is 'an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity'. Ontological-normalcy/postconvergence (as to epistemic relative-ontological-completeness[88]) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated

state of prospective transcending/superseding whether as base-institutionalisation, [104]universalisation, positivism or notional~deprocrypticism as having 'relative sound/ontologically-veridical [84]reference-of-thought status', in relation to a corresponding reflected/perspectivated state of prior transcended/superseded registry-worldview/dimension whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism which is then correspondingly of 'relative unsound/ontologically-impertinent [84]reference-of-thought status', and so going by the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor that arises by the mere fact that all the institutionalisations are of the same 'human form-factor' with their 'snowballed differences' arise solely due to limited-mentation-capacity-deepening[53] involving institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. Ontological-normalcy/postconvergence as such will imply that the successive institutionalisations are rather shifts-in-the-curve-of-prospective-relative-ontological-completeness[88]-of-[84]reference-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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought of corresponding prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their [84]reference-of-thought as ontologically-veridical as these become the subject of contention and aetiologisation/ontological-escalation from the corresponding prospective/transcending/superseding registry-worldview/dimension which is then the ontologically-veridical [84]reference-of-thought. It should be noted that a defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance (unlike a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) implies movement-along-the-same-curve-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought of a given registry-worldview's/dimension's [84]reference-of-thought whether as an inappropriate/poor-or-bad or appropriate/good or any other variation of the [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97], and doesn't fundamentally voids the 'sound [84]reference-of-thought status' with regards to the possibility of an appropriate [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] in another instance. This insight is critical because the defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation[97]> which rather speaks to a defect 'revoking the sound [84]reference-of-thought status' construed as perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> speaking of registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming within a non-positivism/medievalism world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-as-of-ontological-normalcy/postconvergence to imply a prospective transcending/superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as [84]reference-of-thought of meaningfulness. This applies with all [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in all institutionalisations as the [84]reference-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> with such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> defining that registry-worldview/dimension uninstitutionalised-threshold[103] as it then becomes, by way of '[14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought', the subject of contention and aetiologisation/ontological-escalation. This implies that psychopathy and social psychopathy as

[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> phenomenon in the positivistic registry-worldview/dimension (procrypticism) requires a shift-in-the-curve-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-as-of-ontological-normalcy/postconvergence from positivism to notional~deprocrypticism registry-worldview/dimension as intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution to psychopathy and social psychopathy, and so beyond an extricatory/temporal preconverging–de-mentating/structuring/paradigming which will wrongly imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-as-of-ontological-normalcy/postconvergence that preserves procrypticism ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivistic [56]meaningfulness-and-teleology[100]) while inducing preconverging-or-dementing[19]–apriorising-psychologism within the same defective procrypticism registry-worldview/dimension which requires prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as deprocrypticism. Insightfully again with regards to ontological-normalcy/postconvergence and ontological-normalcy/postconvergence critical for a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', just in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] has to do with a human-limited-mentation-capacity [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisationly institutionalising from prospective base-institutionalisation preempting

recurrent-utter-uninstitutionalisation (as the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism of recurrent-utter-uninstitutionalisation), prospective [104]universalisation preempting base-institutionalisation–ununiversalisation (as the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism of base-institutionalisation–ununiversalisation), prospective positivism preempting [104]universalisation–non-positivism/medievalism (as the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism of [104]universalisation–non-positivism/medievalism), and prospectively, prospective notional~deprocrypticism preempting positivism–procrypticism (as the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism of positivism–procrypticism); with the implication that notional~deprocrypticism is actually recomposuringly subsuming of positivism which is subsuming of [104]universalisation and it too recomposuringly subsuming of base-institutionalisation (all these with their respective personhoods-and-socialhood-formation existentialisms/full-depths-existential-implications). Likewise their respective methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-ontologising-depth-of-analysis), with the deepest-to-shallowest, as preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of rational-empiricism/positivising-rules' as to 'uncompromising ontological-reconstituting–as-to-conflatedness[12]/deconstruction' methodology of notional~deprocrypticism (which is very much an 'uncompromising hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness[12]/deconstruction', as 'a deconstruction/ontological-reconstituting–as-to-conflatedness[12] perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought analysis' that is technically non-thresholding-and-proxying-or-approximating-to-ontological-veridicality-and-doesn't-succumb-to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that science as we know today is hardly just a question of adopting scientific methods to obtain scientific results, an unspoken fact is that much of science relies on a 'rudimentary phenomenology in a heuristic hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness[12]/deconstruction by the researcher', that simply passes as their personal talents, to obtain results applying scientific methods, and thus we can further imagine the possibilities if this reality came to be fully recognised and

sophisticated hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness[12]/deconstruction insights were to permeate scientific research and methodologies), is subsuming of 'rational-empiricism/positivising' methodology of positivistic science which is subsuming of the '[104]universalising-of-rules' methodology of [104]universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ methodology of institutionalisation –these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorientation. In the case of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> acts of-similar-or-protracted-contextualisation with regards to slantedness/compulsive-dementing[19] (with an underlying element of physiological issue with regards to psychopathic personalities) and the derived social dynamisms of social psychopathy, such implied 'deconstruction/ontological-reconstituting–as-to-conflatedness[12] perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought analysis' is potentially beyond just 'benign-and-specific-shallow-contexts-scale-of-implications' but can be more profound involving institutions and individuals contextualisation as individuals-lives-and-institutional-lives-scale-of-implications and in the bigger scheme of things where such dynamics involve social preconverging–de-mentating/structuring/paradigming effects on perceived meaningfulness and values in the overall social-setup it has a social-structure-scale-of-implications (specifically not

only in terms–as-of-axiomatic-construct of vices-and-impediments[106] but also in undermining the enculturation of intellectual/emancipatory dispositions). Effectively, such a deconstruction/ontological-reconstituting–as-to-conflatedness[12] perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought analysis' ([14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–[56]meaningfulness-and-teleology[100]-into-the-existentialism-becoming of personhoods-and-socialhood-formation) of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism individuation as intemporal/ontological (longness-of-register-of–[56]meaningfulness-and-teleology[100]) and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> individuations as temporal (shortness-of-register-of–[56]meaningfulness-and-teleology[100]), will comprehensively articulate in 'a deconstruction/ontological-reconstituting–as-to-conflatedness[12] perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought analysis' reflecting/perspectivating/highlighting temporal-dispositions pseudo-ontological-finalities, across social-setups and institutional settings with their evolving 'socially-perceived-value as of social-stake-contention-or-confliction'. The state of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> requires

preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought mental-devising-representations and implies the 'revoking of sound [84]reference-of-thought status' with respect to interlocution of-similar-or-protracted-contextualisation (in the very first instance) while the state of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism implies a 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought mental-devising-representation implying a veridical [84]reference-of-thought with respect to interlocution (in the very first instance), and enabling the second instance of engaging in terms–as-of-axiomatic-construct of logical pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity[67]. Typically, such an insight with regards to [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ is obvious and transparent with respect to the childhood psychopathy/cinglée mental-disposition, given that an initial encounter often involves a natural 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism reflex' by the interlocutor with respect to their initial narratives but after some familiarisation we come to understand that the initial narratives are in fact preconverging-or-dementing[19]–apriorising-psychologism and thus our expectation of the subsequent narratives they iterate is to initiate or be ready to align by a mental-devising-representation as a 'preconverging-or-dementing[19]–apriorising-psychologism reflex'. This preconverging-or-dementing[19]–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 postlogicly/disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness from one set of narratives to the other and one set of interlocutors to the other with the idea convincing is the notion of getting more people 'mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95]' and not an articulation of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or existential-contextualising-contiguity[39] principle of reification[87], be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-normalcy/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing[19]–apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought of such protracting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. In the bigger scheme of things, it equally explains our mental-devising-representation preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-

ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought mental-devising-representation underlying reflex with respect to prospective/transcending/superseding registry-worldviews/dimensions. A [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> speaks of a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defect (as sticking 'in form' to [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-conflatedness[12]/deconstruction in superseding this socially-betraying-threshold-of-ontologising-depth-of-analysis) as impression-driven/good-naturedness/wishfulness defect of preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought mental-devising-representation; since ontological-reconstituting–as-to-conflatedness[12]/deconstruction as the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] of new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (undermining [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism as best reflected by 'intemporal-

prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting organic-comprehension as 'ontological-reconstituting–as-to-conflatedness[12]/deconstruction of new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' over circumventing/distractive [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mechanical-comprehension in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> defectively/non-veridically of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity–or–ontological-preservation'), and the temporal-dispositions to stick to the previous one speaks not only of act defects but registry-worldview/dimension defects at this socially-betraying-threshold-of-ontologising-depth-of-analysis to the fact that such 'of-similar-or-protracted-contextualisation', from an ontological-normalcy/postconvergence insight that is preceding/superseding to any hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[12]⟩, will elicit a same defect disposition thus the need to fundamentally undermine [84]reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold[103] that endemises/enculturates the ontological-or-existential-defect due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It should thus be noted that the preconverging-or-dementing[19]–apriorising-psychologism of [84]reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-

intemporal-preservation> (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/postconvergence, as can be demonstrated by ontological-reconstituting–as-to-conflatedness[12]/deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–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-conflatedness[12]/deconstruction). In other words, the state of being non-positivism/medievalism with respect to ontological-normalcy/postconvergence is already a defective state 'in-wait as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought defective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for issues of superstition/lack-of-rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects, charlatanisms, etc. Likewise, it will be naïve to imply that our registry-worldview as positivism–procrypticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, as we can equally project prospectively from a retrospective projection insight to grasp how 'from an utter hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting–as-to-conflatedness[12]/deconstruction (of our notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature)' how procrypticism (preconverging-or-dementing[19]–apriorising-psychologism as to mere-formulaic positivistic [56]meaningfulness-and-teleology[100])

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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ and their related conceptualisations are not just ad-hoc in nature but of 'existentialism/full-depth-of-existential-implications form-factor'; which is fundamentally defined by ontological-normalcy/postconvergence (going by shallower-limited-mentation-capacity to deeper-limited-mentation-capacity), in reflecting the precedence/supersedingness of intrinsic-reality/ontology to which an 'animal' comes-to-and-re-compose-with-cumulatively by ontological-reconstituting–as-to-conflatedness[12]/deconstruction (which is the critical subsuming mechanism for re-establishing [84]reference-of-thought and ontological-veridicality/ontological-contiguity[67] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of any registry-worldview/dimension and requiring their prospective suprastructuring). This 'existentialism/full-depth-of-existential-implications form-factor' is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the human limited-mentation-capacity-deepening[53] induced institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, and inherently implies 'a

[104]universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations'; which define their specificities and potentials which are basically abstractly of a same 'human form-factor', with regards to the reality of their notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and the existential implications on every registry-worldview/dimension thereof, though of differing 'snowballed recomposuring' of meaningfulness and [84]reference-of-thought. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩) is attained by 'keeping or aligning' preconverging-or-dementing[19]–apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking[20]–apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as of the wrong ontological-references/contending-references of all established [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with respect to ontological-normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising representation are 'kept or aligned'

as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation[97], as in ontological-reconstituting–as-to-conflatedness[12]/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] (as to ‘postconverging-or-dialectical-thinking[20]–apriorising-psychologism’ mental-devising-representation or preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking[20]–apriorising-psychologism’ or of preconverging-or-dementing[19]–apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any [80]presencing—absolutising-identitive-constitutedness[13] distorted [56]meaningfulness-and-teleology[100]. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s [84]reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) as the prospective/transcending/superseding registry-worldview/dimension has the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] sound [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-

reconstituting–as-to-conflatedness[12]/deconstruction); wherein no amount of 'good-naturedness' of any individuation based on the former (prior/transcended/superseded) [84]reference-of-thought can fundamentally supersede its preconverging–de-mentating/structuring/paradigming vices-and-impediments[106], but for the 'emancipatory moulting' (psychoanalytic-unshackling/memetic-reordering/recomposuring) into the [84]reference-of-thought of the latter (prospective/transcending/superseding) of such would-be emancipating individuation/intellectuals and consequent institutionalisation/intemporalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. That is why there is no ontologically-veridical intradimensional resolution of issues and notions of sorcery for instance in a non-positivism/medievalism social-setup with any such pretence being nothing but a 'temporal extricatory preconverging–de-mentating/structuring/paradigming' to satisfy temporal preservation', but for implying a prospective need for a positivistic registry-worldview/dimension as intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in satisfying intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon like psychopathy and its social corollary in a [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension (the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism of positivistic [56]meaningfulness-and-teleology[100] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with a hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism[78]-or-disontologising-

perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] alignment to imply dialectical-out-of-phasing/dialectical-primitivity) insightfully deduced from ontological-normalcy/postconvergence represented by the [84]reference-of-thought of the prospective/transcending/superseding notional~deprocrypticism registry-worldview/dimension. Fundamentally, the reason for all the dimensions/registry-worldview [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as limited-mentation-capacity-deepening[53] has to do with the veracity/ontological-pertinence of our notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as individuations of shortness-to-longness-of-register-of–[56]meaningfulness-and-teleology[100], such that whenever relatively sound [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are institutionalised/intemporalised, human temporality[99] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuation dispositions (at uninstitutionalised-threshold[103]) will tend to relate, by limited-mentation-capacity-deepening[53], to this as hollow/formulaic constraining deterministic constructs which have to be exploited by the mere determinism-of-form about how others will act (hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) rather than the essence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation being sought originally by the institutionalised/intemporalised [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-reconstituting–as-to-conflatedness[12]). This

fundamental dilemma of the cross-section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> inherent in a limited-mentation-capacity-deepening[53]; any resolution is not by wrongly implying any ‘ dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism[76] to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of–[56]meaningfulness-and-teleology[100] individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of–[56]meaningfulness-and-teleology[100]-or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-channelling-<in-deferential-formalisation-transference> facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism[76] 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-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]/decandoring with three de-

mentative/structural/paradigmatic teleologies: - subknowledging[95]-impulse/compulsive-dementing[19] temporal-disposition (psychopath), with 'slanted mechanical narratives' (preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging[95]-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with 'banal mechanical narratives discomfiture' (preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology[100] which ontologically reflects/perspectivates the subknowledging[95]-impulse/compulsive-dementing[19]-temporal-disposition-(psychopath) and the subknowledging[95]-registries-teleologies (the-various-temporal-dispositions-teleologies), from a 'organic-comprehension-thinking depth as the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ backdrop of new recomposuring [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Thus at the uninstitutionalised-threshold[103], it is counterintuitive for temporal-dispositions not to perceive their registry-worldview/dimension as 'un-transcendable' (acting as if in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while actually in temporal preservation-as-pseudointemporality[52]; hence de-mentable/no-longer-thinking) due to [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ which blinds the temporal-dispositions to the registry-worldview's/dimension's 'intemporal preservation discontinuity' as a result of the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-of-unsoundness-

or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing[19]-apriorising (psychopath) and the consequent derived –miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation; arising from the conjugation with the relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring on the basis of prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [75]perversion-of-[84]reference-of-thought-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> existential mental orientation to avoid postconverging-or-dialectical-thinking[20]–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 [56]meaningfulness-and-teleology[100] of a transcendent registry-worldview/dimension in terms–as-of-axiomatic-construct of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-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, [104]universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivism/medievalism and prospectively deprocryptic being/ontology over [81]procrypticism–

or–disjointedness-as-of-[84]reference-of-thought. The dynamism of social psychopathy and the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> involved with regards to both the psychopath and protracted social psychopathy (requiring 'distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] at 'uninstitutionalised-threshold[103]') can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] 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 [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and fundamentally referenced from base ontologising effectivity (intemporal preservation); in ephemeral/temporal and ontologic/intemporal contrast, thus reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of temporal-dispositions denaturing[15] of social psychopathy (subknowledging[95]/mimicking) arising from initiating phenomenal psychopathy (subknowledging[95] impulse) involving a distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] construal (as the backdrop of new recomposuring

[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and ultimately enabling its transcendental collapsing/overriding for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). That's how the 'given reality' is being subknowledged/registry-perverted. The technique to be utilised comprehensively for grasping the social psychopathy dynamism is by articulating an intemporal-referencing transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] ontological-normalcy/postconvergence reality construct (by intemporal transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] as from ontological-normalcy/postconvergence is meant an approach that makes the given prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reality the 'reference of soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought/candor/organic-comprehension-thinking', and re-orientating the mimicking-subknowledging[95] into a slantedness/decandoring)/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] based on: 1. Given prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reality actually being preconverging-or-dementing[19]–apriorising-psychologism/subknowledged/registry-perverted (which 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting should highlight that meaningful projections of implied intemporality[52]/longness from banal <~~amplituding/~~formative>[8] wooden-language-(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ are not veridically and demonstrable to be ontologically real and should be related to as being in distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and are rather involved in ‘temporal preservation’ and not intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-or-dementing[19]-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’>[77] as absolving/fleeting/escaping-reflex–logic[1] in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism[78] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation[97] alignment to the new hollow mimicking postlogism[78]-formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-

‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ narrative, a process known as absolving/fleeting/escaping-reflex–logic[1]), 3. Psychopath’s interlocutor’s [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or [11]conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> rationalisation of the last psychopath’s postlogic non-veridical hollow mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above 3 mechanisms as postlogic/subknowledging[95]/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-[84]reference-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 [104]universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the-social/ontological—de-mentating/structuring/paradigming is drawn so that the principles so articulated can be applied in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor rationalisations into an ontology, i.e. avoid the extrication preconverging–de-

mentating/structuring/paradigming). SUPRASTRUCTURING effectively involves: (a) 'registering'/[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> associated with social psychopathy dynamism, i.e. [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought mental-slantedness/decandoring (b) 'superseding' by developing [104]universal axiomatic construct/categorical-imperatives preempting '(a)' above which are habituated over a generation or two of the human species for notional~deprocrypticism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the registry-worldview-perversion, (ii) generating ontological-primemovers-totalitative-framework[73] 'internal contradiction' in the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview (iii) referencing/registering/decisioning or [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion/dimension defect for prospective preemption with new recomposuring [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension (iv) intemporal projection superseding the

transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/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-dementing[19]–apriorising-psychologism/dialectical-preconverging-or-dementing[19]–apriorising-psychologism ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/mental-perversion/subknowledging[95]/mimicking-and-corresponding-[45]<~~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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] or the referencing/registering/decisioning of meaning in terms–as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overrided/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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], and this will equally apply prospectively between notional~deprocrypticism and procrypticism as the procryptic mindset/[84]reference-of-thought will strive to register meaning not prospectively taking account

of procrypticism as a ‘mental perversion/defect’, and likewise retrospectively with the ‘medieval mindset’ with respect to the positivist mental frame. This obviously calls for an ‘intellectual/scientism detachment’ towards the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming as opposed to an extricatory or incremental or ‘disjointedness-as-of-[84]reference-of-thought’ or temporal-accommodation preconverging–de-mentating/structuring/paradigming which is about temporal interest, and so, beyond ‘temporal emotional involvement’ or at ‘reality personality’ wherein the notion of human temporal compromising is not an ontological notion but rather defines and qualify the nature of human temporality[99]/shortness in an ontological construct). This way of hermeneutic/reprojecting/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘ intemporal-or-ontological meaning’ that is beyond any [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the inherent nature of existential-reality’ is central to the notional~deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/postconvergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ above the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposuring [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] to 'preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation'. Deprocrypticism's suprastructuralism involves 'intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression so-construed as longness-of-register-of–[56]meaningfulness-and-teleology[100] over shortness-of-register-of–[56]meaningfulness-and-teleology[100]'; and so, beyond just about a prospective moral virtue but the prospective overall the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construct as 'ontology and its subsuming of virtue', just as positivism is beyond just about a moral virtue but comprehensively an overall the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construct carrying a virtue that supersedes the vices-and-impediments[106] 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 denaturing[15] of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as of ontological-

normalcy/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

[Referentialism involves a [84]reference-of-thought (so-characteristic of the prospective deprocrypticism registry-worldview/dimension) construing existence and existential-conceptualisation/construal as about the 'precedingness of becoming' as of apriorising/axiomatising/referencing—conflation rather than apriorising/axiomatising/referencing—constitutedness[13] (notwithstanding the instances of the latter's attendant approximating-nature for conceptualisation/construal rather construed as [80]presencing—absolutising-identitive-constitutedness[13]).

apriorising/axiomatising/referencing—constitutedness[13] tend to fallaciously imply 'existence of things in existence' whereas apriorising/axiomatising/referencing—conflation rightly implies 'things becoming in existence rather as subsumed-in-existence in a superseding–oneness-of-ontology'; so because apriorising/axiomatising/referencing—constitutedness[13] takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be 'effectively absolutely real and final' but then with human limited-mentation-capacity-deepening[53] this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as 're-constitutedness[13] of [84]reference-of-thought' perpetually when aware of its deficiency. apriorising/axiomatising/referencing—conflation takes a shot at construal/conceptualisation of existential-reality from an open-ended insight/fugue as of referentialism from the more profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening[53] as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩, and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-

dementing[19] –narratives—of-the-[84]reference-of-thought–[8] categorical-imperatives/axioms/registry-teleology[100]⟩ which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening[53] by a re-equilibrating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication. Thus, apriorising/axiomatising/referencing—constitutedness[13] will wrongly induce virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, and so, with more and more profound defective construal/conceptualisation consequence with deeper and deeper categorisation and analysis. Often, and where aware, about the critical defective nature implied by apriorising/axiomatising/referencing—constitutedness[13] in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as a attendant resetting resolution for the induced 'virtuality-or-ontologically-flawed-construal-of-constitutedness[13] of axiomatic-construct/[84]reference-of-thought' (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]) that will then require another attendant resetting resolution for the subsequently induced 'virtuality-or-ontologically-flawed-construal-of-constitutedness[13] of [84]reference-of-thought' down the line when aware of its further critical defect again (though, in a sense the entire recomposuring process could be qualified as a 'practical [80]presencing—absolutising-identitive-constitutedness[13]' exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-deepening[53] construal of it is one of evasiveness as implied by the 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-

potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' such that we are only occasionally and partially aware about the critical defective nature implied by apriorising/axiomatising/referencing—constitutedness[13] in categorisation schemes, thus fundamentally defining the limits even of a [80]presencing—absolutising-identitive-constitutedness[13] 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 [56]meaningfulness-and-teleology[100] construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) define the '[84]reference-of-thought of categorisation construal/conceptualisation of knowledge', it is critical to grasp that the inherent de-mentative/structural/paradigmatic limits/defects of such '[84]reference-of-thought of categorisation construal/conceptualisation of knowledge' are systemic hence inducing 'flawed-existential-elevation-of-[84]reference-of-thought[43]' as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing[19]-reflexive/entailing-teleology[100]-differentiation-as-of-subtransversality~of-motif-and-apriorising/axiomatising/referencing) at the given '[84]reference-of-thought of categorisation construal/conceptualisation of knowledge'. Beyond its conceptualisation as of knowledge categorisation and categorisation scheming but rather as of effective ontological-and-virtue conceptualisation/construal, apriorising/axiomatising/referencing—constitutedness[13] implies a simplistic/trite categorical relation in the construal/conceptualisation of [56]meaningfulness-and-

teleology[100] as of its ontological and virtue essence that is susceptible to defect as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>; and as such, apriorising/axiomatising/referencing—constitutedness[13] will speak of subtransversality~of-motif-and-apriorising/axiomatising/referencing and various shades of temporality[99]/shortness in their 'constitutedness[13] and conjugated-constitutedness[13] of [84]reference-of-thought' including psychopathic slantedness apriorising/axiomatising/referencing—constitutedness[13]. The comparison highlighted further below with respect to the 6 BODMAS characters and character A (Addition) as the additionality defect character, is most telling of the inherent nature of human limited-mentation-capacity-deepening[53] induced apriorising/axiomatising/referencing—constitutedness[13] which is conceptually associated with conceptualisation/construal of 'human temporal uninstitutionalised-threshold[103] mental-disposition' (since such a construal fully reflect the reality of a human temporal-to-intemporal [84]reference-of-thought nature, with high 'constitutedness[13] and conjugated-constitutedness[13] of [84]reference-of-thought' of temporal-dispositions [84]reference-of-thought, much like the 'conjugated-constitutedness[13] of [84]reference-of-thought' of the other BODMAS characters to A's fundamental postlogism[78]-slantedness pathological condition/constitutedness[13] as when insisting on upholding the <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[9]categorical-imperatives/axioms/registry-teleology[100]⟩ and not factoring in A's underlying condition and defect as apriorising/axiomatising/referencing—constitutedness[13], and so out of sync with the existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-

completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39].). The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of apriorising/axiomatising/referencing—conflation which is conceptually associated with 'human registry-worldview's/dimension's institutionalisation mental-disposition'; as apriorising/axiomatising/referencing—conflation speaks of a more profound relation in the construal/conceptualisation of [56]meaningfulness-and-teleology[100] 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-deepening[53] by a re-equilibrating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication, and so even when elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] is denaturing[15] as exposed by existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, to further construe new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation factoring in the imbricatedness/threadness/recomposuring reflecting the existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context.

apriorising/axiomatising/referencing—conflation, 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-deepening[53]) 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, and so grasped as apriorising/axiomatising/referencing—conflation emphasises projective-insights for upholding ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Hence apriorising/axiomatising/referencing—conflation will tend to avoid systemic defects of analysis associated with apriorising/axiomatising/referencing—constitutedness[13] requiring re-categorisation/re-adaptation/re-classification as '[80]presencing—absolutising-identitive-constitutedness[13]'. apriorising/axiomatising/referencing—conflation is thus naturally inclined to induce 'appropriate-existential-elevation-of-[84]reference-of-thought' by the ontological and virtue implications (as ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking[20]-differentiation-as-of-supratransversality~of-motif-and-apriorising/axiomatising/referencing). As so articulated, these two concepts operantly address in a storied-construct/ontologically-valid-narration or any other operant conceptualisation the notion of a 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' as meaning produced apparently with the 'same-terms-of-expressions/seemingly-same-implied-meaningfulness' (seemingly of veridical-ontological [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying 'different relations to an ontologically veridical [84]reference-of-thought', underlined by the disambiguated

notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. Further, apriorising/axiomatising/referencing—constitutedness[13] and apriorising/axiomatising/referencing—conflation, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-deepening[53] come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by 'postconverging-or-dialectical-thinking[20]–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 [56]meaningfulness-and-teleology[100] 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, further reflected in the overall dynamics of postlogism[78] and conjugated-postlogism[78] (including the dynamics of psychopathy and social psychopathy as social reprising out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context of psychopathic pathological insane-fitment, as of fundamental/most-simplistic apriorising/axiomatising/referencing—constitutedness[13] socially reprised with 'conjugated-constitutedness[13] of [84]reference-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–[56]meaningfulness-and-teleology[100]⟩ which is highly subject to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor (emphasising socially-functional-and-accordant[94] thresholds rather than utter ontology, thus giving room for 'least-and-derived-temporal-operating-modalities-of-the-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]'). These two concepts are critical relative to grasping and analysing human choice/notions relative to [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of meaningful-frameworks. Other implications have to do with human personality development psychology in relation to meaningfulness extending to the construal/conceptualisation of language development as well as aesthetics and virtue as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. In a further elaboration of apriorising/axiomatising/referencing—constitutedness[13] and apriorising/axiomatising/referencing—conflation with respect to psychologism, the reason why a prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct [84]reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has 'its own specific apriorising/axiomatising/referencing—constitutedness[13]/conflation psychological complex reflex mechanism' wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the prospective/transcending/superseding registry-worldview/dimension knowledge-construct [84]reference-of-thought which thus needs its own corresponding psychologism for its superseding [56]meaningfulness-and-teleology[100], achieved by '[80]presencing—absolutising-

identitive-constitutedness[13]' as apriorising/axiomatising/referencing—constitutedness[13] 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 [56]meaningfulness-and-teleology[100] [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], by way of continuous '[80]presencing—absolutising-identitive-constitutedness[13]' as 'recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing—constitutedness[13] of [84]reference-of-thought' is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup [84]reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100], and as of its operant nature, isn't the case in its operant conceptualisation in such a base-institutionalisation social-setup [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context' (as can be observed by anthropologists in various forms in many a hunter-gatherer and animist societies), rather than use of numbers considered as of such a relatively independent-domain and exactness of [56]meaningfulness-and-teleology[100] orientation as we construe of arithmetic and mathematics in say a [104]universalisation or positivism registry-worldview/dimension Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving. Thus use of numbers is defined by other ideas in such early hunter-gather and animist societies given Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] like the notion of wealth accumulation, which will be predominantly about 'inducing a sense of social obligation or faithfulness or deference' from other persons, and so together with other cultural peculiarities that avoid hoarding and emphasise wealth display, gifts, etc. Psychologism (as being central in apriorising/axiomatising/referencing—conflation or rather '[80]presencing—absolutising-identitive-constitutedness[13]' as recurrent re-categorisation/re-adaptation/re-classification of apriorising/axiomatising/referencing—constitutedness[13]), refers to the underlying human reflex mental scheme of a given registry-worldview's/dimension's [84]reference-of-thought 'allowing for its given capacity to supersede its psychological complex in construing ontological-primemovers-totalitative-framework[73] transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity and corresponding [56]meaningfulness-and-teleology[100]'. The bigger question could be asked; why doesn't humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to [56]meaningfulness-and-teleology[100] as humans in base-institutionalisation–

ununiversalisation, who do not do likewise as humans in [104]universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of successive species? Obviously, no! As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human registry-worldview's/dimension's institutionalisation. This fundamentally points to the centrality of a registry-worldview's/dimension's [84]reference-of-thought psychologism 'placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology[100] as arising and determined by its specific limited-mentation-capacity-⟨as from relative apriorising/axiomatising/referencing—constitutedness[13] to relative apriorising/axiomatising/referencing—conflatedness[12]⟩ construal/conceptualisation as soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought'. The underlying human psyche is in need of a 'framework of intelligibility construal/conceptualisation' as its mental-scheme (psychologism) by which humans, given their limited-mentation-capacity-deepening[53], can then project 'mental and existential investment' in a world of perceived stakes (social, natural and/or supernatural) in a 'social framework of intersolipsistic deambulation' (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal). Noting that at stake is its existential survival and thriving, and so it is involved in a relative zero-sum game of existential possibilities, on the basis of its limited-mentation-capacity-deepening[53] determining its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, as enabled by the 'social framework of intersolipsistic deambulation'. This 'social framework of intersolipsistic deambulation' is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ which are thus equally in a linearity. This notion of ‘social framework of intersolipsistic deambulation’ harkens back to that of human registry-worldview’s/dimension’s institutionalisation by its socially-functional-and-accordant[94] thresholds of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> further redefining the possibility of uninstitutionalised-threshold[103] as the threshold for failing/not-upholding the institutionalisation’s [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] and the possibility of prospective institutionalisation as renewing [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence with respect to the uninstitutionalised-threshold[103], thus further redefining successive prospective socially-functional-and-accordant[94] 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-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[12]⟩, the present registry-worldview’s/dimension’s [84]reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] with any sense of uninstitutionalised-threshold[103] being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of [84]reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness[88]-of-[84]reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘attendant ontologising-

capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a 'attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-dispositions as a contiguity of shortness-to-longness-of-register-of–[56]meaningfulness-and-teleology[100] should be predicative of human [56]meaningfulness-and-teleology[100] (much the same way that the notion of temporality[99]-to-intemporality[52] thresholds driven construal enables an existentially operant [45]~~<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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context construal of virtue beyond the 'relatively impression-driven basis of conceptualisation' associated with [45]~~<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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, [45]~~<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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context involving allegiance/subservience driven construal, [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context involving qualification/good-to-bad driven construal, [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context categorisation/kindness-humility-helpfulness-etc. driven construal), superseding the non-contiguous nature of present stigmatic/mented psychology. Such a 'attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' construes social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ as of

existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context; as this is already the natural human psychology which on the token of relative completeness-of-[84]reference-of-thought of successively achieved social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-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 [84]reference-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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation psychologism; and we can appreciate that the more thorough dilemmas with respect to vices-and-impediments[106] of the grander human condition have been de-mentatively/structurally/paradigmatically resolved as of these successive psychologisms postconverging–de-mentating/structuring/paradigming arising from prospective relative-ontological-completeness[88]-of-[84]reference-of-thought induced social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context. For instance, the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought'

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ induced a social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context that led to the base-institutionalisation–ununiversalisation psychologism grounded on rule-making differing from the non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition psychologism of recurrent-utter-uninstitutionalisation, with its corresponding grander ontological and virtue implications. Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension '<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context categorising disposition' or 'third-level [80]presencing—absolutising-identitive-constitutedness[13] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', as it doesn't construe a [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, as apriorising/axiomatising/referencing—

conflation of temporality[99]-as-pseudointemporality[52]-to-intemporality[52] of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by 'notional~deprocrypticism'), under the positivistic [56]meaningfulness-and-teleology[100] [84]reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as positivism–procrypticism); likewise, we'll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/[84]reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension '<~~amplituding/~~formative–epistemicity>totalising~ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-'preclusive-consciousness'-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context categorising dispositions' or 'second-level [80]presencing—absolutising-identitive-constitutedness[13] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', on the basis of its [56]meaningfulness-and-teleology[100] as value-judgment (not withstanding its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as [104]universalisation–non-positivism/medievalism-⟨failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism⟩ when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the [56]meaningfulness-and-teleology[100] as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[27]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ as the absolute determinant of what can be psychology, with a naivety that doesn’t allow consciously, (as consciously decentering and pivoting with respect to human psychical and institutionalisation implications), for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~ de-mentativity, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought to then project that there may be a prospective relative-ontological-completeness[88]-of-[84]reference-of-thought which [56]meaningfulness-and-teleology[100] as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as it establishes prospective relative-ontological-completeness[88]-of-[84]reference-of-thought by social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context.

As setting up the relevant attendant psychologism is only by a construal that the best possible psychology-construct/psychologism is necessarily attained by successive registry-worldviews/dimensions construals/conceptualisations by their attendant prospective relative-ontological-completeness[88]-of-[84]reference-of-thought by social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context (that is,

‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic mindset/[84]reference-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-deepening[53] inducing the successive registry-worldviews/dimensions institutionalisations [84]reference-of-thought with their own ‘specific institutionalisation/uninstitutionalised-threshold[103] mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’ as of their prospective relative-ontological-completeness[88]-of-[84]reference-of-thought with respect to their social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context; with the implications being that social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought redefines prospective [56]meaningfulness-and-

teleology[100] and the corresponding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, implying an epistemic-totalising[32]~renewing-realisation/re-perception/re-thought based on prospective [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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, [56]meaningfulness-and-teleology[100] construal/conceptualisation, institutionalisation and overall existential becoming. This validates the notion of 'postconverging-or-dialectical-thinking[20]–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 [56]meaningfulness-and-teleology[100] as of the overall registry-worldview/dimension reconstrual of superseding–oneness-of-ontology' (enabling the [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the notional~deprocrypticism socially-functional-and-accordant[94] as of intemporal/ontological contiguity, with no-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability, thus upholding notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-

thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[13]/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 [56]meaningfulness-and-teleology[100]’ 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 [56]meaningfulness-and-teleology[100] 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 [80]presencing—absolutising-identitive-constitutedness[13]’ largely limits its notion to ‘affect’, and not a full-blown ontological-contiguity[67] as apriorising/axiomatising/referencing—conflation elaborated ‘[56]meaningfulness-and-teleology[100]’ determination in full ontological converging with the social (as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ of the social, ‘conflation psychologism’ based on ‘temporal-to-intemporal contrastive-synopsising-depths-of–[56]meaningfulness-and-teleology[100]’ going by the ‘referentialism technique of point-referencing, explained elsewhere,’ that restores existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-

completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context in undermining [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought). Hence by recurrent re-categorisation/re-adaptation/re-classification of apriorising/axiomatising/referencing—constitutedness[13] of [84]reference-of-thought as a '[80]presencing—absolutising-identitive-constitutedness[13]' exercise at worldview-level, institutional-level and operant-level of [56]meaningfulness-and-teleology[100], the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is achieved. Insightfully, (beyond '[80]presencing—absolutising-identitive-constitutedness[13]') the full [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of apriorising/axiomatising/referencing—conflation 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 [80]presencing—absolutising-identitive-constitutedness[13] (rather heuristically and beyond consciousness-awareness-teleology[100]) in previous institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, with notional~deprocrypticism apriorising/axiomatising/referencing—conflation is rather bound to be perceived and construed as of the (recomposured)-consciousness-awareness-teleology[100] in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of apriorising/axiomatising/referencing—conflation (including '[80]presencing—absolutising-identitive-constitutedness[13]') 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as the prospective registry-worldview/dimension institutionalisation [84]reference-of-thought, for 'decentering' the prior registry-worldview/dimension uninstitutionalised-threshold[103] [84]reference-of-thought in its 'constitutedness[13] and conjugated-constitutedness[13] of [84]reference-of-thought' with respect to the prospective registry-worldview/dimension institutionalisation [84]reference-of-thought overall existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context [56]meaningfulness-and-teleology[100]; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes 'prior-conventioning as social-aggregation-enabling', wherein for instance scientific explanations psychologism (as of prospective apriorising/axiomatising/referencing—conflation) supersede mythical/supernatural/alchemic explanations psychologism (as of prior apriorising/axiomatising/referencing—constitutedness[13]) as 'prospective-conventioning as transcendental-enabling/sublimating/~~supererogatory~~de-mentativity'; interestingly, highlighting how and why transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity for prospective institutionalisation is construed in transcendental-enabling/sublimating/~~supererogatory~~de-mentativity terms as its strive for a prospective relative-ontological-completeness[88]-of-[84]reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold[103] prior relative-ontological-incompleteness[89]-of-[84]reference-of-

thought revealing which by reflex adopts a social-aggretion-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of apriorising/axiomatising/referencing—conflation 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 'constitutedness[13] and conjugated-constitutedness[13] of [84]reference-of-thought and thus resultant [80]presencing—absolutising-identitive-constitutedness[13]' 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-deepening[53] to apriorising/axiomatising/referencing—constitutedness[13] as its fundamental mentation deficiency at uninstitutionalised-threshold[103] or as of 'human temporal uninstitutionalised-threshold[103] mental-disposition' (which it tends to resolve by '[80]presencing—absolutising-identitive-constitutedness[13]' when aware of defective apriorising/axiomatising/referencing—constitutedness[13]) with respect to psychical-orientation, [56]meaningfulness-and-teleology[100] 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 apriorising/axiomatising/referencing—constitutedness[13] in positivism–procrypticism as it attains more than just '[80]presencing—absolutising-identitive-constitutedness[13]' but an overall comprehensive apriorising/axiomatising/referencing—conflation insight as of ontological-normalcy/postconvergence referentialism for superseding positivism–procrypticism. apriorising/axiomatising/referencing—conflation as of ontological-normalcy/postconvergence

referentialism in superseding apriorising/axiomatising/referencing—constitutedness[13], provides resolution as of 3 aspects of [56]meaningfulness-and-teleology[100]: firstly, with respect to temporal instigating as apriorising/axiomatising/referencing—constitutedness[13] like psychopathic-slantedness insane-fitment 'disjointedness-as-of-[84]reference-of-thought' misappropriated [56]meaningfulness-and-teleology[100] in arrogation and its derivation with respect to temporal reprisings of such apriorising/axiomatising/referencing—constitutedness[13] as 'conjugated-constitutedness[13] of [84]reference-of-thought' associated with conjugated-postlogism[78] temporal reprisings by construing/conceptualising such perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> phenomenon, and re-establishing social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[58]⟩ that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the [104]universal aetiologisation/ontological-escalation as of ontological-reconstituting–as-to-conflatedness[12]; and thirdly, highlighting the de-mentative/structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-[84]reference-of-thought possibilities. It should be noted that 'a mentation reflex as decentered and in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩' is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of 'human temporal uninstitutionalised-threshold[103] mental-disposition' (speaking of uninstitutionalised-threshold[103]) as 'a mentation reflex as centered and postconverging-or-dialectical-thinking[20]–apriorising-psychologism' is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of 'human registry-worldview's/dimension's institutionalisation mental-disposition'; and so, with no relevant need for attending to any 'psychological complexes' with

respect to a representation as of an uninstitutionalised-threshold[103] wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold[103]) as being 'a mentation reflex as centered and postconverging-or-dialectical-thinking[20]–apriorising-psychologism' instead of 'a mentation reflex as decentered and in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩'. The point of this statement is that when procrypticism as our uninstitutionalised-threshold[103] is bound to be construed as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩, the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism [56]meaningfulness-and-teleology[100] will be represented as decentered and in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as the necessary/requisite backdrop for the construal of prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation ushering in notional~deprocrypticism as prospective institutionalisation. In this regard, we'll certainly inherently relate to preceding successive uninstitutionalised-threshold[103] of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, though this will most probably be resisted with respect to such a representation of our denaturing[15] of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold[103] by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩); while we can recognise successively the centered and postconverging-

or-dialectical-thinking[20]–apriorising-psychologism nature of base-institutionalisation, [104]universalisation and positivism, though probably less so of notional~deprocrypticism institutionalisation as it points to the decentering and [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold[103] construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of apriorising/axiomatising/referencing—conflation as of centering and postconverging-or-dialectical-thinking[20]–apriorising-psychologism [84]reference-of-thought implied with institutionalisations and apriorising/axiomatising/referencing—constitutedness[13] as of decentering and ontologically/preconverging-or-dementing[19]–apriorising-psychologism [84]reference-of-thought implied with uninstitutionalised-threshold[103]; prompting the respective institutionalisation and uninstitutionalised-threshold[103] psychologisms as of the apriorising/precedingness of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context reflecting this reality beyond and above our subpar [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [84]reference-of-thought in positivism–procrypticism from a notional~deprocrypticism perspective, just as we'll recognise for instance that a [104]universalisation–non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] [84]reference-of-thought as of the apriorising/precedingness of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-

instantiative-context reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of an uninstitutionalised-threshold[103] is hardly just one of 'simplistic knowledge elucidation' but rather an elucidation as of intellectual courage in bluntly asserting decentering and [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. Intellectual courage as imbuing knowledge with organic profoundness of intemporal-disposition philosophy rather than just a mechanical construct of technicalities is the central driver for all initiated transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is 'no magical knowledge technicality' for implying a more profound ontological-completeness-of-[84]reference-of-thought over a relatively relative-ontological-incompleteness[89]-of-[84]reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/[84]reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/~~supererogatory~~de-mentativity rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is 'altogether not a knowledge elucidation problem' with respect to the implied representation of uninstitutionalised-threshold[103] as decentered and in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ but rather a 'psychological complex issue' of the prior/transcended/superseded [84]reference-of-thought. This explains why the issue is construed ontologically in 'psychologism terms as of [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]', as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context; as more fundamentally, Galileo's use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism [84]reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset/[84]reference-of-thought has 'mentally shut-off' to, but fundamentally about the 'psychological complex' of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (<~~amplituding~~/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100]) requisite knowledge or [56]meaningfulness-and-teleology[100] [84]reference-of-thought. Such equally applies with respect to notional~deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold[103]. 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-framework[73] 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 [84]reference-of-thought/psychologism construed as including the discretional contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge'. Thus prospective institutionalisation

as transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is grounded on such an underlying [84]reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that 'the underlying positivism mental-disposition and mental-orientation as [84]reference-of-thought/psychologism construed as including the discretional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality of positivistic knowledge' behind its thought process eventually producing the validating ontological-primemovers-totalitative-framework[73] outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] conjure up explanations/[56]meaningfulness-and-teleology[100] in terms–as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic [84]reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity requiring its own [84]reference-of-thought psychologism can simply be construed as 'mechanical-knowledge' while still upholding/keeping the prior/transcended/superseded registry-worldview's/dimension's [84]reference-of-thought psychologism, as the organic-knowledge rather points to 'validating ontological-primemovers-totalitative-framework[73] outcomes as its mechanical-knowledge aspect but further requires a development of the discretional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-

existential-reality of the knowledge', grounded rather on such a prospective institutionalisation psychologism as its 'suprastructuration' or its 'suprastructural psychical-and-institutionalisation orientation of [56]meaningfulness-and-teleology[100] synopsising-depth as of the overall registry-worldview's/dimension's reconstrual of superseding–oneness-of-ontology', and not the prior/superseded/transcended uninstitutionalised-threshold[103] psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability[9] of the mechanical-knowledge implied [84]reference-of-thought of [56]meaningfulness-and-teleology[100] as of crossgenerational psychoanalytic-unshackling involving [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview [84]reference-of-thought, as a positivistic registry-worldview [84]reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost 'the failure to register fully that the 'intemporal-disposition projecting mental-disposition' behind ontological-primemovers-totalitative-framework[73] validating the institutionalisation of 'mechanical-knowledge' is rather the 'vitality aspect' of organic-knowledge and it is 'not a passive dispensation', just as well that the 'temporal mental-dispositions' superseded towards attaining the 'mechanical-knowledge' is 'not simply a passive distraction' with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality across all the successive registry-worldviews as at all their uninstitutionalised-threshold[103] temporal-individuations-as-shortness-of-register-of–[56]meaningfulness-and-teleology[100] are a drawback to transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity (by adherence to '<~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-

form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of prior/transcended/superseded registry-worldviews/dimensions' inducing their successive threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, and critically so as across all registry-worldviews postlogism[78] leads to a characteristic mental-disposition at their uninstitutionalised-threshold[103] of deception-of-concurrently-false-presupposing/false-presuming/false-premising-of-narratives and the consequent derivation, due to induced 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, to other temporal-dispositions as conjugated-postlogism[78], and so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] whether conscious or unconscious) while the intemporal-individuation-as-longness-of-register-of–[56]meaningfulness-and-teleology[100] ushers in transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity (by it perpetual vouching for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in pushing as this enables successive prospective relative-ontological-completeness[88]-of-[84]reference-of-thought to raise better and better [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); thus validating the notion of a human intersolipsistic relation to [56]meaningfulness-and-teleology[100] in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], as its resolution is rather an anticipation as of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]. Likewise, futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation [56]meaningfulness-and-teleology[100] implies that transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity rather reasoned in our positivism–procrypticism terms of psychologism is inevitably denaturing[15] 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 apriorising/axiomatising/referencing—conflatedness[12] (conflation psychologism) on the basis of the 'referentialism technique of point-referencing (explained elsewhere), which involves 'contrastive temporal-to-intemporal synopsising-depth from a notional~deprocrypticism perspective' that re-establishes existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context and in so doing undermines the relatively defective terms of 'positivism–procrypticism uninstitutionalisation psychologism' (disjointedness-as-of-[84]reference-of-thought) and setting up 'notional~deprocrypticism organic-knowledge institutionalisation psychologism including the discretional contemplative as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality aspect in preempting—disjointedness-as-of-[84]reference-of-thought or upholding jointedness', as de-mentatively/structurally/paradigmatically transcending the overall

vices-and-impediments[106] of positivism–procrypticism registry-worldview/dimension. The further implication is that notional~deprocrypticism is rather construed as a perpetuating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ which driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality can then enable that way the perpetual upholding of organic-knowledge. This 'mechanical-knowledge by organic-knowledge' implication for conceptualising institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ is validated by 'attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' across retrospective and by implication prospective registry-worldviews/dimensions. This can be further expounded as follows in similar terms. The ontological-contiguity[67]—of-the-human-institutionalisation-process[68] behind the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ doesn't only imply that the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is simplistically the result of 'social-[104]universally-transparent-and-implicitly-formulated direct-constraining-construct' successively as: non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation, 'rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' in base-institutionalisation–[104]universalisation, '[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' in [104]universalisation–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-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-contiguity[67]—of-the-human-institutionalisation-process[68] is driven by human limited-mentation-capacity as of limited-mentation-capacity-deepening[53] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (with change rather reflected as a result of human limited-mentation-capacity-deepening[53]), such that in addition to the human limited-mentation-capacity-deepening[53] eliciting the successive ‘social-[104]universally-transparent-and-implicitly-formulated direct-constraining-construct’ as highlighted above equally inherently imply (and so, as of complement to human limited mentation capacity), a grander non-constraining element qualified as ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-[104]universally-transparent-and-implicitly-formulated direct-constraining-construct’; with both the ‘social-[104]universally-transparent-and-implicitly-formulated direct-constraining-construct’ and the ‘complementing grander social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' implying the 'organic-knowledge' while just the 'social-[104]universally-transparent-and-implicitly-formulated direct-constraining-construct' is the 'mechanical-knowledge'. The underlying idea is that an individuation in recurrent-utter-uninstitutionalisation notwithstanding its non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition (social-[104]universally-transparent-and-implicitly-formulated direct-constraining-construct), wherein human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor still applies and if they project intemporally/longness-of-register-of–[56]meaningfulness-and-teleology[100], is not necessarily utterly devoid of a basic sense of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] 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–[56]meaningfulness-and-teleology[100] as of the registry-worldview's/dimension's–[84]reference-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–[84]reference-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-reification[87]/ontological-primemovers-totalitative-framework[73] from its 'complementing grander social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' (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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (as intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming) which subsequently as of dynamic-cumulative-aftereffect brings about base-institutionalisation–ununiversalisation 'social-[104]universally-transparent-and-implicitly-formulated direct-constraining-construct' of 'rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' as the new 'mechanical-knowledge' as well as implying the 'complementing grander social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation', 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–[84]reference-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-reification[87]/ontological-primemovers-totalitative-

framework[73], from its 'complementing grander social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation', (beyond the mere 'mechanical-knowledge' of 'rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism') as 'organic-knowledge', for [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (as intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming) leading by a dynamic-cumulative-aftereffect to the subsequent prospective [104]universalisation–non-positivism/medievalism as of the new 'social-[104]universally-transparent-and-implicitly-formulated direct-constraining-construct' of '[104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' as the new 'mechanical-knowledge' as well as implying the 'complementing grander social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation', with both forming the new 'organic-knowledge'. The ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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–[84]reference-of-thought-for-social-functioning-and-accordance as explained above; with respect to temporal-thresholds of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-

accordance of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance, temporal mental-dispositions are rather in arrogation/usurpation relation with the determinant nature of 'social-[104]universally-transparent-and-implicitly-formulated direct-constraining-construct' as 'mechanical-knowledge', and so as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[9]categorical-imperatives/axioms/registry-teleology[100]⟩, while failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the 'complementing grander social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' which together with the 'mechanical-knowledge' make up the 'organic-knowledge', and so rather as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This further involves shades-of-temporality[99] as postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> inducing defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as well as postlogism[78] inducing defect of [84]reference-of-thought or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. postlogism[78] as such involves deliberate and wrong pretence of rational projection of thought (as of teleologically-degraded synopsising-depth) whereas existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-

completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context reveals that such thought derives from 'denaturing[15] axiomatic relation' as the '<~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of mechanical-knowledge' as deterministic for temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] purpose in disdain of the intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] essence of knowledge as of its organic essence. The conjugation of other shades-of-temporality[99] to postlogism[78] induces their respective conjugated-postlogism[78] leading by dynamic-cumulative-aftereffect to a broader social derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> construed as social-postlogism[78] that fundamentally is denaturing[15] of [56]meaningfulness-and-teleology[100] at the given uninstitutionalised-threshold[103] as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, in want for prospective institutionalisation. The underlying insight being that human formulation of [56]meaningfulness-and-teleology[100] 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-[84]reference-of-thought, as the driving element in upholding ontological-contiguity[67]/ontological-veridicality. This notion as reflected by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (as it enables the further expansion of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance intemporal-thresholds and so as of ontological-emancipation-

beyond-just-virtue) should be the critical and decisive constructive/institutionalising/nascent–sublimating-decisionality element for attaining notional~deprocrypticism wherein the 'social-[104]universally-transparent-and-implicitly-formulated direct-constraining-construct' as mechanical-knowledge is construed as overlapping with the 'complementing grander social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' as organic-knowledge. The reality of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven ontological-contiguity[67]—of-the-human-institutionalisation-process[68] points to the fact that the traditional construal of knowledge often tacitly as of intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] is incomplete and rather speaks of 'vague intellectual intemporal-romanticism' and doesn't fit with the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor as upheld by the mediocrity principle underlying a rational-realism perspective, and explains why articulating knowledge merely as 'mechanical-knowledge' is bound to lead to its distortion/perversion/misconstrual by the mere fact of human temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] mental-disposition adhering rather to <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ implied by the mechanical-knowledge explaining the successive need for

ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality to overcome such distortion/perversion/misconstrual; as in fact despite such a vague idealism as intemporal-romanticism, implicitly where highly pressing we tend to be obliged to recognised this temporal-to-intemporal reality as implied in the way we go about developing many a social formal construct. Thus notional~deprocrypticism knowledge as overlapping the mechanical with the organic, as of the intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] mental-disposition driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of notionalisation/notional-conception/amplituding of knowledge which emphasises in principle and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemporal human disposition in relating to mechanical-knowledge as of prospective possibilities for a better preempting of temporality[99]/shortness and skewing towards the intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100], and so as of organic-knowledge overlapping. Further, the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor means that human meaningfulness at all times is more of ‘a solipsistic transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] of human meaningfulness as of temporal-to-intemporal mental-dispositions transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] and ‘not a ‘solipsistic commonness of meaningfulness that wrongly implies no notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence> mental-dispositions', as any commonness is 'a commonness implied with respect to secondnaturing institutionalisation as of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction thresholds', with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemporality[52]/longness but rather relating to it as a secondnaturing exercise of skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality[52]/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality[99]/shortness in their times). In which case while such intemporality[52]/longness cannot be construed as of a social commonness of [84]reference-of-thought, it's occurrence if it does occur can only be construed in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] (more like the abstract notion of faith, by definition and as implied in many a creed, however metaphysical though, can only be solipsistic to an individual and not amenable to a commonness of social contemplation) as of abstract intersolipsism. The Nietzschean metaphor 'God is dead', as of human emancipation, is one whose validity can only be countenance where it implies the capacity of human pretence of intellectual-and-moral sublimation, and not the notion of intellectual-and-moral decadence. *Thus to sum up, the overall notion of apriorising/axiomatising/referencing—conflation in relation with other elucidative associated notions can further be clarified as follows in 'interdimensional/transdimensional/transcendental terms in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]' as well as 'individuation terms of

human temporal-to-intemporal mental-dispositions'. With regards to the interdimensional/transdimensional/transcendental ontological-contiguity[67]—of-the-human-institutionalisation-process[68] level, we can construe of apriorising/axiomatising/referencing—conflation as of the [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context potency implied as of ontological-normalcy/postconvergence and reconstrued in the successive prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, wherein the referentialism technique for apriorising/axiomatising/referencing—conflation known as point-referencing delineates/disambiguates the various institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as of ontological-normalcy/postconvergence revealing their 'contrastive-synopsising-depths-of–[56]meaningfulness-and-teleology[100]' as the varying synopsising-depth of human [56]meaningfulness-and-teleology[100] (recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively notional~deprocrypticism which as 'notional~deprocrypticism' is the 'point of point-referencing for apriorising/axiomatising/referencing—conflation ', by the construal of its ontological-contiguity[67]—of-the-human-institutionalisation-process[68] [84]reference-of-thought as of ontological-normalcy/postconvergence), with respect to the same intrinsic-reality/ontological-

veridicality such that such varying is attributed to human limited-mentation-capacity-deepening[53] as of apriorising/axiomatising/referencing—conflatedness[12] (or construed as from apriorising/axiomatising/referencing—constitutedness[13]/'[80]presencing—absolutising-identitive-constitutedness[13]' to apriorising/axiomatising/referencing—conflation) inducing both the registry-worldviews/dimensions institutionalisation-facets ('centered/in-phase' and 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism') and uninstitutionalised-threshold[103]-facets ('decentered/out-of-phase' and preconverging-or-dementing[19]–apriorising-psychologism as caricaturing-hollow-staging-and-performance). Supposed a notional~conflatedness[12] or apriorising/axiomatising/referencing—conflation 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 '[84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology> relative to social-stake-contention-or-confliction', it will fundamentally be perceived sceptically by the respective uninstitutionalised-threshold[103] as it 'decenters and dements beforehand/as-of-a-priori' as of their respective prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, so implied by their given social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context; that is, as 'decentering and preconverging-or-dementing[19]–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-dementing[19]–apriorising-psychologism beforehand/as-of-a-priori’ base-institutionalisation–ununiversalisation as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, as ‘decentering and preconverging-or-dementing[19]–apriorising-psychologism beforehand/as-of-a-priori’ [104]universalisation–non-positivism/medievalism as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and as ‘decentering and preconverging-or-dementing[19]–apriorising-psychologism beforehand/as-of-a-priori’ positivism–procrypticism as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], it would hardly be inclined to interpret such apriorising/axiomatising/referencing—conflation referentialism technique of point-referencing (notional~deprocrypticism) that ‘decenters and dements it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on attendant-ontologising–capacity

driven ‘postconverging-or-dialectical-thinking[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 [56]meaningfulness-and-teleology[100] threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and postconverging-or-dialectical-thinking[20]–apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold[103] or the procrypticism uninstitutionalisation [84]reference-of-thought in disjointedness-as-of-[84]reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of meaning as of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing[19]–apriorising-psychologism beforehand/as-of-a-priori’ going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold[103] and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] desymmetrisation alignment overly-

overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold[103]-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold[103] where [56]meaningfulness-and-teleology[100] breaks into threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. With regards to individuation terms of human temporal-to-intemporal mental-dispositions (and in further articulation of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to registry-worldviews/dimensions 'present-states' as of their [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]), apriorising/axiomatising/referencing—conflation referentialism technique of point-referencing from the intemporal-projection/intemporality[52] individuation point of point-referencing for apriorising/axiomatising/referencing—conflation (given that the intemporal-disposition by longness-of-register-of–[56]meaningfulness-and-teleology[100] is ontological as of supratransversality~of-motif-and-apriorising/axiomatising/referencing), in disambiguating/delineating the 'various temporal-to-intemporal synopsising-depth of [56]meaningfulness-and-teleology[100]' by social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context with respect to prospective relative-ontological-

completeness[88]-of-[84]reference-of-thought, and in so doing establishing 'registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] ontological-primemovers-totalitative-framework[73] projection insight' with respect to the distractive alignment implications of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> (which are the very 'temporal-distractively-aligned synopsising-depth-of–[56]meaningfulness-and-teleology[100]'-as-shallowness-of-thought/subtransversality~of-motif-and-apriorising/axiomatising/referencing) as of aetiologisation/ontological-escalation (which is the very 'intemporal synopsising-depth-of–[56]meaningfulness-and-teleology[100]/supratransversality~of-motif-and-apriorising/axiomatising/referencing as-to-[45]~~<amplituding/formative–epistemicity>~~totalising~social-context-construed-conflatedness[12]'); 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-'motif-and-apriorising/axiomatising/referencing'[102] crossroads of temporal-to-intemporal individuations synopsising-depth-of–[56]meaningfulness-and-teleology[100]'.]

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 [104]universalisation over ununiversalisation or base-institutionalisation over tter-

uninstitutionalisation. Central to such ‘a [104]universal notion of deprocrypticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/[84]reference-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/[84]reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/[84]reference-of-thought that defined the non-positivism/medievalism registry-worldview/dimension); involving ensuring intemporal-disposition organic-comprehension-thinking that upholds-and-is-the [84]reference-of-thought for ontological-contiguity[67]/ontological-veridicality, over threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> by temporal-dispositions meaningfulness hotchpotching disjointing/disparateness/disentailing’ as perverted-and-derived-perverted-[84]reference-of-thought and induces notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In the bigger picture of human institutional transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, this is very much in line with the transcending/superseding of human uninstitutionalised-threshold[103] ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] capacity’ that defined the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ specificities as: existential base-institutionalising with base-institutionalising techniques and base-institutionalising mindset/[84]reference-of-thought (Base-institutionalisation); existential [104]universalising with [104]universalising techniques and [104]universalising mindset/[84]reference-of-thought ([104]universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/[84]reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation disjointedness-as-of-[84]reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/[84]reference-of-thought (deprocrypticism). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] capacity the preceding institutionalisation levels are more like successive compromises towards notional~deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). A critical distinction between notional~deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity[67] thus

overcoming the temporal-emananances-registries hotchpotching (<~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ or banality-of-thought dynamism, and specifically in the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ even though it is very much present in the formal sphere as well) and the [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and notional~disjointedness-as-of-[84]reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity going from procrypticism, or the preconverging-or-dementing[19]–apriorising-psychologism ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism) of positivistic [56]meaningfulness-and-teleology[100], to notional~deprocrypticism will involve a psychoanalytically preconverging-or-dementing[19]–apriorising-psychologism deconstruction/ontological-reconstituting–as-to-conflatedness[12] of our present positivistic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] wherein this is presently postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] wherein the notional~deprocrypticism mindset/[84]reference-of-thought reflects/perspectivates the positivistic placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology[100] at its uninstitutionalised-threshold[103] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or preconverging-or-dementing[19]–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-implications [56]meaningfulness-and-teleology[100] or memetic-refinement) ontologising involves an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] as dialectical transformation, as-prospective [84]reference-of-thought, of intradimensional-meaningfulness psychoanalytically as-preconverging-or-dementing[19]–apriorising-psychologism of our present positivistic mindset/[84]reference-of-thought at its uninstitutionalised-threshold[103]. Even though as with all transcended registry-worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-present/epistemic-totalising[32]~self-referencing-syncretising/present-consciousness/mirage; as the [84]reference-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 corresponding [14]de-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-in-

shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (just as successive registry-worldviews/dimensions [84]reference-of-thought, in a conceptual grasp of ontological-normalcy/postconvergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, had priorly moved from an utter-institutionalisation registrying/dueness/existentialism to a base-institutionalisation registrying/dueness/existentialism, to a [104]universalisation registrying/dueness/existentialism and then presently a positivistic registrying/dueness/existentialism, with corresponding [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>; as-and-when-it-is-established that a registry-worldview’s/dimension’s institutionalisation is no longer intemporal-preservational, when it is ‘[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold[103]). It should be noted that human uninstitutionalised-threshold[103] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation hence attaining its

uninstitutionalised-threshold[103] wherein the ontological-veridicality of the mental-devising-representation is 'in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and not organic-comprehension-thinking', and we can envision retrospectively the points of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of preceding registry-worldviews/dimensions from our vantage point of being at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ process like an insight in the recurrent-utter-institutionalised 'so-called savage' mindset/[84]reference-of-thought or the medieval mindset, for instance. Likewise such a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> registry-worldview projection though of a different nature of the positivistic registry-worldview/dimension can be made prospectively from a notional~deprocrypticism insight that overrides our illusion-of-the-present/epistemic-totalising[32]~self-referencing-syncretising/present-consciousness/mirage given its more suprastructural and ontological-normalcy/postconvergence vantage perspective in relation to intrinsic-reality/ontological-veridicality/ontological-referencing. The general underlying principle for notional~deprocrypticism methods and techniques is that of being utterly ontologising, beyond positivistic meaningfulness conventioning and temporal-accommodation as 'ontologically-reconstituting/deconstruction' for undermining notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> arising from temporal-dispositions

[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism, and as it upholds veridical ontological-veridicality/ontological-contiguity[67] as the veridical [84]reference-of-thought; which is what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is being 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>', and is actually preconverging-or-dementing[19]–apriorising-psychologism (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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/[84]reference-of-thought to sorcery), notional~deprocrypticism as an intemporal transcendental construct implies ontological-contiguity[67] deconstruction/ontological-reconstituting–as-to-conflatedness[12] construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as the backdrop/grounding of the veridical [84]reference-of-thought; as what is actually up for contention and is effective contention (organic-comprehension-thinking) over what is 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>', as the latter is actually in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ elicit successive circumspections (as recomposured-consciousness-awareness-teleology[100]) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] capacity that are enablers of the associated institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩: for base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold[103]–institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] capacity for upholding institutionalisation; with [104]universalisation the circumspection involves contrastive ununiversalisation–and–[104]universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] capacity for upholding [104]universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/alchemic–and–positivism/rational-empiricism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] capacity for upholding positivism/rational-empiricism; and prospectively, for notional~deprocrypticism the circumspection will involve contrastive notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] capacity for upholding the intemporal-disposition as ontology. Critically, human analytical mentation capacity mainly disambiguates what-is-in-effect organic-comprehension-thinking and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing[19]–apriorising-psychologism>, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation and preconverging-or-dementing[19]–apriorising-psychologism representation. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments[106] 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-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ meta-conceptual frame is that it provides (besides being critically important to grasp by itself as a parasitising/co-opting phenomenon that can potentially arise in all human locales) the incidental and the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> issues (issues arising from the tempering or false implying of the apriorising–registry-elements as implied—logical-

dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] and thus inducing a fundamental flaw with the [84]reference-of-thought in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]), which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is 'not reasoning by analogy' but rather contiguous (ontological-contiguity[67]) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', 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-framework[73], 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 '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' that intemporally calls for the introduction of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as

base-institutionalisation), - base-institutionalisation institutionalisation/intemporalisation (whose [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' as ununiversalisation intemporally calls for [104]universalisation), - [104]universalisation institutionalisation/intemporalisation (whose [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' as non-positivism/medievalism intemporally calls for positivism), - positivism institutionalisation/intemporalisation (prospectively, whose [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' as procrypticism intemporally calls for deprocrypticism), - and prospectively notional~deprocrypticism institutionalisation/intemporalisation (whose [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation will carry the 'virtuous and intellectual responsibility' to recognise that '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is 'a lost cause' due fundamentally to mediocrity principle of humans having in reality 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>' and not '[104]universal intemporal-disposition', and the construct of deprocryptic categorical-imperatives/axioms should be

anticipatory and preemptive of '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' perpetually at the 'uninstitutionalised-threshold[103]'. More like the modern notion of medicine doesn't work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and preempt the above causations; likewise deprocryptic virtue operates on a realistic grasp of human subknowledging[95]/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold[103] 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-

[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and the registry-worldview's/dimension's relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as [84]reference-of-thought supersedes/precedes [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]), so you rather have a reinvention as [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of a new and better registry-worldview/axiomatic-construct/categorical-imperatives by the psychoanalytic-unshackling coming from its better grasp/ontological-primemovers-totalitative-framework[73] of the world/intrinsic reality. Basically, we can say that human-emanant/becoming-transcendence is the first level of human invention (incremental inventions of relatively sounder minds; with the would-be 'intellectual-analysts' undergoing their own philosophical/first-level transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to liberate themselves before secondnaturing/institutionalising for the new possibilities for the species; noting that, this doesn't mean that the Descartes, Comtes, Galileos, Newtons, Darwins… of the world, miraculously came up with positivism to supersede/precede/override/utter medievalism, as they were of medieval stock but by philosophical transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity could project beyond the limits of non-positivism/medievalism even were they were still imbued with remnants of the old like alchemic beliefs. Hence it is the transcendental process that is actually critical)! Now what positive can come from psychopathy? From the intemporal perspective NONE. Besides specific social consequences of psychopathy as the context of 'socially-perceived-value as of social-

stake-contention-or-confliction' moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]), the psychopath's and other postlogic articulations have a nefarious effect, on social [56]meaningfulness-and-teleology[100] particularly in 'spheres of extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩' of society in general and social institutions, as the postlogic [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> induces threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction-as-to-profound-supererogation[97] (prelogicly), threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> is vis a vis organic-

comprehension-thinking (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]), a ‘defect of contiguity (ontological-contiguity[67])’ in terms–as-of-axiomatic-construct of an intemporal point-of-reference of meaningfulness; with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) point-of-referencing of intemporal/ontological-veridicality. Basically, organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) carries the idea of ‘a higher teleology[100] complex of being more profound with respect to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ with respect to [56]meaningfulness-and-teleology[100] ontological-veracity in terms–as-of-axiomatic-construct of registry-teleology[100] implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]. However, with psychopathy and postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-

supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ as reflecting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of the registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86], as meaningfulness is now not about a 'defect of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> contiguity' intemporality[52]/ontological-veridicality as of specific existential-instantiation ontological-performance[72]-<including-virtue-as-ontology> but rather [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of [56]meaningfulness-and-teleology[100]. And this, in its fulsome articulation taken beyond individual and social contexts to the comprehensive registry-worldview/dimension speaks of an underlying '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview/dimension defect of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]: wherein recurrent-utter-uninstitutionalisation, as of its inherently-non-rules—apriorising/axiomatising/referencing–psychologism,-state-in-relation-to–[56]meaningfulness-and-teleology[100] requires prospective base-institutionalisation–ununiversalisation which as of its inherently-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-state-in-relation-to–[56]meaningfulness-and-teleology[100] requires [104]universalisation–non-positivism/medievalism which as of its inherently-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-state-in-relation-to–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100], and prospectively positivism–procrypticism which as of its inherent disjointedness-as-of-[84]reference-of-thought requires deprocrypticism. And this memetic-reordering/psychoanalytic-unshackling process, is fundamentally about 'the precedingness/supersedingness/ascendency/postconvergence of the entropy to preserve intemporality[52]' known as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the idea that [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are as pertinent only as these preserve intemporality[52], and are collapsed/overriden by new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, when shown not to be preserving intemporality[52], as when of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism with regards to the preceding [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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> [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; such that ontologically-speaking the phenomenon is in a circularity/recurrence/repetition/repeatability[9] as of [84]reference-of-thought denaturing[15] and relative-ontological-incompleteness[89], and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human

notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation[97]—to—profound-supererogation[97] that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendental construct of deprocrypticism, as the 'ontologising organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) that reflects/perspectivates the protracted threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'. But then, a psychopath can be so irrational that in temporal terms it might do a lot of 'good' to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath's faulty-mentation-procedure-deception-or-urge[42] 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-framework[73] science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the [104]universal implications on human civilisation of postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation behind

human civilisation. It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism[78] mind contrasted to the nature of the 'normal supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogic mind', which are antipodal as the normal mind is by reflex prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as to existential-contextualising-contiguity[39] and by reflex will tend to see prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism narratives while the psychopath is of postlogic [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ (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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism in the normal mind by [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-

supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ 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-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogism[79] (normal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind) will speak of a pathological liar, by liar wrongly granting the psychopath a supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism, be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’, in the very first place, hence aligning integratively to the psychopath instead of aligning in transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102]. It is rather a flaw in the prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind’s perception (prelogism[79] or supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism while the psychopath’s mental-disposition is formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-

disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>) or postlogism[78] in preconverging-or-dementing[19]–apriorising-psychologism)! Straying into a basic elucidative anthropopsychology/the-anthropological-continuity (a novel hermeneutic/reprojecting/supererogating/zeroing approach to psychology); extrinsic-attribution is a fairly common social mental-disposition, at 'uninstitutionalised-threshold[103]' as we are not inherently intemporal (the-Good as longness-of-register-of–[56]meaningfulness-and-teleology[100]) in our solipsistic projection but have the potential of temporal (shortness-of-register-of–[56]meaningfulness-and-teleology[100]) solipsistic/emanant projections of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism[76] that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our 'present institutionalised/intemporalised

positivistic meaningful worldview' will seem to imply that we do have a first nature disposition to be inherently civilised to want to [104]universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the 'mediocrity principle', (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) man in the medium to long perspective towards 'the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] (institutionalised, formalised and internalised)'. This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at 'uninstitutionalised-threshold[103]' we aren't anymore intemporal (the-Good as longness-of-register-of–[56]meaningfulness-and-teleology[100]) than temporal (shortness-of-register-of–[56]meaningfulness-and-teleology[100]) going by the 'mediocrity principle', and the analysis should take account of this (by not just operating/processing logic but construing notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation with a [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ highlighting organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-

reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) and the distracting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. Why talk of 'uninstitutionalised-threshold[103]'? This is the underlying notion of 'a grand theory of psychology' that has been missing to turn psychology from a preconverging–de-mentating/structuring/paradigming of the human [80]presencing—absolutising-identitive-constitutedness[13] social-vestedness/normativity-<discretely-implied-functionalism> as modern into a postconverging–de-mentating/structuring/paradigming across-and-of-all-times of [61]nonpresencing-<perspective–ontological-normalcy/postconvergence>! Why? The foundation of a human psychological science should be fundamentally about 'the contiguity/entropy conceptualisation of the human psyche' (and as this permits institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ or anthropopsychology or 'the-anthropological-continuity', i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununuversalisation, [104]universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this 'contiguity/entropy conceptualisation of the psyche' is about how the underlying notion of 'intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and assumes a fundamental referencing base in the study

of the psyche (noting that by saying ‘notion’ is meant, the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation covers the concepts of temporal preservation (including subknowledging[95], mimicking)-to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought referencing/registering/decisioning or registry-teleology[100]’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought referencing/registering/decisioning or registry-teleology[100]’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-’preconverging-or-dementing[19]–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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> across the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩, whether in the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism of recurrent-utter-uninstitutionalisation,

ununiversalisation, non-positivism/medievalism or [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought. Such a transcendental/transdimensional/interdimensional/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, for a novel genuinely [104]universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of [14]de-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/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation ontological-primemovers-totalitative-framework[73], i.e. notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) for such a conceptualisation of anthropopsychology or 'genuinely [104]universal psychology'. The philosophical conceptualisation of stranding is rather 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation' which serves to avoid the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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-'motif-and-apriorising/axiomatising/referencing'[102] reflex) of 'intemporal-disposition' being wrongly attributed to all interlocutors by reflex without ensuring that their

disposition is effectively intemporal and not temporal. [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, as to its corresponding notions of preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, are central to transcendental psychoanalytic-unshackling and memetic-reordering. Stranding ensures the 'upholding of the ontological-veridicality/ontological-contiguity[67] of [84]reference-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 temporality[99]). 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'>[77] as absolving/fleeting/escaping-reflex–logic[1] as of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'>[77]' as these pervert/dement/subknowledge-⟨preconverging-or-dementing[19]-as-if-of-sound-knowledge⟩/mimick-and-syncretise the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–

or–ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview's/dimension's illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-worldview's/dimension's [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-its–[8]categorical-imperatives/axioms/registry-teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether a retrospective, present or prospective registry-worldview/dimension. Hence the need for 'collapsing'/overriding of the transcended registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] with prospective transcending/superseding [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturing and 'not as temporal-dispositions transformation' to wrongly imply a [104]universal dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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/[84]reference-of-thought by its syncretic reflex to be functionally in its mental

straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold[103] requiring positivism insititutionalisation/intemporalisation). Prospectively, the [14]de-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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold[103] requiring notional~deprocrypticism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising[32]~self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> as the means and basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendental manifestations involves dialectically (the transcended and transcending relation with regards to:) deductive narratives instances, life episodes, life schemes, general being/existential dispositions and the specific existentialism/full-existential-depth-implications involved with a registry-worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-of-the-present) perpetually portray candor and straightness but on retrospection are shown to be decandored and oblongated which ontologically implies these are veridically of [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as of preconverging-or-dementing[19]–apriorising-psychologism-<stranded-

as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> notwithstanding their wrongly projected postconverging-or-dialectical-thinking[20]–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). [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the 'temporal-dispositions disjunction/skipping' to 'wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology[100] hence wrongly implying candored and straightness, whereas these are in effect [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] iterating narratives of temporal-dispositions teleologies'; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing[19]–apriorising-psychologism (the-perversion-of-the–[8]categorical-imperatives/axioms/registry-teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing[19]–apriorising-psychologism (the-perversion-of-the–[8]categorical-imperatives/axioms/registry-teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect 'the [14]de-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-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> or [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] or notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>, as there is no veridical meaningfulness that exists out of ontology or isn't in ontological-contiguity[67]) is highly prevalent in the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩,-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence implies that an interlocutor's retrospectively demonstrable narratives miscuing and subsequent [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> meaning as

straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging[95]/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, [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ ensure an affixing of temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> teleologic orientations denaturing[15] to the corresponding temporal [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> mindsets in their ontological-escalation/aetiologisation without letting for a disjunction/skipping into intemporal/straightness-of-mental-devising-representation disposition teleologic orientation, and so, to the point of the temporal-dispositions collapsing/overriding ('postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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/[84]reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset/[84]reference-of-thought will not be limited to that particular instance but carries the 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation' that speaks to metaphorically-a-million-and-one-instances-and-

locales/aetiologisation/ontological-escalation dispositions of that non-positivism/medievalism mindset/[84]reference-of-thought by way of [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ from the intemporal positivistic mindset, and upholding such the 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation' for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that collapses/overrides the non-positivism/medievalism mindset/[84]reference-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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality[52]/longness rather than decandored/oblongated mental-devising-representation as temporality[99]. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation speaks of an 'institutionalisation/intemporalisation constraint/secondnaturing' and 'not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-

conflatedness[12]/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-teleology[100] 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is rather intemporally/ontologically conceptualised for its validation and integration in the survival-and-flourishing imbued institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> (formalisms and internalisations) mechanism with the implied ontological-primemovers-totalitative-framework[73] and positive-opportunism[76] as ontological entrapment, with no temporal-dispositions firstnature-or-intemporal-level-validation but rather secondnatured-or-institutionalisation/intemporalisation-level-validation. At which point [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ articulates temporal-dispositions teleologies orientations as 'subknowledging[95]/mimicking/mental-perversions/slantedness manifestations at that 'uninstitutionalised-threshold[103]', i.e. the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of temporal-dispositions undermining the very 'intemporal-preservation-entropy' supposedly they are supposed to uphold). Ultimately and in the bigger picture, (with teleology[100] 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-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing~conceptualisation⟩) the teleology[100] of human [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ reflects the human-subpotency for attaining crossgenerational transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity with corresponding dialectical and psychoanalytic existential reorientations ('postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it is well beyond the idea of just a 'de-mentative/structural/paradigmatic argumentation convincing' intradimensionally as to [80]presencing—absolutising-identitive-constitutedness[13] (based-on-the–[8]categorical-imperatives/axioms/registry-teleology[100]-of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-ontological-incompleteness[89] that is ontologically-deficient/preconverging-or-dementing[19]–apriorising-psychologism as of its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in the first place; as teleology[100] as such reflects human-subpotency sublimation-over-desublimation possibilities in existence as to underlying supposedly coherent ontological-commitment[66]. 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-

oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> as it wrongly implies that temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of their dimension's/registry worldview's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of sound mental representation; rather what should be implied is the prospective intemporality[52]/longness instead preserving prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with pertinence being about 'articulating and directing' intemporal/ontologically-contiguous [56]meaningfulness-and-teleology[100] towards the 'institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>' as secondnaturing of the new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, the positive (as to intemporal project) will not engage in a direct logical convincing with the non-positivisitic/medieval mind as this just validates to the non-positivism/medievalism disposition that its non-positivism/medievalism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation relation with [56]meaningfulness-and-teleology[100] is sound such that it goes on to operate/process logic by [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] non-positivism/medievalism [56]meaningfulness-and-teleology[100] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. Rather the positivistic mindset/[84]reference-of-thought will project the new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivism (as rational-empiricism/positivising basis of

reasoning) through positivism institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism[76] 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/[84]reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation complex-of-stranding' refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> when it is demonstrated that it is [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as perversion-of-the–[8]categorical-imperatives/axioms/registry-teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and rather syncretises in operating those same [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold[103]. The reason for the human 'transcendental/transdimensional/interdimensional/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation complex-of-stranding' is that a registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present. But then, if such a complex is to stand, the transcendental exercise by which man left the cave-to-so-called-modern-man wouldn't have happened, and any registry-worldview/dimension (retrospective, present, prospective) that fails its own [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as to elucidation-and-superseding-of-its-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–as-to-preconverging-or-dementing[19]–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-

[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ ontological-contiguity[67]—of-the-human-institutionalisation-process[68]! As an anthropopsychological disposition, rational-realism as notional~deprocrypticism just like all successive transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity in emphasising increasing realism counter-intuitively to a naïve temporal take is actually a ‘positive-minded/well-meaning disposition with respect to man/the-human-species’ with the idea that ‘it is better working with what intemporally/ontologically is (that is, the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]) 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 [104]universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of ‘[80]presencing—absolutising-identitive-constitutedness[13] consummated/forfeiting posture’ with regards to human temporality[99]/shortness wouldn’t however acquiesce to the naïve disconcertment that takes the ‘[80]presencing—absolutising-identitive-constitutedness[13] consummated/forfeiting posture’ of intemporality[52]/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 [14]de-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 [75]perversion-of-[84]reference-of-

thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–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 postconverging–de-mentating/structuring/paradigming' at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but 'a poorly cohesive extricatory preconverging–de-mentating/structuring/paradigming' at uninstitutionalised-threshold[103]. The notion of the social-construct as intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming is actually an aspirational ideal and reference for 'human intemporal projection towards it' but it isn't ontologically veridical by the inherent solipsistic human nature due to a notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> human reality, and thus the need for institutionalisation to skew ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) towards intemporality[52]/intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology[100] of rational-realism as notional~deprocrypticism (with teleology[100] fundamentally construed as 'phenomenal/manifest conceptivity/epistemic-

reflexivity in existence as ontological (so-reflecting <~~amplituding/~~formative>disposedness-⟨as-to-orientation/value-construct/valuation–and–derived-parameterising⟩ and <~~amplituding/~~formative>entailment-⟨as-to-totalising-contiguous/coherent–factuality-of-variability⟩)' and so as to the specific human-subpotency as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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 intemporality[52], and hence compromise ontology), but rather to aspire for a transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of human intemporal-disposition with respect to temporal-dispositions (as this upholds and doesn't compromise the ontological veridicality in intemporal-disposition projection as to the ontological reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> at uninstitutionalised-threshold[103]). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/desublimation/temporal-dispositions and ideals to better skew/deferential-formalisation-transference towards idealism as the fulsome ontology, and not failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to understand or overlooking the ignorances/desublimation/temporal-dispositions as the temporal on the wrong basis that all that matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to pervert/dement/subknowledge-⟨preconverging-or-dementing[19]-as-if-of-sound-knowledge⟩/mimick-and-syncretise at uninstitutionalised-threshold[103] 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-'motif-and-apriorising/axiomatising/referencing'[102] and not nested-congruence to uphold intemporality[52], and hence a complete ontology. To put it in other terms, for instance, transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of 'keeping the faith' only in the intrinsic operation of rules of arithmetic (transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] among interlocutors, in principle or notionally, so that at all times it is always about the intrinsic reality of the arithmetic and not the agreement-disagreement of any human interlocutors as we are all mortals and likely to corrupt such intemporal rules with our mortality out of an intemporal frame of reference that is transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) is vital to preserving 'ontological arithmetic' as transcendental-enabling/sublimating/~~supererogatory~~de-mentativity, whereas if the notion of arithmetic calculations was to involve social-and-temporal-trading with other humans (interlocutors logical nested-congruence) instead of intemporal exercise, it is obvious that down the line the notion of 'ontological arithmetic' will sooner or later be corrupted and/or teleologically-degraded as more likely than not the intemporality[52]/purity of mathematics will be compromised to human mortals stakes of social-and-temporal-trading as social-aggregation-enabling, and so as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>. * It should be noted that in [14]de-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–[56]meaningfulness-and-teleology[100]) 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–[56]meaningfulness-and-teleology[100]). The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. For instance, a positive mind's articulation of defective meaningfulness in non-positivism/medievalism registry-worldview/dimension is not to 'idle' by relating and staking such meaningful articulation in terms–as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful purposefulness but rather to project a positivistic worldview's transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don't carry the ordinary and temporal connotations of stigmatising under a temporal extricatory preconverging–de-mentating/structuring/paradigming. Rather, these are critical and actively sought after notions that provide the 'dialectical backdrop' for enabling prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The idea is that these notions are veridically dialectical notions that apply in all transcendence-and-

sublimity/sublimation/~~supererogatory~~de-mentativity unlike a simplistic 'history fixating conceptualisation' will have. In other words, our non-positivism/medievalism ancestors' possibility of being-represented/mental-devising-representation as dialectically-or-contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional~deprocrypticism institutionalisation/intemporalisation with respect to procrypticism. In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are 'capacity-wise same' as per notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> going by a preconverging/postconverging–de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of–[56]meaningfulness-and-teleology[100] to longness-of-register-of–[56]meaningfulness-and-teleology[100]) 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ process. Ontological-normalcy/postconvergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as intemporalisation/institutionalisation, and so, involving 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability' beyond an 'idle temporal-dispositions

stigmatisation'. In that spirit, it can be reasoned that the intradimensional 'ontological blindspot' in human mental-devising-representation (wherein temporal [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-

preservation-entropy-or-contiguity–or–ontological-preservation. Instead this requires a transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] (due to the dialectially-out-of-phasing/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/preconverging-or-dementing[19]–apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions registries); wherein the intemporal-disposition (which is ontological) doesn't recognise nor acquiesce to the implied–logical-dueness-or-implied-scape and subsequent apriorising–registry-elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-arrogation, implied-assumptions, implied-value-reference and implied-teleology[100] projected by the temporal-dispositions, but rather advances that there is [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> requiring a transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-'motif-and-apriorising/axiomatising/referencing'[102] between the recurrent-utter-institutionalised and base-institutionalised mindsets/references-of-thought, likewise between the ununiversalised and [104]universalised 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-

teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of non-positivism/medievalism uninstitutionalisation preconverging-or-dementing[19]–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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism without the 'requisite uninhibited/decomplexified mental-devising-representation' superseding the positivism–procrypticism perversion of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perspective preconverging-or-dementing[19]–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–[56]meaningfulness-and-teleology[100] as from prospective notional~deprocrypticism as a de-mentative/structural/paradigmatic human-and-social-cross-sectional resolution for the virtues of notional~deprocrypticism in superseding the vices-and-impediments[106] of procrypticism at its uninstitutionalised-threshold[103]. 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-framework[73] retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation articulation)' that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview's/dimension's transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity (transcending-dimension/organicalism and transcended-dimension/mechanicalism), on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is

ontologically valid only as an after-transcendence exercise when through the institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>, the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised by positive-opportunism[76] with the induced social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[58]⟩ (of both the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-framework[73] of the transcending registry-worldview/dimension), referencing/registering/decisioning or stranding (of transcended registry-worldview/dimension [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as backdrop for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity), and intemporal superseding of the transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic (as of temporal-dispositions disambiguation by transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] for crossgenerational 'habituation' of the transcending registry-worldview/dimension in organicalism); defining the 'postconverging-or-dialectical-thinking[20]–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-'motif-and-apriorising/axiomatising/referencing'[102], supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism / [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩, elevating / downgrading, straightness / oblongated, sane integration / insane-or-slantedness integration, soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought / unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought, thinking / mimicking or compulsive-slanting—preconverging-or-dementing[19]-apriorising, existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/meaningful-projection-of-intrinsicness / vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95], in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical-contention / transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102], postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> or breaking-from-the-prior-mindset/[84]reference-of-thought or collapsing/overriding / preconverging-or-dementing[19]–apriorising-psychologism-

<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging[95]/mimicking/defect) / setting-aside, (glossing-over-registry-'preconverging-or-dementing[19]–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 [84]reference-of-thought and [56]meaningfulness-and-teleology[100] in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojecting/supererogating/zeroing exercise originates from an even more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this 'rather relatively benign idiosyncrasy' in this paper as the reader may come across and is the explanation for many of the author's insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojecting/supererogating/zeroing design in a 'continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence' analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly explanatory hermeneutic/reprojecting/supererogating/zeroing insight extending to the possibility of a 'creative existentialism (full-existential-depth-implications) storying construal' which is 'profoundly ontological', with psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring possibilities for transcendental institutionalisation/intemporalisation of notional~deprocrypticism (superseding the vices-and-impediments[106] of, as well as human emancipation over, procrypticism). Such ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] as dialectical transformation as prospective [84]reference-of-thought of renewing existentialism/full-depth-of-

existential-implications of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in various shades is just as critical for the necessary reconstitutive insight (deconstruction) that can be highly evasive and difficult to fully grasp at different registry-worldviews/dimensions meaningful-references or rather dialectically successive existentialisms. - A ‘circular dialectical dynamism of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) by virtue of intemporal higher teleologies, distracted by threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, due to temporal and/or perverted/subknowledging[95]/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/authenticity[69]-of-[84]reference-of-thought/candoring-and-dialectically-in-phase with regards to organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) and as oblongated/decandored-and-dialectically-out-of-phase with regards to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. * The underlying idea behind the circular dialectical dynamism of organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) in relation to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing[19]–apriorising-psychologism> is that the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-dementing[19]–apriorising-psychologism at the temporal-dispositions perversions/defects of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>. This undermines the ontologically-veridical organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]). The 'ontological-primemovers-totalitative-framework[73] retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as [84]reference-of-thought-scheme' is critical as it is the only means for articulating notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation in perspective as otherwise by the 'conviction-as-to-profound-supererogation[97]-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-dementing[19]–apriorising-psychologism or not-veridical-thinking-reference-rather-preconverging-or-dementing[19]-

reference or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–and-not-of-logical-contention reflex or transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] reflex) temporal-dispositions are directly engaged wrongly as straight/candored/conviction-as-to-profound-supererogation[97] and elevated as ontologically veridical as if these were intemporal, to effectively reflect/perspectivate the temporal-dispositions by [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ while avoiding [45]<~~amplituding/~~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 (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> involves psychopathy and social psychopathy postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, it highlights the psychopath's slantedness-or-insane-fitment as 'epistemically-decadent in notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>' by its temporal-dispositions defect, and the conjugating temporal-dispositions postlogic threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as being integrative of the epistemic-decadence (notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-

aestheticised~preconverging/dementing[19]–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'>[77]) as 'notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>-as-of-epistemic-decadence in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or [11]conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] as absolving/fleeting/escaping-reflex–logic[1] given their conjugated/inflected/derived temporal-dispositions perversion, while the intemporal-disposition prelogic/conviction-as-to-profound-supererogation[97] organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) supersedes intemporally as ontological-veridicality (ontological-contiguity[67]/[84]reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing[19]-reference), and with the 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that 'critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-veridicality/ontological-contiguity[67] of [84]reference-

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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'>[77]' that matters.' What's the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging[95] or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well's country of the blind preconverging–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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] we apparently demonstrate such qualities but ontologically we aren't veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold[103] of recurrent-utter-uninstitutionalisation, base-institutionalisation, [104]universalisation, positivism, and prospectively deprocrypticism, with their evolving [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] wherein prospective [56]meaningfulness-and-teleology[100] is beyond-the-consciousness-awareness-teleology[100]-<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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of–[56]meaningfulness-and-teleology[100], more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] in dialectical transformation as of prospective [84]reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referening, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-completeness[88]-of-[84]reference-of-thought. As semblances of virtue-constructs out of 'sense of good-naturedness' not factoring in the 'unchangeable' reality of human temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] and intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] 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 '<~~amplituding~~/formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of prior/transcended/superseded registry-worldview/dimension' in subverting intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, pointing to the pertinence of analysing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality so-construed as organic-knowledge. This is the central idea of 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting that informs organic-comprehension-thinking. 'Intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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 [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ (as of preconverging-or-dementing[19]–apriorising-psychologism representation when temporally-preservational-as-pseudointemporality[52]-preservation or of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) or postconverging-or-dialectical-thinking[20]–apriorising-psychologism representation when intemporally-preservational/ontological-contiguity[67]. 'Intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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–[56]meaningfulness-and-teleology[100] over

shortness-of-register-of–[56]meaningfulness-and-teleology[100] transience)' of ontological-contiguity[67] conceptualisaion for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Finally, by affirming ontological-veridicality/ontological-contiguity[67] of [84]reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) over notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'>[77]' as perverted, 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting validates 'the stranding/mental-devising-representation of temporal-dispositions in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]) as transversal/logically-incongruent-and-in-distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] to organic-comprehension-thinking (intemporal-disposition's 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting). Basically, with regards to the 'psychologism of precedence as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100]' with respect to 'a prospective/transcending/superseding registry-worldview's/dimension's prospective relative-ontological-completeness[88]-of-[84]reference-of-thought psychologism' as postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered over 'a prior/transcended/superseded registry-worldview's/dimension's prior

relative-ontological-incompleteness[89]-of-[84]reference-of-thought psychologism' as preconverging-or-dementing[19]–apriorising-psychologism and decentered and beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of the latter psychologism, even before appraising [84]reference-of-thought issue as of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance construed as of temporal-to-intemporal thresholds within the ambit of distractive-alignment-to-[84]reference-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-completeness[88]-of-[84]reference-of-thought over the prior/transcended/superseded psychologism; 'distractive-alignment-to-[84]reference-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 synopsising-depth of [56]meaningfulness-and-teleology[100] psychologism and so postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered' and the psychologism of the 'uninstitutionalised-threshold[103] as teleologically-degraded shades-of-temporal (postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>) synopsising-depth of [56]meaningfulness-and-teleology[100] construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing[19]–apriorising-psychologism and decentered', and a non-transcendental metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ or [45]<~~amplituding/~~formative–

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] perspective as 'un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsising-depth of [56]meaningfulness-and-teleology[100] as of the two previous transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity perspective implied psychologisms' (as a result of non-recognition of a divergence with respect to the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought and the prior/transcended/superseded relative-ontological-incompleteness[89]-of-[84]reference-of-thought, speaking of the ontological-veridicality of the transcendental perspective as of 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting and not a non-transcendental perspective as of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]). In other words, distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] by the preconverging-or-dementing[19]–apriorising-psychologism and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding [84]reference-of-thought is a more profound representation of intrinsic-reality/ontological-veridicality (with regards to notional~deprocrypticism as of the preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) by the 'distractive-alignment-to-[84]reference-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 [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as of its disjointedness-as-of-[84]reference-of-thought of [84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with regards to

positivism–procrypticism), as validated by existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context. *Thus, distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] is an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal of [84]reference-of-thought as it is about assuming beforehand/as-of-a-priori for logical-contention as postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered the prospective/transcending/superseding [84]reference-of-thought (as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought) in preconverging-or-dementing[19]–apriorising-psychologism and decentering the prior-as-present/transcended/superseded [84]reference-of-thought (as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought), as validated by existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context. Critically, for aetiologisation/ontological-escalation as of an intemporal synopsising depth of analysis what is decisive with regards to a postlogism[78] manifestation is the grasp of the reality of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as 'in-wait as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought defective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for a postlogism[78] manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism[78] manifestations in recurrent-utter-uninstitutionalisation, likewise that of [104]universalisation as resolution with postlogism[78] manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism[78] manifestations in [104]universalisation–non-positivism/procrypticism, the organic-knowledge depth of notional~deprocrypticism is what is required as resolution for postlogism[78]

manifestations in positivism–procryptism. On this basis distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism[78] construal but rather implying a construal preconverging-or-dementing[19]–apriorising-psychologism and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of 'non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-uninstitutionalisation, 'failing-prospective-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of base-institutionalisation–ununiversalisation, 'failing-prospective-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of [104]universalisation–non-positivism/medievalism, ''failing-prospective-preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-incompleteness[89]-of-[84]reference-of-thought defective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] and endemising/enculturating the postlogism[78] and social postlogism[78] manifestation as well as other temporal phenomena construed as vices-and-impediments[106] of the registry-worldview/dimension as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought; thus attaining the supratransversality~of-motif-and-apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, just as we can countenance that ontologically we’ll not engage a non-positivism/medieval social-setup in contending about say notions-and-accusations-of-sorcery but rather supersede the non-positivism/medievalism meaningful-frame as of its relative-ontological-incompleteness[89]-of-[84]reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in

which an issue of its corresponding postlogism[78] as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness[89]-of-[84]reference-of-thought is prospectively construed from notional~deprocrypticism as preconverging-or-dementing[19]–apriorising-psychologism and decentered by its procrypticism/'disjointedness-as-of-[84]reference-of-thought'-as-misappropriated–[56]meaningfulness-and-teleology[100], implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of the notional~deprocrypticism registry-worldview/dimension ontological-completeness-of-[84]reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation required for supratransversality~of-motif-and-apriorising/axiomatising/referencing as intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that is transversally de-mentative/structural/paradigmatic for the resolution not only of the positivism–procrypticism postlogism[78] as psychopathy and social-psychopathy but basically all its relative-ontological-incompleteness[89]-[84]reference-of-thought predicated temporal-phenomena construed as positivism–procrypticism vices-and-impediments[106]. (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of–[56]meaningfulness-and-teleology[100] as of the positivism–procrypticism registry-worldview/dimension are just 'vague candoring' that are ontologically-empty and non-veridical by inherent-and-tautological ontological precedence of the prospective/transcending/superseding notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its ontological-completeness-of-[84]reference-of-thought over the prior/transcended/superseded positivism–procrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought, as what is precedingly warranted is the preconverging-or-dementing[19]–apriorising-psychologism and decentering of positivism–procrypticism [84]reference-of-thought beyond its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩, and so beyond-the-consciousness-awareness-teleology[100]-<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 [84]reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete-[84]reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered but rather a preconverging-or-dementing[19]–apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional~deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered). Distractive-alignment-to-[84]reference-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-incompleteness[89]-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as circularly endemising/enculturating its [84]reference-of-thought defect or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] and so de-

mentatively/structurally/paradigmatically even before an effective [84]reference-of-thought issue of the registry-worldview's/dimension's–[84]reference-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–[80]presencing—absolutising-identitive-constitutedness[13] apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for [56]meaningfulness-and-teleology[100]' requiring rather the non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought and not 'a false exercise of contending arising from a circular [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] ego complex that rather circularly upholds non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument', and prospectively de-mentatively/structurally/paradigmatically our state of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition means incapable of contending as of notional~deprocrypticism preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of 'conflation for [56]meaningfulness-and-teleology[100]' requiring rather the positivism–procrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought and not 'a false exercise of contending arising from a circular [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] ego complex that rather circularly upholds [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument'); as the disjointedness-as-of-[84]reference-of-thought'-misappropriated–[56]meaningfulness-and-teleology[100] of positivism–procrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to [84]reference-of-thought issue requiring [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-positivising/non-rational-empiricism of the [104]universalisation–non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to [84]reference-of-thought issue requiring positivising/rational-empiricism in want of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, as the non-universalising of the base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to [84]reference-of-thought issue requiring [104]universalisation in want of [104]universalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and as the non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-

utter-uninstitutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by definition dismisses it as not contendingly relevant relative to [84]reference-of-thought issue requiring rule-making in want for base-institutionalisation apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism, the [84]reference-of-thought 'fundamentally carries an underlying defect of relative-ontological-incompleteness[89]' irrespective of the arising of a [84]reference-of-thought incidental issue as of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance in the very first place and so beyond-the-consciousness-awareness-teleology[100]-<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–[84]reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]) 'in-wait as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought defective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] just as our procrypticism state of disjointedness-as-of-[84]reference-of-thought (in misappropriating meaningfulness), as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> in dissociating temporal '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]' and intemporal [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100]

of [56]meaningfulness-and-teleology[100] as of ‘same-terms-of-expressions’ (seemingly-same-implied-meaningfulness) but actually implying ‘different relations to an ontologically veridical [84]reference-of-thought’, is an underlying foundational problem (as the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]) ‘in-wait as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought defective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for issues of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ as of our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] reflex and so beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] beforehand/as-of-a-priori, will tend towards ‘a circular [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] ego complex that rather circularly upholds [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, just as occurred in all the prior registry-worldviews/dimensions. The bigger point being that just as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism[78] [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> issue like notions-and-accusations-of-sorcery implies beforehand/as-of-a-priori an ontologically-veridical engagement that 'doesn't recognise its contending status as postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered in the very first place' but rather that the non-positivism/medieval apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied [56]meaningfulness-and-teleology[100] is preconverging-or-dementing[19]–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–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism-as-of-preempting—disjointedness-as-of-[84]reference-of-thought of psychologism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought) our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with respect to its associated postlogism[78] [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> issue of psychopathy and social psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that 'doesn't recognise our contending status as postconverging-or-dialectical-thinking[20]–apriorising-psychologism and centered in the very first place' but rather that our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied [56]meaningfulness-and-teleology[100] is preconverging-or-dementing[19]–apriorising-psychologism and decentered; as the starting point of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] is rather in reflecting the prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought [45]~~<amplituding/~~formative–

epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] with respect to [84]reference-of-thought defect or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> issue, 'as a preconverging-or-dementing[19]–apriorising-psychologism and decentering exercise involving '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]' of the shades-of-temporal-dispositions as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context', and not a postconverging-or-dialectical-thinking[20]–apriorising-psychologism exercise involving [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] (as will be wrongly implied by a circular [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] ego complex that rather circularly upholds [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument). For instance and as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by their relative asceticism[4] as of nonextricatory-existential-preempting-of-existential-unthought as compared to others of their statuses (conjugated as of various shades of temporal teleologically-degraded synopsising-depth of [56]meaningfulness-and-teleology[100] psychologism) in their respective social-setups from a non-transcendental as of its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] perspective by its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] is rather circularly impervious and will

not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiologising/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsising-depth of [56]meaningfulness-and-teleology[100] psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of [56]meaningfulness-and-teleology[100]). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness[89]-of-[84]reference-of-thought as the underlying disjointedness-as-of-[84]reference-of-thought of procrypticism relative to prospective ontological-completeness-of-[84]reference-of-thought as notional~deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] itself), just as a storied-construct/ontologically-valid-narration of say non-positivism/medieval postlogism[78] manifestation as notions-and-accusations-of-sorcery will imply a 'distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] technical point-of-departure-of-construal of [84]reference-of-thought' highlighting the non-transcendental as [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] perspective mental-projection/psychologism of the relative-ontological-incompleteness[89]-of-

[84]reference-of-thought of non-positivism/medievalism mental-projection/psychologism that doesn't dissociate the temporal-as-teleologically-degraded or intemporal-as-teleologically-elevated synopsising-depth of [56]meaningfulness-and-teleology[100], unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated synopsising-depth of [56]meaningfulness-and-teleology[100] as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsising-depth of [56]meaningfulness-and-teleology[100] as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] itself). That is, the technical point-of-departure-of-construal of [84]reference-of-thought for distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] with respect to the 'ontological-primemovers-totalitative-framework[73] retracing' (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as [84]reference-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-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting which is in ontological-veridicality/ontological-contiguity[67] of [84]reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), and is veridically 'the [84]reference-of-thought-or-contending-reference of thought', - articulating a dialectically-or-contendingly-out-of-phase brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'>[77] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and is veridically 'not the [84]reference-of-thought' but rather reflected/perspectivated as a manifestation of postlogic slanted [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>', and then -articulating a derived-out-of-phase (derived-brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought) threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'>[77]-contiguity and is veridically 'not the [84]reference-of-thought as well but rather reflected/perspectivated as a manifestation of prelogic-alignment to postlogic compulsive-slanting—preconverging-or-dementing[19]-apriorising. - With [14]de-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-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]), and reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a dialectically/contendingly-out-of-phase, retrospective [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview/dimension associated with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. - And so, from the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, as ontological-primemovers-totalitative-framework[73], wherein temporal-dispositions existentially are preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as of a retrospective registry-worldview/dimension which is preconverging-or-dementing[19]–apriorising-psychologism/subknowledging[95]/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-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, in organic-comprehension-thinking (organicalism/‘intemporal-

prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) as a prospective registry-worldview/dimension in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). - And so, upholding the perpetual ontological-normalcy/postconvergence/supersedingness of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the continual limitation of uninstitutionalised-threshold[103], and which continual superseding/transcendence is behind the institutional-cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ process. Not adhering to this 'point-of-departure-of-construal of [84]reference-of-thought technique of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] with respect to the 'ontological-primemovers-totalitative-framework[73] retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as [84]reference-of-thought-scheme' as elaborated above, due to the natural reflex to be in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, and thus wrongly engaging logic by reflex, leads to the wrong elevation of the dialectically-or-contendingly-out-of-phase/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought) psychopathic [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (eliciting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) temporal-dispositions

integration of the psychopath's postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and conjugation with it [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and thus wrongly implying the same apriorising–registry as the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) as to supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism, and thus wrongly implying a logical contention; instead of the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both the psychopathic postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> integration and its conjugating/deriving of the psychopathic postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as 'subknowledging[95]/mimicking manifestations of unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' which are the subject of logical contention; thus avoiding to wrongly validate the subknowledging[95]/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 teleology[100]) and wrongly imply their logical contention validity. Taken to the bigger registry-worldview/dimension or intradimensional level, this points to a registry-worldview/dimension derived-perversion state of temporal-dispositions at the present uninstitutionalised-threshold[103] involving the subknowledging[95]/mimicking-and-syncretising of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness known as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, calling prospectively for deprocrypticism. Without 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity from [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (as prior intemporal [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an 'ontologically contiguous comparison' with reference to Arithmetic where a condition was to cause a character to resolve additionality as 1+3=5, 2+5=8, 5+6=12, etc., the ontological-veridicality/ontological-contiguity[67] of [84]reference-of-thought (from ontological-

normalcy/postconvergence epistemic/notional~projective-perspective) of additionality with regards to this character will always involve as of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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 ([84]reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while taking cognisance of the others roles in 'resolving arithmetic calculations' (as ontological-completeness-of-[84]reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) setup for resolving arithmetic calculations (ontological-completeness-of-[84]reference-of-thought setup). Naturally, the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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÷2=4. Then the multiplication operation with the first brackets result as 7×10=70. Finally, comes the subtraction with 70-4=66 as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as √64=8, 8+3=12, 12-1=11, for the first brackets, and 6+4=11, 11-2=9, for the second brackets. The division operation with the second brackets yields 9÷2=4.5, and the multiplication operation with the first brackets yields 7x11=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-contiguity[67] as of their relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective), as [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-of-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-

of-thought, as ontological-veridicality/ontological-contiguity[67] of [84]reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) precedes projected <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩, with [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] nothing more but human mental inventions (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for the sake of achieving ontology/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and pertinent in that regard only when not-failing/upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening[53] by a re-equilibrating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication. Hence the notion of ontological-normalcy/postconvergence and postdication construes intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as superseding/preceding over projected <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ in affirming ontology/ontological-veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-formation mental-dispositions anchored on projected <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩). In which case the resolution for the Arithmetic equation (supposedly where A,

Addition, is unamendable due to a condition), will involve the other characters taking cognisance of A's (Addition's) condition and adhere to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over projected <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[3]categorical-imperatives/axioms/registry-teleology[100]⟩ in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] over A's induced preconverging-or-dementing[19]-reference/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>). Thus the new categorical-imperatives/axiom/registry-teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-[84]reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A's (Addition's) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity[67] of [84]reference-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÷7=11 and 4.5×2=9 as reverting back, then 11-1=10 and 9-1=8 to factor in A's (Addition's) additionality defect to

yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving 8÷2=4 and 7×10=70. Finally 70-4=66, giving the final result that is ontologically-veridical (in ontological-normalcy/postconvergence). So this approach is the new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism by the very fundamental veridicality of its notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature. But then, this being an uninstitutionalised-threshold[103], B going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor at uninstitutionalised-threshold[103] may just as well due to there being 'no institutionalisation constraining' (i.e. no social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, no internal-contradiction induced from ontological-primemovers-totalitative-framework[73], no

preconverging-or-dementing[19]–apriorising-psychologism of the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and no intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic as of temporality[99]/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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-(for-intemporal-preservation-entropy) or affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e. induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality); and so, fail to follow the latter [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought and thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. That being the case, this doesn't in anyway undermine the intrinsic reality/ontological-veridicality/[84]reference-of-thought (in ontological-normalcy/postconvergence) of the above equation as being equal to with the need for new requisite [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-of-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought thus requiring [14]de-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-threshold[103], where the constraining elements of institutionalisation are not available, i.e. social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, internal-contradiction induced from ontological-primemovers-totalitative-framework[73] inoperance, [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic as of temporality[99], 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [14]de-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-threshold[103] of that registry-worldview/dimension, reflected/perspectivated by the marginal [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> defect of its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, with a prospective institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the new straightness/candored-and-dialectically-or-contendingly-in-phase. [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ doesn't confuse appropriateness of the prior [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the prior institutionalisation as implying the prior mental-devising-representation is appropriate for prospective institutionalisation as it needs to undergo its own requisite 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–

ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing[19]–apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold[103] which is obviously fallacious. The reason for this is that 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation where the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity[67] of [84]reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective). Where instead such [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing[19]–apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing[19]-reference), it is dementing[19] (preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-

dialectically-or-contendingly-out-of-phase>). This is further compounded as of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], that is, as wrongful upholding and projecting postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while rather reflecting the uninstitutionalised-threshold[103] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview/dimension. Thus but for the inherent difficulty of livng 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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-'motif-and-apriorising/axiomatising/referencing'[102]>' going beyond the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism mental-devising-representation' and 'preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation' from successive ontological dialectical-moments of human shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ behind the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of relatively deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ is the

shifted [84]reference-of-thought (dialectically-in-phase) and is thus of 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism mental-devising-representation' as it is in (postconvergence) ontological-veridicality/ontological-contiguity[67] while the prior transcended/superseded institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of relatively shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ is no longer the [84]reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of 'preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation' as it is of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>; thus transcendentally coming into grips with a shifting but more and more profound notion of [84]reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity[67] as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity[67] comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging[95]-impulse/compulsive-dementing[19]/postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is relatively transparent to interlocutors and it induces a 'delirious effect' given that it hasn't yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in 'its postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-

ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩’; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic[1] 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’>[77] as absolving/fleeting/escaping-reflex–logic[1], to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging[95]-impulse/compulsive-dementing[19] disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism[78]-slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant[94], unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold[103]. 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] thus effectively producing the wrong result [72].5 for the particular equation which is not intemporal preservational (not ontologically ontological-normalcy/postconvergence) and likewise for all other equation where A's condition applies, we'll then be talking about an uninstitutionalised-threshold[103]. 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing[19]-reference/ontologically-veridical/ontological-contiguity[67] registry-worldview/dimension) is known as [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold[103] of 'ontological-thinking (not preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> which is ontologically wrong, just as all [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness registry-worldviews/dimensions do at their uninstitutionalised-threshold[103]. For instance, the recurrent-utter-uninstitutionalisation mindset/[84]reference-of-thought doesn't think of itself that way but rather as a nondescript/ignorable–void[60] (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing[19]-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness[89]-of-[84]reference-of-thought-as-an-

ontologically-flawed-neuterisation[59]-or-bracketing-or-epoché of [45]<~~amplituding/~~formative–epistemicity>totalising~conflated–[56]meaningfulness-and-teleology[100]-as-of-notional~deprocrypticism-reflected-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> with respect to its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-[84]reference-of-thought, likewise with ununiversalisation and [104]universalisation, non-positivism/medievalism and positivism, and prospectively with procrypticism and deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation of our [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> with respect to the denaturing[15] of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn't has any end to itself but for such dialectical readjustments to ontological-veridicality as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought/candored-and-dialectically-or-contendingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and with superseded/transcended registry-

worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold[103] as preconverging-or-dementing[19]–apriorising-psychologism/oblongated/decandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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-'motif-and-apriorising/axiomatising/referencing'[102] pedestals of meaningfulness. Firstly, A's condition with respect to additionality with the idea that it is bound to fail any arithmetic calculation involving additionality. Thus the subknowledging[95]-impulse/compulsive-dementing[19] pedestal is of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing[19]–apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing[19]-reference). This is effectively the pedestalled state of psychopathic postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness>⟩ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] inducing existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context/non-veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle as unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism and so in [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] or absolving/fleeting/escaping-reflex–logic[1], from one set-of-postlogic-narratives to the other and one set of interlocutors to the other, in line with its 'short cut' mental relation to meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality[99]/shortness of others is the sufficient basis for getting one's way) as opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of meaning is the complete and sufficient basis for its pertinence and upholding. This subknowledging[95]-impulse/compulsive-dementing[19] disposition points out that the actual and given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/[84]reference-of-thought/ontological-contiguity[67]. It is this pedestal that is the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) pedestal,

organic as it is both registry-wise (soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>' rather than which is ontologically veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging[95]-or-mimicking-impulse/compulsive-dementing[19] registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ at that uninstitutionalised-threshold[103]. The fourth meaningful

reference is actually a variance of the given organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] 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-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-with-consequential-positivistic-meaningfulness-perversion preconverging-or-dementing[19]–apriorising-psychologism, resolved by deprocrypticism. Comparatively, for instance, articulating new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to resolve the uninstitutionalised-threshold[103] 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 (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) pedestal (ontological-veridicality/[84]reference-of-thought) is transversal/transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] and not actually in logical-congruence with both the subknowledging[95]-impulse/compulsive-dementing[19] pedestal (ontological-decandence/non-ontological-reference/non-contending-

reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing[19]–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing[19]-reference) and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> pedestal (epistemic-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing[19]–apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-or-dementing[19]-reference) which is relates to as preconverging-or-dementing[19]–apriorising-psychologism (as their implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] are all undue and pervertedly implied). So we then speak of an utter/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (not [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation) 'ordered construct' of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknowledging[95]-impulse pedestal and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> pedestal. Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge[42] towards 'extrinsic-attribution' (the eliciting of the temporality[99]/shortness of others is the sufficient basis for getting one's way), is that the

number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality[52]’ and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms–as-of-axiomatic-construct of country-of-the-blind temporality[99]/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–[56]meaningfulness-and-teleology[100] nature. But that will still be temporality[99]/shortness and the notion of an aetiologisation/ontological-escalation as of intemporality[52]/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 [104]universal human social phenomena of psychopathic postlogism[78] and conjugated-postlogism[78] 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 [104]universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolutive construal of their corresponding postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-〈‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-

ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicited. But then that is an inevitability with respect to the more critical [104]universal projection low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiologisation/ontological-escalation of the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) pedestal, both in apriorising–registry and registry-worldview terms as it is reflected/perspectivated as [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing[15] much in parallel as intrinsic-reality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity doesn't accommodate human temporality[99], 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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and has nothing to do with issues of defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance). This can further be elucidated analysing [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of a different nature in a superseded registry-worldview/dimension like non-positivism/medievalism registry-worldview/dimension which should provide an even greater insight analysing from our present perspective, and we can then comparatively project this with respect to notional~deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging[95]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-of-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/preconverging-or-dementing[19]–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as modern-day positivistic registry-worldview), as it [104]universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence> as ontological-escalation/aetiologisation' above, where supposed an intemporal mindset/[84]reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging[95]-impulse/compulsive-dementing[19]) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of witchcraft will be the subknowledging[95]-impulse/compulsive-dementing[19] 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 [104]universally-recurrent or [104]universal across all times (postlogism[78]-slantedness, [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> pedestal which is rather an extricatory preconverging–de-mentating/structuring/paradigming (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ of the idea that the notion of witchcraft is bogus, with corresponding lack of perceived untenability/internal-contradiction/internal-incoherence/institutional-constraining of such a notion, thus a collective-consciousness that doesn't register it as preconverging-or-dementing[19]–apriorising-psychologism (as we do today) and finally, no ontological alienating reason for not

believing, endemising and enculturating the phenomenon of witchcraft. The organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) pedestal will rather be an inclination to see that the lack of empirical and rational [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming to be intemporally-preservational, more than the notion of just attaining only to the 'one-locale' accusation of witchcraft, for the intemporal mindset/[84]reference-of-thought in organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments[106] 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 '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ problem' for the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100])/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting pedestal is 'why is society non-positivism/medievalism, and it is not in 'mentation equivalence' with a subknowledging[95]-impulse/compulsive-dementing[19] mindset/[84]reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/[84]reference-of-thought is thus anecdotally 'boxing far below its weight'). Rather it is about articulating a comprehensive de-mentative/structural/paradigmatic dialecticism reasoning-through/utterion (not reasoning-with [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring away from the vices-and-impediments[106] of a non-positivism/medievalism superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the 'de-mentative/structural/paradigmatic resolution' to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments[106] but equally critical the overall de-

mentative/structural/paradigmatic [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] such superstition to the creative emancipation of human meaningfulness and action. With this insight the ontological 'terms of reasoning' of the subknowledging[95]-impulse/compulsive-dementing[19] pedestal is a wrong and naïve 'mentation equivalence' in preconverging-or-dementing[19]–apriorising-psychologismly striving to establish whether the accused is involved in witchcraft; the 'terms of reasoning' of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> pedestal is a wrong and naïve 'mentation equivalence' in preconverging-or-dementing[19]–apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential implications meaningfulness in both cases; and the 'terms of reasoning' of the organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) will be to be dismissive of the two prior pedestals as in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ and of preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising–registry are perverted (implied–logical-dueness –as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology[100]), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing[19]–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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. The reason for the above 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting pedestalling is simple. 'Intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting pedestalling carries the implication that [84]reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher-intemporal-teleologies (organic-comprehension-thinking pedestal) over low temporal teleologies of [84]reference-of-thought and meaningfulness ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism); and that subpar preconverging–de-mentating/structuring/paradigming of [84]reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather for [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of subpar [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-of-intemporal-

preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold[103] is ‘perverted [84]reference-of-thought and meaningfulness’ (<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]), and is ontologically-preconverging-or-dementing[19]–apriorising-psychologism (dialectically-preconverging-or-dementing[19]–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview [84]reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing[19]-reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional~deprocrypticism over procrypticism/the-’preconverging-or-dementing[19]–apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology[100]-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-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting as longness-of-register-of–[56]meaningfulness-and-teleology[100] of notional~deprocrypticism superseding the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought as shortness-of-register-of–[56]meaningfulness-and-teleology[100] of procrypticism mental-dispositions. While the [14]de-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] and the

corresponding social implications, the [14]de-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism of positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as knowledge-notionalisation and a corresponding [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting pedestalling to reflect/perspectivate the subknowledging[95]-impulse/compulsive-dementing[19] pedestal and the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> pedestal from an organic-comprehension pedestal 'ontological-reference of thought and meaningfulness' for a superseding notional~deprocrypticism institutionalisation as a [104]universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-meaningfulness/human-species-level postconverging–de-mentating/structuring/paradigming across all space and all time (and not a temporal, extricatory, shortness-of-register-of–[56]meaningfulness-and-teleology[100], individuals, extrinsic-attribution, incidental or incremental or 'disjointedness-as-of-[84]reference-of-thought' or temporal-accommodation preconverging–de-mentating/structuring/paradigming that endemises and enculturates procrypticism) to induce the appropriate prospective crossgenerational 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This conceptual [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-

dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (preconverging-or-dementing[19]–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-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting with respect to circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought as the former is 'utter' intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (and thus the requisite [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought involves various shades of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as per percolation-channelling-<in-deferential-formalisation-transference> and a positive-opportunism[76] institutionalisation constraining. This is 'no emanance transformation' of temporal-dispositions into the intemporal-disposition; as such a notion can only be solipsistic to individuals beyond the possibility of institutionalisation secondnaturing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding).

Thus at the uninstitutionalised-threshold[103], circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought will very well do with an outcome (other than its inherent intemporal-

projection) whether it is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, given its solipsistic disparate nature (noncontiguous/discrete hence of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) with respect to the notion of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as being about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so, especially when postlogic and integrating the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩. And critically, it should be noted that 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting is about the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] conceptualisation as registry-worldview/dimension defining, and not about good-naturedness/vague-temporal-impression-driven notions that may arise in circumstantial situations. This Arithmetic ontological-contiguity[67] comparison equally gives an insight on why notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation is needed with 3 pedestals: organic-comprehesion/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting pedestal for which the

intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontology supersedes [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (as prior intemporal [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) which are actually meant to represent it at uninstitutionalised-threshold[103], threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> pedestal for which [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are wrongly related to as an end by themselves at uninstitutionalised-threshold[103], and postlogic-including-psychopathic/subknowledging[95]-impulse/compulsive-dementing[19]/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] pedestal for which the hollow form of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of [84]reference-of-thought and meaningfulness is a sound existential construct. That is, in the bigger scheme when it comes to deciding between ontological-veridicality/ontological-contiguity[67] of [84]reference-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-dementing[19]–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, [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of base-institutionalisation, [104]universalisation, positivism and prospectively deprocrypticism. In other words, across all times the 'limits of thought' is not 'the averageness/banality/temporalisation of thought' but rather 'the disposition to intemporalise and ontologise human thought', and so whether from a sense of intrinsic-reality one mortal is rightfully saying that the world is round and by expediency a majority of mortals are saying it is flat. That is the singular construct that man cannot lose across all generations to enable the perpetual existential regeneration of civilisation beyond just being a secondnatured construct as mere-institutionalised-being-and-craft (which can often actually turn out to be alien to the intemporal-disposition apriorising–registry, that we can all potentially cultivate, that created, creates, and needs to keep creating the conditions for institutionalisation perpetuation)! It should be noted that the establishment of the reality of an apriorising/axiomatising/referencing–registry's, or in the bigger picture, registry-worldview's/dimension's [84]reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold[103] speaks of that apriorising–registry's or registry-worldview's/dimension's [84]reference-of-thought [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (as it is 'devoid of [84]reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity[67]' given its epistemic-decadence/psychopath or epistemic-decadence/psychopath's-temporal-interlocutor, as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and so, in a state of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-perverting/subknowledging[95]/preconverging-or-dementing[19]-temporal-dispositions' transcended-or-superseded-registry-worldview's/dimension's apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]. This as [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is what prevents the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising-as-straight-and-candored, of the recurrence-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] as absolving/fleeting/escaping-reflex–logic[1] (which are veridically of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) as wrongly implied postlogicly-as-rather-being-prelogic; as the instigation (by psychopath) recurrently-of-in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] 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’>[77], and in so doing intemporally/ontologically reflecting/perspectivating/highlighting the ontological-veridicality/ontological-reality of the psychopath’s effective epistemic-decadence and the psychopath’s temporal-interlocutors’ epistemic-decadence as effectively preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> in various shades of temporality[99]. For instance in registry-worldview/dimension terms, the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as to preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the non-positivism/medievalism mindset/[84]reference-of-thought with respect to the positivistic mindset/[84]reference-of-thought (as reflecting the former perversion of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold[103] of non-positivistic [56]meaningfulness-and-teleology[100]) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity[67] of [84]reference-of-thought as (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) as a relevant contention exercise being all about the positivistic mindset/[84]reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivism/medievalism registry-worldview/dimension as a manifestation of the latter mental-defect/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-of-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-

[84]reference-of-thought as to the uninstitutionalised-threshold[103] of non-positivism/medievalism [56]meaningfulness-and-teleology[100] requiring positivistic [56]meaningfulness-and-teleology[100], and in the bigger scheme of things requiring the secondnaturing of positivistic (as against non-positivism/medievalism) [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

The point then is that, from a transcending registry-worldview/dimension, the relation with its transcended registry-worldview/dimension is 'not ontologically an exercise in logical-congruence with the transcended registry-worldview/dimension as a postconverging-or-dialectical-thinking[20]–apriorising-psychologism exercise' but rather ontologically an exercise in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a preconverging-or-dementing[19]–apriorising-psychologism representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing[15] of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective positivistic meaningfulness, as preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, and avoiding the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex which wrongly elevates [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> into logical-contention. [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is effectively the mental-devising-representation of the dialectical-primitivities/dialectical-out-of-phasing registry-

worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing[19]–apriorising-psychologism of positivistic meaningfulness), as from successive veridical [84]reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing[19]-reference (ontological-veridicality/ontological-contiguity[67]) as base-institutionalisation, [104]universalisation, positivism and notional~deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, is transdimensional/transcendental in depth-of-meaningfulness as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability[9] in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40]. This involves [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as enabled by [14]de-

mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness[89]-of-[84]reference-of-thought and relative-ontological-completeness[88]-of-[84]reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner 'some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension' were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (preconverging-or-dementing[19]–apriorising-psychologism). At which point, implying the conceptualisation of such an ontological-mental-pathology or de-mentation (in contrast to a physiological mental pathology) is much more a question of 'ontology valour' (ontology valour being defined as a registry-worldview's/dimension's ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology as to ontological-normalcy/postconvergence). But then, crazy as it may seem, this extends ontological-mental-pathology or de-mentation conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence-and-

sublimity/sublimation/~~supererogatory~~de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing[19]–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (of course, that is, when occluding our illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage) herein construed as the prospective protensive-consciousness [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought registry-worldview/dimension. In the bigger picture, [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ effectively will seem to place human (recomposuring)-consciousness-awareness-teleology[100] in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively <~~amplituding/~~formative>[8] wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of their own specific evolving successive existentialisms (with their full-depths-of-existential-implications specific evolving preconverging–de-mentating/structuring/paradigming), and with specific evolving percolation-channelling-<in-deferential-formalisation-transference> for prospective ontologising and ontologising-transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity.

Fundamentally, without the possibility of de-mentativity-of-the-human-psyche-for-prospective-institutionalisation involving [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, no registry-

worldview/dimension will be transcendable (hence de-mentable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally 'de-mentation') that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] is possible. This is because [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as such allows for a 'human mentation capacity renewal' by transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity occur) of the 'veridical [84]reference-of-thought of meaningfulness' since it dements the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension 'as not postconverging-or-dialectical-thinking[20]–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought but preconverging-or-dementing[19]–apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold[103] and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as 'effectively postconverging-or-dialectical-thinking[20]–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the [84]reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, at its uninstitutionalised-threshold[103] 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-dementing[19]–apriorising-psychologism/dialectically-preconverging-or-dementing[19]–apriorising-psychologism in a [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ wherein its mental-devising-representation is preconverging-or-dementing[19]–apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is postconverging-or-dialectical-thinking[20]–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and dialectically-or-contendingly-in-phase, thus 'granting the latter [84]reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing[19]-reference)' over the former which is 'no longer [84]reference-of-thought' in the sense that 'we can't think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought today but rather ontologically-preconverging-or-dementing[19]–apriorising-psychologism'. This dialectical conceptualisation equally applies regarding procrypticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' (i.e. [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation[97]>, registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86], unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought, mental-perversion, subknowledging[95], mimicking; and-their-corresponding-[45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising) indicates that [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is ultimately the 'ideal reference term' for the simple reason that unlike the other terms it 'beats' the 'intuition for intradimensional/non-transcendental/non-transdimensional reasoning' and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the 'intradimensional-subknowledging[95]-normalcy' (epistemic-totalising[32]~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. [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ 'beats' this counter-intuition by simply and immediately bringing to the mind an 'overarching conceptualisation' of a [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-

dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought, subknowledging[95]-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from 'intradimensional-subknowledging[95]-normalcy' (epistemic-totalising[32]~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ does as it further induces 'transdimensional or memetic thinking' by its implied [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ in meeting up with 'ontological-normalcy/postconvergence' (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, while the term registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]' 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ that carries the intuition of an uninstitutionalised-threshold[103], 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-threshold[103]–

defect-<as-Being-or-ontological-or-existential–defect>[86]' term thereafter, we grasp that it is the '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising' in 'notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' as of the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism' that makes it registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] (and not about defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Specifically, [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as such implies registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]/not-just-a-logical-processing-or-an-implicitation-of-act-execution-or-a-implicitation-of-notion-of-agreement-or-disagreement-defect' wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to [104]universalisation), non-positivism/medievalism (with respect to positivism) and our own

dimension procrypticism's (the-'preconverging-or-dementing[19]–apriorising-psychologism of positivistic-meaningfulness) [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ (with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ provides the better overarching conceptualisation from an 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting [84]reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing[19]-reference). Furthermore, by its [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is the only notional term that operantly and deterministically projects the requisite psychoanalytic-unshackling/memetic-reordering/recomposuring/new-mentation with regards to the implied veridical existentialism/full-depth-of-existential-implications taking into account the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor hotchpotching wherein sound knowledge/virtue is pliable to temporal denaturing[15] and corresponding conjugation/derivation thus the need for knowledge-notionalisation as a response to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor dilemma. The

very central idea about procrypticism and notional~deprocrypticism (and for that matter the successive relative-ontological-completeness[88] dialecticisms of the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ so-construed as of notional~procrypticism and notional~deprocrypticism) with respect to the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor is in bringing to the fore and contrasting ontological-normalcy/postconvergence as to potential human ontological-performance[72]-<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-of–[56]meaningfulness-and-teleology[100]) and the reality of human temporal-dispositions at all institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ uninstitutionalised-threshold[103] 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–<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating⟩): 1) impetus for intemporal-preservation beyond [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] at uninstitutionalised-threshold[103] versus impetus rather for [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] at uninstitutionalised-threshold[103] 2) thinking as veridical [84]reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing[19]-reference) of mental-devising-

representation of the prospective registry-worldview/dimension as soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought versus preconverging-or-dementing[19]–apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought as it is no longer an [84]reference-of-thought (not-veridical-thinking-reference-rather-preconverging-or-dementing[19]-reference) 3) organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of–[56]meaningfulness-and-teleology[100]) versus threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of–[56]meaningfulness-and-teleology[100]) 4) 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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 intemporality[52]/longness versus circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the furtherance of intemporality[52]/longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is an ontological-normalcy/postconvergence that doesn't recognise any uninstitutionalised-threshold[103] to the projected <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–

[8]categorical-imperatives/axioms/registry-teleology[100]⟩ considered circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought over inherent 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; at which point of uninstitutionalised-threshold[103], [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is implied (in organic-comprehension-thinking over mechanical comprehension or as a [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting that 'supersedes deterministically and operantly, without any discretion allowed', circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought. That is [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is effectively the notion that, in recognition of the unchanging, preceding and inherent nature of intrinsic-reality with respect to the human psyche (and its mental-devising-representation of intrinsic reality) which is what 'gives-in'/collapses ontologically/as-an-ontological-reference; enables, for the articulation of new mentations as transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, the 'giving-in'/collapsing of the mental-devising-representation of successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ mindsets, notwithstanding the fact that the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ (of their [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–

or–ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology[100] (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism-or-medievalism, positivism–procrypticism and prospectively perpetuation-of-deprocrypticism) is as [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ in [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩; and this thus predicates or rather postdicates as well our own registry-worldview/dimension [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ over and as denaturing[15] positivistic meaningfulness [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an [14]de-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-dementing[19]–apriorising-psychologism social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective–ontological-normalcy/postconvergence>, from a prospective registry-worldview's/dimension's [84]reference-of-thought in ontological-normalcy/postconvergence. Postdication means reasoning from a basis of ontological-normalcy/postconvergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced/registered/decisioned (as [84]reference-of-thought) but 'dialectically preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought' while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as [84]reference-of-thought) as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought' in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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 [84]reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing[19]-reference) can only be the pedestalling of an 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting as ontology with regards to apriorising–registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-

attributive-dialectics⟩. Where the natural world is resolute with no compromise with the operation of such a notion as 1+1=2, the same cannot be resolutely affirmed in the human social-and-temporal-trading in the social world where on occasions 1+1 will add up to 5 where the effective constraining of institutionalisation is lacking. [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ (stranding) has the merits of articulating that for [84]reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing[19]-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment 'by re-institutionalisation with new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation dialectically implying an [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of transcended [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in our present case, notional~deprocrypticism of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments[106] of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments[106] 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 [104]universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a 'renewed maturation' of the phenomenological ontological-performance[72]-<including-virtue-as-

ontology> conceptualisation of the social. Though with the weakness we must be able to rise up to, that 'the social' is existentially 'emotionally involved'. But this can be and is effectively overcome by 'appropriately [104]universalising and detached meaningfulness by percolation-channelling-<in-deferential-formalisation-transference>' as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendency of many a social outlying thoughts and meaningfulness which from a 'purely mobbish social disposition' as may arise in the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ 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-impediments[106] together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism of positivistic [56]meaningfulness-and-teleology[100], and specifically resolution of the implications of psychopathic subknowledging[95]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) may be to think, given our own illusion-of-the-present/present-consciousnessas [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], that such an analysis applies only to prior institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. 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 [104]universalisation, non-positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension transcendental postconverging–de-mentating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity meet with some resistance or the other and thus a reason for transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that prolongs to intemporality[52]/an-abstract-eternality while obviously of 'less an immediate temporal existential sense of good to some humans' is undoubtable of 'an intemporal existential sense of good to all humans at all times' by its percolation-channelling-<in-deferential-formalisation-transference> wherein for instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating intemporality[52]/longness as potentially of [104]universal import and at the same time disposed occasionally to advanced their temporality[99], is what warrants 'a constraining institutionalisation'. In the same vain, one may ask what's the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> defect at uninstitutionalised-threshold[103]; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond the defective ‘intradimensional-subknowledging[95]-normalcy or reflex-normalcy’ which is rather an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold[103] 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, [104]universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold[103] like [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as deprocrypticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging[95]-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> defect as [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as against the defective reflex-normalcy/intradimensional subknowledging[95]-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is more than just the instigating effect of the subknowledging[95]-impulse/compulsive-dementing[19] (psychopathic postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity/uninstitutionalised-threshold[103] in the very first place. As this is the preconverging–de-mentating/structuring/paradigming disposition for the possibility of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> thus requiring ontological-normalcy/postconvergence epistemic-projection as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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

[81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought with notional~deprocrypticism (as the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] 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-subknowledging[95]-normalcy/reflex-normalcy, points to factoring in notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation as 'knowledge-notionalisation' to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which is ontological (as it is in sync with intrinsic-reality/veridicality), where dealing effectively rather with temporal-dispositions. Knowledge-notionalisation factors in how temporal-dispositions relate to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (intradimensional-subknowledging[95]-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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ is about bringing the prior registry-worldview/dimension [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> to its placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology[100] awareness for

the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening[53]-threshold (uninstitutionalised-threshold[103]). This is brought to the collective-consciousness so that with regards to social-stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the latest 'capacity boost' with respect to what is the grander individual-and-social good as positive-opportunism[76]. For instance, achieving base-institutionalisation requires that it should be brought to the collective-consciousness that it is 'perilous to survival-and-flourishing' to remain recurrently-uninstitutionalised for the grander individual-and-social good as positive-opportunism[76]. Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing[19]–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-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of base-institutionalisation, [104]universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling-<in-deferential-formalisation-transference> as setup from positive-opportunism[76] for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling-<in-deferential-formalisation-transference> (undermining <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–

meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩, 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–[56]meaningfulness-and-teleology[100]⟩; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of–[56]meaningfulness-and-teleology[100]) over temporal-dispositions (shortness-of-register-of–[56]meaningfulness-and-teleology[100]) as percolation-channelling-<in-deferential-formalisation-transference> not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) and deferential model for construing meaningfulness. For instance, many a subject matter domain like meaning about the heavens, forces of nature, material nature, social laws, etc. are now effectively construed socially in deference to abstract intemporal-disposition teleological conceptualisation voiding social temporal-dispositions teleological dispositions. The reason is simple formal settings use the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] to construe knowledge and virtue conceptualisations as this is what proxies/syncs-with

intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound appropriate in their [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] but are often defective by lack of [104]universality, not ontologically-driven in terms–as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of–[56]meaningfulness-and-teleology[100]. In this light, the articulation of the ontological-veridicality/[84]reference-of-thought of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor-pedestals-disambiguation of our mental-devising-representation in explication of our 'mentation capacity limitations' accounting for our [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> that 'structurally-explain' the vices-and-impediments[106] peculiar to our own registry-worldview/dimension ([81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought) or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivistic meaningfulness, beyond our illusion-of-the-present/present-consciousness (just as non-positivism/medievalism 'structurally-explains' the peculiar vices-and-impediments[106] and de-mentative/structural/paradigmatic inhibitions to human emancipation requiring prospective positivism with its corresponding [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩). The idea is not to assume an idling-temporal-disposition of stigmatising intradimensionally but rather an

intemporal/ontological disposition (longness-of-register-of–[56]meaningfulness-and-teleology[100]), that works with 'what is as it is', and bring this reality to the collective-consciousness for the requisite 'postconverging-or-dialectical-thinking[20]–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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism (wherein procrypticism is preconverging-or-dementing[19]–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The idea of limited-mentation-capacity-deepening[53] (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) fundamentally implies that [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are limited at the uninstitutionalised-threshold[103] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/ontological-contiguity[67] of [84]reference-of-thought (from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing[19]–apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing[19]-reference), and thus wrongly engaging in logical contentions instead of reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, thus resulting in the consequent endemisation/enculturation of the specific vices-and-impediments[106] of the positivistic registry-worldview ([81]procrypticism–or–disjointedness-as-of-[84]reference-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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor-pedestals-disambiguation (at positivistic meaningfulness uninstitutionalised-threshold[103]) to its mental-devising-representation to enable the 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness,

and so as a knowledge-notionalisation. That is, a registry-worldview's/dimension's institutionalisation setup that perpetually acknowledges and accounts for human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor disambiguation before engaging either with logical contention in the case of issues of intemporal-disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in the instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-consciousness for the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that should enable the superseding/transcending of the enculturating/endemising vices-and-impediments[106] together with the inhibiting effect on human emancipation potential associated with procrypticism. To further elucidate, let's explore again the Arithmetic ontological-contiguity[67] comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its's subknowledging[95]-impulse/compulsive-dementing[19] highlighting an uninstitutionalised-threshold[103] where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the mere–[8]categorical-imperatives/axioms/registry-teleology[100]-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation which are readily predisposed to such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and subknowledging[95]-impulse/compulsive-dementing[19] whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism[78] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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–[8]categorical-imperatives/axioms/registry-teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging[95]-impulse/compulsive-dementing[19] with A's additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold[103] to be rightfully corrected with new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging[95]-impulse/compulsive-dementing[19] of S, requiring similarly new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging[95]-impulse/compulsive-dementing[19]/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging[95]-impulse/compulsive-dementing[19]/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and subknowledging[95]-impulse/compulsive-dementing[19] with the resultant integration unconsciously (ignorance) and consciously (other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) inducing the various uninstitutionalised-threshold[103], for a suprastructural resolution to human [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> disposition, enabling the 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness towards knowledge-notionalisation; as the recognition of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor-pedestals-disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments[106] thus enabling ontological-normalcy/postconvergence as prospective-

transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, as [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is the effective psychological tool for 'postconverging-or-dialectical-thinking[20]–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 [14]de-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 [14]de-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. [14]de-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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-

dialectical–de-mentation—stranding-or-attributive-dialectics⟩ terms of [14]de-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-conflatedness[12] as dialectical transformation as-prospective [84]reference-of-thought ([14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as 'directed' simply by demonstrable ontological-veracity/ontological-relevance/[84]reference-of-thought of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more 'ontologically-driven/ontologised' rather than 'conventioningly-driven/conventionalised'. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising[32]~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-subknowledging[95]-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation for an appropriate [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ exercise wherein the [84]reference-of-thought ('intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought and fails to factor in human limited-mentation-capacity-deepening[53] and the consequent uninstitutionalised-threshold[103] or relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-

<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation) hence failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-depth/profoundness-of-reference for an appropriate [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one [14]de-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 [84]reference-of-thought for a comprehensive, appropriate and veridical [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ exercise. Such [84]reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for [14]de-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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, [104]universalisation/non-positivism-or-medievalism, positivism/procrypticism preconverging-or-dementing[19]–

apriorising-psychologism, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy/postconvergence in successive ontological-normalcy/postconvergence/postdicatory ontological-reconstituting–as-to-conflatedness[12]/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as [84]reference-of-thought, rather than intradimensional-subknowledging[95]-normalcy or reflex-normalcy) for '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the dialectically-and-ontologically superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the dialectically-and-ontologically-superseding/transcending/sound registry/registry-worldview-or-dimension. This 'postconverging-or-dialectical-thinking[20]–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-thinking[20]–psychology or psychology-of-mentation-dynamics or

natural~psychological-dynamics' contrasts with a 'mented' or 'stigmatic' psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness [84]reference-of-thought for the simple reason that it is not founded on a pure dialecticism of ontological/dialectical-referencing but rather on intradimensional conventionalised referencing which wrongly hardly proxies the veridicality of ontological-normalcy/postconvergence or construe a dialectical-reference/ontological-reference for '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' of psychological-representation/mental-devising-representation at uninstitutionalised-threshold[103]. Thus it mental-devising-representation is stigmatic or mented (set-in-place-or-a-period) as of preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> for the conventioning–superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> for the conventioning–superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of modern-day psychology, more or less 'uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation' (in reflecting preconverging-or-dementing[19]–apriorising-psychologism) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-

conflatedness[12] as dialectical transformation as-prospective [84]reference-of-thought. A dialectical ontological-reconstituting–as-to-conflatedness[12]/deconstruction of [84]reference-of-thought (recognising human limited-mentation-capacity-deepening[53] and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩) as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the 'ontological-circularity' of modern-day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as fundamentally the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold[103] (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn't change an iota, and it is the human psyche that gives-in in its mental-devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy preconverging–de-mentating/structuring/paradigming with respect to

positivistic chemistry postconverging–de-mentating/structuring/paradigming, a flat-world preconverging–de-mentating/structuring/paradigming with respect to a round world postconverging–de-mentating/structuring/paradigming, a creationism preconverging–de-mentating/structuring/paradigming with respect to an evolution postconverging–de-mentating/structuring/paradigming, a [104]universal humanity postconverging–de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal preconverging–de-mentating/structuring/paradigming, a science postconverging–de-mentating/structuring/paradigming with respect to a superstition preconverging–de-mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments[106] and overcoming inherent inhibitions to human emancipation) are not in veridicality about a need for a shift in prospective postconverging–de-mentating/structuring/paradigming. This brings forward fundamentally the limited-mentation-capacity/uninstitutionalised-threshold[103] construct of our times (procrypticism) and the de-mentative/structural/paradigmatic implications specifically for such a 'postconverging-or-dialectical-thinking[20]–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 [14]de-mentation-⟨~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the

capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold[103]), which otherwise any [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] registry-worldview will overlook as it is a <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ that is exclusively operant and deterministic only to its very own [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new [84]reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing[19]-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of the BODMAS characters at that uninstitutionalised-threshold[103]. In the bigger picture, 'knowledge-deadends—preconverging–de-mentating/structuring/paradigming' (to varying degrees of pertinence) are often the explanation of underlying social issues and problems more than just about limited human ability or insufficiently directed effort towards the resolution of such issues and problems on the basis of present preconverging–de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends—preconverging–de-mentating/structuring/paradigming will always require that the would-be intellectual-analyst or intellectual-analysts 'blunt it' (just as intrinsic-reality is uncompromisingly blunt) to the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a postconverging–de-mentating/structuring/paradigming–shift. Much like observation and a rational interpretation of nature trumps dogma as with Galileo's heliocentric argument for instance, this author holds that a fundamental decomplexifying/uninhibiting of our own (procrypticism or preconverging-or-dementing[19]–apriorising-psychologism/subknowledging[95]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing[19]–apriorising-psychologism/dialectically-preconverging-or-dementing[19]–apriorising-psychologism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism as [84]reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing[19]-reference) opens up a new world of transcendental

possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' has to do with the foundational nature of mental-devising-representation/mentation/recomposured-consciousness-awareness-teleology[100] in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold[103]; much the same way like a positivistic world opened up from the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of a non-positivism/medievalism registry-worldview/dimension at its uninstitutionalised-threshold[103]. To further elucidate the criticality as indicated of such a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' as indicated with respect to a 'mented' or 'stigmatic' psychology can be further reemphasised clearly as such; a 'postconverging-or-dialectical-thinking[20]–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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. In other words, it overrides the mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ in reflecting soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought/apriorising–registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/[75]perversion-of-[84]reference-

of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (respectively postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing[19]–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 [84]reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity[67] or not, as it is limited to what is the convention thus hollow-constituting-<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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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> [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) will raise an issue of say sorcery in terms–as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community in its preconverging–de-mentating/structuring/paradigming, and not in a prospective positivistic postconverging–de-mentating/structuring/paradigming that is

more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however 'good-natured'/impression-driven, while raising the positivistic the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] of a positivising/rational-empiricism [84]reference-of-thought. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our modern-day mented/stigmatic psychology science like personality disorders on the fundamental argument regarding the relatively poor insight about the requisite [84]reference-of-thought to be established in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established [84]reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning [84]reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a 'postconverging-or-dialectical-thinking[20]–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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–[56]meaningfulness-and-teleology[100]-into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting–as-to-conflatedness[12]/deconstruction as the more profound [84]reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological

nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a 'wanting and developing social world with its stakes and confliction', and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such 'a challenging and developing social world with its stakes and conflictions' in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite postconverging–de-mentating/structuring/paradigming shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes 'desperately' striving to draw social-world level conclusions can't seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of apriorising/axiomatising/referencing—constitutedness[13] in lieu of apriorising/axiomatising/referencing—conflatedness[12] 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as the 'surreptitious driving mechanism of human mental-devising-representation or mentation' that fully encapsulates and explains human psychological development across all the times and the successive institutional-cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ very much explains human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as the recurrent 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or

natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening[53]. Such a 'postconverging-or-dialectical-thinking[20]–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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews 'beyond their successive corresponding recomposured-consciousness-awareness-teleology[100]', and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the [45]<~~amplituding~~/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-teleology[100] of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its 'textual basis' to its 'full meaningfulness basis' as 'ontological-reconstituting–as-to-conflatedness[12]', has to do with the fact that the full implications of 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction is that it prospectively calls for suprastructuring or construal beyond-the-consciousness-awareness-

teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of prior registry-worldview mindset/[84]reference-of-thought (and so as a conception that enables opening-up/making-available the prospective registry-worldview), as implied by the veracity/ontological-pertinence of '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] driving mechanism. Considering that deconstruction as 'ontological-reconstituting–as-to-conflatedness[12]' 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-teleology[100]-<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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ will wrongly imply that the 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' and the preconverging-or-dementing[19]–apriorising-psychologism are of the same [84]reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirageas [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, [104]universalisation) but have 'a complex' recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect to the prospective (deprocrypticism), just as

all institutionalisations tend to demonstrate when their own transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is implied, and certainly so the higher the institutionalisation as the mindset/[84]reference-of-thought is increasingly set to 'relate to its institutionalised secondnatured construct as being our very own individuals essential dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩' projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirageas [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as 'metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩'. Suprastructuring boldly answers the underlying issue involved with 'communicating the true implications of deconstruction as ontological-reconstituting–as-to-conflatedness[12]' by highlighting the paradox that it is all about 'articulating a conceptualisation which involves implying that the [84]reference-of-thought and meaningfulness of the seemingly [84]reference-of-thought is unsound and needs to be superseded'. It is rather about in the very first instance putting into question a given [84]reference-of-thought and projecting the appropriate [84]reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected [84]reference-of-thought. This is akin to the idea of a positivistic mindset/[84]reference-of-

thought articulating chemistry rules and principles to an alchemic mindset/[84]reference-of-thought for the latter's validation, requiring the latter to adopt a positivistic mindset/[84]reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/[84]reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic [84]reference-of-thought of [56]meaningfulness-and-teleology[100] in the middle to long run construed as of [14]de-mentation-⟨~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology[100] of a non-positivism/medievalism mindset/[84]reference-of-thought for it to effectively undergo the necessary 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional~deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to

ontological-normalcy/postconvergence is central to superseding it. 'Suprastructuring as such overcomes the 'natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] reflex' (in any registry-worldview/dimension) of 'striving to avert preconverging-or-dementing[19]–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>[6] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of its given registry-worldview metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80] presencing—absolutising-identitive-constitutedness[13]⟩), by effectively taking full cognisance of the fact that [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is the driving mechanism of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capacities that enable the relative construal of the 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' and the preconverging-or-dementing[19]–apriorising-psychologism '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought', and so expanding the potency in construing a much more exact/thorough notion of placeholder-setup/mental-

devising-representation/mentation/consciousness-awareness-teleology[100] of intrinsic-reality and thus for 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of '[14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' that is not limited by the illusion-of-the-present/present-consciousness/mirageas [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of any registry-worldview/dimension and so at the deeper memetic/psychoanalytic level, suprastructuring as such reveals that 'human psychology is very much an active construct associated with 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' in the reflection as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of retrospective, present and prospective institutionalisations in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] points-of-reference, with the truer nature and representation of human psychology ultimately tied-to/driven-by ontological-normalcy/postconvergence-construct'. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally the construction of psychology needs to be priorly subjected to 'a becoming that defines psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting–as-to-conflatedness[12] of that existential becoming'. Is our

understanding of psychology notionally complete when we can't seem to understand what happens in apparently mentally sound minds partaking in 'socially degraded' situations like murky human interest stories, mobs, genocides and even 'the conventional acceptance and numbness to mass casualty warfare'. In other words, in the first place what is 'ontologically normal' beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn't it possible to make the contribution of modern-day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a postconverging–de-mentating/structuring/paradigming shift with regards to modern-day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional~deprocrypticism (involving 'ontologically-reconstituting/deconstruction' in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by 'overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate' [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation') over the 'conventioningly-driven/conventionalised hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–

ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] 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-[84]reference-of-thought-as-of-conflatedness[12] and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a 'prelogic/conviction-as-to-profound-supererogation[97] placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] teleological alignment reflex' to the implied [84]reference-of-thought since the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is prospective/transcending/superseding and 'ontologically-reconstituting/deconstruction'; while representing all uninstitutionalised-threshold[103] in a dialectical moment of appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] and thus mentally-oblongated/decandored-and-dialectically-out-of-phase-or-dialectically-primitive as simply involving the technique of a 'postlogism[78] mere-formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] teleological alignment reflex' to the implied [84]reference-of-thought since the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–

or–ontological-preservation is prior/transcended/superseded and rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. And going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, a 'postconverging-or-dialectical-thinking[20]–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-conflatedness[12]/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-dementing[19]-temporal-manifestation (subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) of slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect. In the bigger picture, actually the fact is that the various institutionalisations/institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ are actually the levels at which their specific quality (whether as base-institutionalisation, [104]universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications.

But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of [104]universalisation, proto-positivism in [104]universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional~deprocrypticism in positivism–procrypticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that could be qualified as 'rudimentary positivistic'. However, the fact that fundamentally their preconverging–de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher's stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexion of 'true positivists'. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent [104]universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries [104]universal import; the opposite of 'inductive limitation' or 'so-called principles' that are actually fallacious since such arguments cannot truly be of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-

entailing, since their fundamental teleology[100] 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/[104]universal notions on the mere basis of 'preaching' the intemporal/[104]universal notions and virtues (as the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]) without institutionalisation design or conceptualisation! This is an unspoken recognition of the inherent reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise 'the social' for the primacy of the intemporal-disposition individuation, as secondnaturing. This is equally an unspoken insight not only to modern institutionalised/intemporalised-thresholds-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation conceptualisation of the-Good (positivistic ontological-primemovers-totalitative-framework[73]). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won't naively imply 'I have preached to you thus you've attain the intemporal', but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious

reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of–[56]meaningfulness-and-teleology[100]) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular whim given their 'inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling-<in-deferential-formalisation-transference>. Prospectively, notional~deprocrypticism institutionalisation will imply a superseding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as new-mentation and further extension of formalisation as 'deferential-formalisation-transference' of 'deprocryptic formalisation' into the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ implying a greater underlying demystification of positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought reasoning by way of the ontological-contiguity[67] (as from prospective [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought notional-contiguity/epistemic-contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema>) with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivism–procrypticism registry-worldview notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as we become more consciously

insightful, preemptive and superseding of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivism–procrypticism [56]meaningfulness-and-teleology[100] with its social-construct implications; and this insight prospectively defines the conceptualisation of the present positivism–procrypticism registry-worldview/dimension vices-and-impediments[106] as the backdrop for the notional~deprocrypticism postconverging–de-mentating/structuring/paradigming shift. But this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically preconverging-or-dementing[19]–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 [84]reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/postconvergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/[84]reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought as the 'veridical [84]reference-of-thought' articulation of (ontological-normalcy/postconvergence) as ontological-veridicality/ontological-contiguity[67] as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> as of its perversion of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in a prospective [14]de-mentation-(~~supererogatory~~ontological–de-mentation-or-dialectical–de-

mentation—stranding-or-attributive-dialectics⟩ moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontology) supersedes intradimensional-subknowledging[95]-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 [84]reference-of-thought status' when it prospectively coincides/proxies ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; the holy grail of the notional~deprocrypticism institutionalisation ideal. But actually a conventioning construct in contrast to attaining such a prospect of 'utter-purism-of-ontology' rather tends to operate on the basis of least-acceptable-meaningfulness-or-value-reference-denominator for that conventioning construct, and the latter is thus the 'effective meaningfulness-or-value-reference' of the said conventioning construct notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discretional or prestige basis of discretional and disparate recognition, out of discretionary formalisation in inducing the secondnaturing and internalisation for that recognition. This

insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it is by an effective utilisation of the institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism that such 'purism-of-ontology', by it's the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ with corresponding [14]de-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-thinking[20]–apriorising-psychologism—by—preconverging-or-dementing[19]–apriorising-psychologism

dialectical representation involves articulating a comprehensive organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting by which varied induced threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> narratives in circumventing/distractive-temporal-prioritisation-of-[84]reference-of-thought naively arise, and over which an organic-comprehension-thinking analysis dements the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> narratives as of preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> to articulate an aetiologisation/ontological-escalation, and so whether such threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> postlogic narratives are slanting (subknowledging[95]-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 [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or

postlogism[78] or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77] as absolving/fleeting/escaping-reflex–logic[1] [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> wrongly implied as of supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism; - and this being effectively wrongly elevated as of supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism by temporal-dispositions by their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or [11]conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism[78] or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77] as absolving/fleeting/escaping-reflex–logic[1] (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-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing[19]–apriorising-psychologism>; - then the [84]reference-of-thought as the intemporal-disposition organic-comprehension-thinking in 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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-dementing[19]–apriorising-psychologism as being in veridicality psychopathic-and-social-psychopathic phenomenon of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>; - and so, as an ontological-escalation/aetiologisation (the organic-comprehension-thinking analytical resolution) that is essentially and prospectively deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] as dialectical transformation storying reflecting-or-perspectivating a procrypticism (preconverging-or-dementing[19]-of-positivistic-meaningfulness) registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> (at positivism–procrypticism uninstitutionalised-threshold[103]) with respect to notional~deprocrypticism utter ontological-contiguity[67]/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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in all registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension: - the subknowledging[95]-impulse/compulsive-dementing[19]/postlogism[78]-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 [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism[78] in preconverging-or-dementing[19]–apriorising-psychologism as to postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77] (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) - and temporal-dispositions in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> by their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or [11]conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism[78] or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in

postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77] thus inducing the wrongful elevation of the formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism[78] or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77] as being of supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–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-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’) - with the two above being retrospectively construed from the veridical [84]reference-of-thought of a vantage positivistic registry-worldview/dimension as being non-positivism/medievalism mindset/[84]reference-of-thought and non-ontological-reference/non-contending-reference-but-rather-preconverging-or-dementing[19]–apriorising-psychologism and construed ontologically by their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (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-conflatedness[12] as dialectical transformation storying reflecting-or-perspectivating a non-positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> (at its uninstitutionalised-threshold[103]) with respect to positivism as (postconvergence) ontological-veridicality/ontological-contiguity[67], as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> like sorcery. As fundamentally, intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming resolution as against an extricatory/temporal/non-ontological preconverging–de-mentating/structuring/paradigming resolution fundamentally implies putting into question a registry-worldview's/dimension's [84]reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–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–[56]meaningfulness-and-teleology[100] resolution to [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging[95]-impulse/compulsive-dementing[19] (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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ arising from postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance which is then at the base of a registry-worldview's/dimension's uninstitutionalised-threshold[103] (which is overall the de-mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a

‘deferential-formalisation-transference’/skewed (‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’, 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, [104]universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation [51]incrementalism-in-relative-ontological-incompleteness[89]—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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) to naively imply that reality will and should comply, as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] speak of human mental-devising-representation dead-ends and the need for postconverging–de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the (recomposured)-consciousness-awareness-teleology[100] or mental-devising-representation of a registry-worldview/dimension [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality[52]/longness as ontology’. This translates as: - the grander problem of a subknowledging[95]-impulse/compulsive-dementing[19] 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all recurrent-utter-institutionalised human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any human locale, requiring the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of recurrent-utter-uninstitutionalisation by a [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing[19]–apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging[95]-impulse/compulsive-dementing[19] 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all ununiversalised human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-

dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of ununiversalisation by a de-mentation-⟨~~supererogatory~~-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of prior/transcended/superseded ununiversalisation as preconverging-or-dementing[19]–apriorising-psychologism, and prospective/transcending/superseding [104]universalisation as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging[95]-impulse/compulsive-dementing[19] 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all non-positivism/medievalism human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of non-positivism/medievalism by a [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of prior/transcended/superseded non-positivism/medievalism as preconverging-or-dementing[19]–apriorising-psychologism, and prospective/transcending/superseding positivism as 'postconverging-or-dialectical-thinking[20]–

apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending), - the grander problem of a subknowledging[95]-impulse/compulsive-dementing[19] with the instigation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> (postconvergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought by a [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of prior/transcended/superseded [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought as preconverging-or-dementing[19]–apriorising-psychologism, and prospective/transcending/superseding notional~deprocrypticism as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in an ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-

conflatedness[12] 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ existentialisms/full-depths-of-existential-implications. Hence the subknowledging[95]-impulse/compulsive-dementing[19]/slantedness mechanism that induces [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in all institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ effectively define each registry-worldview/dimension respective uninstitutionalised-threshold[103] while reflecting/perspectivating/highlighting its mental-devising-representation specific superseded/transcended preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> that is its uninstitutionalised-threshold[103] (going by the '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought'). This transcended/superseded uninstitutionalised-threshold[103] in the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is a [104]universal notion in establishing that that which is [75]perversion-of-

[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and therefore not ontologically-veridical (superseded/transcended preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) reflects the uninstitutionalised-threshold[103], and that which is not [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking[20]–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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] inclination with respect to procrypticism, [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivistic meaningfulness, that is, positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and so beyond our illusion-of-the-present/present-consciousness as more of a veridical ontological-normalcy/postconvergence and suprastructural intrinsic-reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] (of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) over which memetic-reordering/psychoanalytic-unshackling can then occur. Otherwise, while such an insight is intuitive from our vantage positivistic registry-worldview point of reference with respect to prior registry-worldviews/dimensions de-mentativity/[14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-

attributive-dialectics⟩, ours will carry a complex implying wrongly it is unde-mentable and thus non-transcendable. Such‘[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>’ applies with regards to both psychopathic subknowledging[95]-impulse/compulsive-dementing[19]/slantedness and its corresponding postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ that acts as a constrain to temporal-dispositions for institutionalisation); at which point for all effective-predicative practicalities the temporal-dispositions character is ‘technically psychopathic’. This is the underlying basis for the development of social psychopathy. That is, after ignorance-temporal-disposition conjugation/inflection/deriving of psychopathic subknowledging[95]-impulse/compulsive-dementing[19]/slantedness postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-

sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ protraction as assuming psychopathic subknowledging[95]-impulse/compulsive-dementing[19]/slantedness in ignorance and out of bad-or-wrong supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism, the other temporal-dispositions respectively involve: - (affordability-temporal-disposition) assuming psychopathic subknowledging[95]-impulse/compulsive-dementing[19]/slantedness in affordability and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as uninstitutionalised-animality-threshold, - (opportunism-temporal-disposition) assuming psychopathic subknowledging[95]-impulse/compulsive-dementing[19]/slantedness in opportunism and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as uninstitutionalised-animality-threshold, - (exacerbation-temporal-disposition) assuming psychopathic subknowledging[95]-impulse/compulsive-dementing[19]/slantedness in exercerbation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as uninstitutionalised-animality-threshold; - (social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition) assuming psychopathic subknowledging[95]-impulse/compulsive-dementing[19]/slantedness in social-chainism/social-discomfiture/negative-social-aggregation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-

psychologism> as uninstitutionalised-animality-threshold; - (temporal-enculturation/temporal-endemisation-temporal-disposition) assuming psychopathic subknowledging[95]-impulse/compulsive-dementing[19]/slantedness in temporal-enculturation/temporal-endemisation and out of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as uninstitutionalised-animality-threshold. What is specific about a mental-devising-representation of psychopathic/postlogic [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and its protraction as social psychopathy to temporal-dispositions (not to be confused with the spontaneous supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex of wrongly implying prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as 'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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'>[77] and the conjugation/inflection/protraction of that EMPTINESS to the temporal-dispositions in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism[78] conjoining-looping-sets-of-narratives—⟨construed-as-of-slanted-cohering-'unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought'-of-the-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >,–and-avoiding-any-wrongly-implied-logical-processing-engaging⟩. It is the 'reflection/perspectivation' of this EMPTINESS of narratives/affirmations that is behind the notion of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and so as intemporal organic-comprehension-thinking insight over threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> distraction. In fact, the technique for preconverging-or-dementing[19]–apriorising-psychologism involves mentally interceding/intermediating the reflected/perspectivated insight of a postlogic interlocutor's hollow-narratives or derived-hollow-narratives with emptiness to reflect/perspectivate its unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought as a manifestation of registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] given the narrative notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>. It is critical to note that this EMPTINESS of mental-devising-representation of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as the uninstitutionalised-threshold[103] of ([14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩) [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ 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 [84]reference-of-thought (enabling ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to the apriorising–registry of the prospective/transcending/superseding registry-worldview/dimension while the transcended/superseded registry-worldview/dimension is no longer a dialectically-in-phase [84]reference-of-thought but of dialectically-out-of-phase [56]meaningfulness-and-teleology[100] [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to its preconverging-or-dementing[19]–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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩/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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising–registry is the 'veridical [84]reference-of-thought' as reflected/perspectivated by soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing[19]–apriorising-psychologism> and hence preconverging-or-dementing[19]–apriorising-psychologism as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an

underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a 'conventioning construct' that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with 'knowledge-notionalisation' involving not only the study of the ideal but 'understanding how temporal-dispositions arise and work' to better skew/deferential-formalisation-transference for intemporality[52]/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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and the-Good which is about understanding in ontological-primemovers-totalitative-framework[73] how reality is/how things work to deliver virtue and hence is the basis for formalisations, and actually the 'deferential-formalisation-transference' has been the process by which throughout human history, increasingly segments of social thinking (present-day subject-matters) are taken out of common hotchpotching and undisambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ to be given 'formal deferential status' to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This [14]de-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/postcovergence>', with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology[100] taking/institutionalising/intemporalising the abstract human mind from base~de-mentation to non~de-mentation-<as-to-perspective–ontological-normalcy/postcovergence>; involving at successive uninstitutionalised-threshold[103] of the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, internal-contradictions induced from ontological-primemovers-totalitative-framework[73] inoperance, [14]de-mentation-⟨~~supererogatory~~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ divulging prospectively [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic as of temporality[99], with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] from base-institutionalisation, [104]universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology[100] when it

comes to attaining notional~deprocrypticism as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism[76] and will more strongly depend on percolation-channelling-<in-deferential-formalisation-transference> of intemporality[52]/longness to be realised. Preconverging-or-dementing[19]–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 [56]meaningfulness-and-teleology[100]. The storying/narrating technique for relating preconverging-or-dementing[19]–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-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing[19]–apriorising-psychologism) [56]meaningfulness-and-teleology[100] which is not-of-ontological-reference, and in the place of the temporal-dispositions (in-circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>s) imply their preconverging-or-dementing[19]–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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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-'motif-and-apriorising/axiomatising/referencing'[102]. That is, the two 'reason pass each other' (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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/[84]reference-of-thought 'can only be in reasoning-through/utterion over' a medieval mindset/[84]reference-of-thought and 'not reasoning-with' it as otherwise the former wrongly validates that there is no medieval mindset/[84]reference-of-thought in preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] within rational-empiricism/positivism postconverging-or-dialectical-thinking[20]–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/[84]reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] in the first place overriding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology[100] exitentialising–framing ([8]categorical-imperatives/axioms/registry-teleology[100]-elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[89]⟩ imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-trading’, otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying [84]reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being 9.8 m/s^2, but with ‘the social’ which is rather ‘emotionally involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the ‘[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought’ in upholding a mental-devising-representation

of temporal-dispositions as preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a comprehensive intemporality[52]-preserving ontological-entrapment of the 'notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument' (i.e. absolving/fleeting/escaping-reflex–logic[1]-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'>[77]/other-temporal-dispositions-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or [11]conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>-as-of-epistemic-decadence as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase or preconverging-or-dementing[19]-and-not-thinking), as the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism state of temporal-dispositions more than just about specific narratives rather reflects (preconverging-or-dementing[19]–apriorising-psychologism of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) registry-

worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] (beyond defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) 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'>[77] as absolving/fleeting/escaping-reflex–logic[1], and (other-temporal-dispositions) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> [11]conjoining-looping-set-of-narratives-of-postlogic-narratives/cohering-logic-reflex by way of circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought wrongly implying temporal-dispositions postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (wrongly implying 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought rather than preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought in veridicality), and recurrently undermined/corrected from an intemporal/[84]reference-of-thought as preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; and so, superseding/overcoming a conceptualisation of temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism as to 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise for prospective/transcending/superseding [84]reference-of-thought–

[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation, [104]universalisation, positivism or deprocrypticism, which in so doing re-establishes ontological-contiguity[67] in line with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a mental-devising-representation as postconverging-or-dialectical-thinking[20]–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-dementing[19]–apriorising-psychologism/subknowledging[95]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–with-corresponding as to their [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as reflected with all registry-worldviews/dimensions (preconverging-or-dementing[19]–apriorising-psychologism) uninstitutionalised-threshold[103], 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 [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality[52]/longness out of demonstrated temporality[99]/shortness (notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>) as then one is just in [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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-thinking[20]–apriorising-psychologism) when in fact it is preconverging-or-dementing[19]–apriorising-psychologism/subknowledging[95]/registry-perverting-in [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. This latter idea is actually the [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] with respect to the suggestion of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity undermining our registry-worldview's/dimension's categorical-imperatives/axiom/registry-teleology[100]-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 [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and notional~procrypticism/notional~disjointedness-as-of-[84]reference-of-thought which is more about 'transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] human conceptual elucidation of reality' (given that the

former emphasises ontological-primemovers-totalitative-framework[73] as all-determinant); with reasoning-through/utterion generally implied in formal constructs and settings as the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] settings while informal constructs and settings tend more to [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and notional~procrypticism/notional~disjointedness-as-of-[84]reference-of-thought and hence are highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is that formal constructs and settings emphasise 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting in longness-of-register-of–[56]meaningfulness-and-teleology[100] 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-[84]reference-of-thought in shortness-of-register-of–[56]meaningfulness-and-teleology[100] and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. 'Intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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-[84]reference-of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/[84]reference-of-thought a prospective positivism mindset, which is the outcrop of an 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting exercise in non-positivism/medievalism registry-

worldview/dimension, is unwarranted. Likewise, it is rather naïve and [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] to advance circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought concerning psychopathic and its social psychopathic collorary ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) in wrongly implying that a notional~deprocrypticism ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn't dispense them from 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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-[84]reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with a registry-worldview's/dimension's institutionalisation dialectics wherein ontology as [84]reference-of-thought/ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perpetually elevates conventioning. This further translates in the conceptualisation of value-and-valor with the implication that while aspiring for temporal values and valor may be the standard <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ perception, however, grander value and valor effectively lies in the [104]universalising and philosophising orientations (as ontological-profoundness-of-

thought/ontological-normalcy/postconvergence in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging[95]-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, [104]universalisation, 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-reification[87]/ontological-primemovers-totalitative-framework[73] reference of ontological-contiguity[67] but for naively and wrongly implying good-natured qualities as being ontological (rather than the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] conceptualisation validated by ontological-contiguity[67] or a ratio-conguity notion), and since the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] shows that 'good-naturedness', without the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] as of ontological-contiguity[67], 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 prophesiers (working rather more assertively on 'supernatural postconverging–de-mentating/structuring/paradigming' implications) nor latter thinkers like Descartes, Kant, Darwin, Leibniz, Rousseau strove for the golden mean in their overall endeavours. Rather from an ontologically verifiable reality as a the-Good/understanding/ontological-primemovers-totalitative-framework[73]/ontological-contiguity[67] they actually aspired for 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting, that is, they were prioritising and focussing on that which establishes [104]universal and philosophical principles as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even

though where relevant this will subsume-as-supplant-⟨as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context⟩ the golden mean into 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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, [104]universalisation, 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/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting will be skewed ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', 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 [104]universally (as to the fact that it is on this basis that human institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ has been self-perpetuating in explicating the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]). Such an insight can further be expanded thus, it is critical to note that the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ are developments of human mentation capacity in grasping its 'internal ontological-reconstituting–as-to-conflatedness[12]/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-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/intemporal-preservation preemptive construct which paradoxically elicits devised mentation that goes on to build the 'internal ontological-reconstituting–as-to-conflatedness[12]/deconstruction) intermediating environment'. Thus in effect base-institutionalisation is the outcome of the 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/intemporal-preservation preemption of recurrent-utter-uninstitutionalisation

(recurrentas [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] for preconverging-or-dementing[19]–apriorising-psychologism/subknowledging[95]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>), [104]universalisation is the outcome of the 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/intemporal-preservation preemption of ununiversalisation (preconverging-or-dementing[19]–apriorising-psychologism/subknowledging[95]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–and–<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of base-uninstitutionalisation), positivism is the outcome of the 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/intemporal-preservation preemption of non-positivism/medievalism (preconverging-or-dementing[19]–apriorising-psychologism/subknowledging[95]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–and–<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of [104]universalisation) and prospectively, notional~deprocrypticism is the outcome of the 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/intemporal-preservation preemption of procrypticism, so construed by 'notional~deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking[20]-differentiation-as-of-supratransversality~of-motif-and-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-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation. Such ‘‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/intemporal-preservation preempting that actually create institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩’ is in fact the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] 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-framework[73] to establish prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the corresponding mental-devising-representation of the ‘[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought’ as postconverging-or-dialectical-thinking[20]–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, [104]universalisation, positivism and prospectively deprocrypticism, as reflected/perspectivated by their organic-comprehension-thinking. This contrasts with the defective good-natured construct as impression-driven and intradimensionally-tied and all so apt to existentially fail ontological-normalcy/prospective-transcendence-in-perpetually-failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as it is rather tied to

and proxies, by mere-form, with intradimensional [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' mental-devising-representation as preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86], reflected in terms–as-of-axiomatic-construct of registry-teleology[100]-mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of 'ontological-primemovers-totalitative-framework[73] retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> 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-impediments[106] of procrypticism): - Institutionalised/uninstitutionalised thresholdings of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation - [14]de-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 [45]<~~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-conflatedness[12]/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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>’ denaturing[15] of ontologically-veridical/ontologically-continuous meaning), and temporal-dispositions notional-discontiguity/epistemic-discontiguity[63]-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’>[77]-contiguity with temporal conjugating pedestals, denaturing[15] of ontologically-veridical/ontologically-continuous meaning (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> - (ontological/intemporal-disposition) organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-

ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) in dialectic contrast to (temporal-dispositions) threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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 organicalism (organic-comprehension-thinking) over mechanicalism (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> which is the transcended dimension). Further, such utter organicalism (organic-comprehension-thinking) in implying registry-worldview/dimension transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity takes stock of human [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in full dispositional capacity (as such manifestation in dispositional [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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’sillusion-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> compromised and degradation of the social construct!) - the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation (straightness-to-slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework[73] 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-framework[73] just an intemporal-disposition [104]universally among all humans (straightness/candored only), at uninstitutionalised-threshold[103]; while the latter will tend to be ontologically impertinent and wrong as it doesn't account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and preempt subknowledging[95]/mimicking as [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] to achieve veridical ontological/intemporal virtue. - 'Disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation' (speaking-abstractly-to-metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/a-deterministic-and-predicative-'being-construal' as contrasted to just an 'act construal') to reflect by stranding (as decandored/oblongated) to represent the 'existential being ontological-primemovers-totalitative-framework[73]' in an ontological entrapment of institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> at the uninstitutionalised-threshold[103]. - Institutional recomposuring implying that

the fundamental issue of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] ontological-primemovers-totalitative-framework[73] across all registry-worldviews/dimensions for survival-and-flourishing along the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is about 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation and skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference for the intemporal-disposition' but dealt with indirectly progressively by organising rules constraining as base-institutionalisation, projecting rules constraining as [104]universalisation, empirical rules constraining as positivism and coming full cycle with notional~deprocrypticism for a direct treatment as 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation and skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference for the intemporal-disposition rules' as deprocrypticism. *Such 'CREATIVE EXISTENTIALISM (FULL-EXISTENTIAL-DEPTH-IMPLICATIONS) STORYING CONSTRUAL' will utilise the 'ontological-primemovers-totalitative-framework[73]-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as [84]reference-of-thought-scheme' to articulate relevant issues of 'socially-perceived-value as of social-stake-contention-or-confliction' together with the implied percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity highlighting for such successive issues

the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> teleologies involved, analogical to concentric-cycles of teleological storying development, as follows: ONTOLOGY-CYCLE-teleology[100] (as organicalism teleology[100] or intemporally/ontologically-given teleology[100])—EPISTEMIC-DECADENCE-CYCLE-teleology[100] (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'>[77] as absolving/fleeting/escaping-reflex–logic[1] in-a-notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> teleology[100] or distractive-slantedness teleology[100] or meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology[100]; striving to undermine organicalism-or-intemporally/ontologically-given teleology[100])—to—EPISTEMIC-DECADENCE-CYCLE-teleology[100] (as notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument teleology[100] or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> aligning to meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated teleology[100]; with the temporal-dispositions teleologies of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-profound-supererogation[97]-to psychopathic postlogism[78]-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-teleology[100] (as ontological entrapment involving an intemporal teleology[100] 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity principle teleology[100]. That is, relating to them as 'dialectically-or-contendingly-out-of-phase' with respect to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity[67]/ontological-normalcy/postconvergence at the procrypticism uninstitutionalisation). And all these, as notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is, notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> teleological reference of solipsistic grandeur as the differentiating element of characters supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism depth highlighting-and-tracing the ontological-primemovers-totalitative-framework[73], based on the fundamental fact that 'registry/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought precedes logic'. This equally explains the reason for [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-primemovers-totalitative-framework[73] narratives is shown to be of perverse/low teleology[100] ontologically

speaking). The ‘ontological-primemovers-totalitative-framework[73]-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation) scheme’ is equally critical in other respects. It rightfully prevents the ontological mental-devising-representation from being flipped from formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism[78] narratives in preconverging-or-dementing[19]–apriorising-psychologism and wrongly represented parasitically/co-optingly as prelogic/conviction-as-to-profound-supererogation[97]-or-ontologically-veridical narratives to be contended with rather than being rightfully reflected/perspectivated (in-reasoning-through-and-not-reasoning-with) as manifestations of unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought-and-protracted-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/subknowledging[95]/mimicking as [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], as it is rightfully perceived during the psychopath’s childhood when the psychopath is ‘delirious’ as at the underdeveloped stage it is not decisively maturated, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the ‘ontological-primemovers-totalitative-framework[73]-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation) scheme’ equally prevents the relaying of the

postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic–[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogicly as of preconverging-or-dementing[19]–apriorising-psychologism then wrongly become as of postconverging-or-dialectical-thinking[20]–apriorising-psychologism, and as this conjugates/inflects (in-mimicking-protraction) with the temporal-dispositions of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-temporal-endemisation. Finally, the ‘ontological-primemovers-totalitative-framework[73]-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as [84]reference-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 subknowledging[95]-impulse/compulsive-dementing[19] (notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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’>[77]/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing[19]–apriorising-psychologism/not-veridical-thinking-reference-rather-compulsive-slanting—preconverging-or-dementing[19]-apriorising-reference/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–and-not-of-logical-contention) and the conjugated/inflected/derived temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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’>[77]-contiguity-as-absolving/fleeting/escaping-reflex–logic[1]-or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or [11]conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77]-which-is-not-of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing[19]-since-it-is-not-of-veridical-thinking-reference-rather-preconverging-or-dementing[19]-reference/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–and-not-of-logical-contention) as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, then preconverging-or-dementing[19]–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], thus articulating the temporal backdrop needing a furtherance of institutionalisation/intemporalisation as new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for the superseding/transcending registry-worldview/dimension. Without the 'ontological-primemovers-totalitative-framework[73]-retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as [84]reference-of-thought-scheme' all the above will be hardly attainable as the basic fact that the 'conviction-as-to-profound-supererogation[97]-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-'motif-and-apriorising/axiomatising/referencing'[102] reflex)' is a 'soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought' functional mechanism which can only be superseded priorly in habituation of the 'effective reality of a unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought' of psychopathic postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and other temporal-dispositions postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> s which are rather in [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness at the procrypticism registry-worldview's/dimension's uninstitutionalised-threshold[103]. Of course, this is more like a

‘notional template’ in a ‘dynamics of benign implications to grave existentialism/full-existential-depth-implications’ articulated over a functional social-construct which however ‘endemises psychopathy and social psychopathy rather at the uninstitutionalised-threshold[103] of the positivistic meaningfulness [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> known as procrypticism preconverging-or-dementing[19]–apriorising-psychologism, requiring futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity[67]/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–[56]meaningfulness-and-teleology[100]⟩, 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-framework[73] 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, [104]universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism, had their own 'ordinariness' in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩, of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we

shouldn't have transcended into positivism; speaking of a fundamental solipsistic ontological-bad-faith/inauthenticity[64]. One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity before which doesn't end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy 'human lifespan extricatory punctuality/immediacy of depth-of-thought' perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from 'humanity existentialism/full-depth-of-existential-implications level scale and time' which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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/[84]reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly differentiate between being so-institutionalised with a secondnatured and internalisation mindset/[84]reference-of-thought and the intemporal–individuation disposition that will equally

be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold[103] 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, and inherently implies 'a [104]universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations' though of differing 'snowballed recomposuring' of meaningfulness and [84]reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-

representation by which human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring history but a 'consciously directed' abstract understanding, more like deprocrypticism-over-procrypticism could-be and would-need-to-be relatively highly consciously directed given the relatively lower immediate positive-opportunism[76] (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, [104]universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>. Such a veering to the creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/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 [61]nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemicity. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[66]⟩ meaning or ontology/reality-centered-meaning as

contrasted to temporal/non-veridical/compromised/non-operant-and-vagueas [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centered meaning). Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method herein qualified as 'referentialism' which makes reference to the supersedingness/precedingness of the 'intemporal preservation institutionalisation/intemporalisation entropy/contiguity' before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and 'weakly contiguous/relatively-fragmented overall' in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the 'organic dynamism' of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of 'point-referencing' notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting–as-to-conflatedness[13]/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-deepening[53]). This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on 'the organic dynamics of understanding' wherein a child for instance doesn't necessarily grasp outright the fullness of concepts-of-meanings but rather the 'relevant dynamic contextualisation of meanings' ensuring a strongly operant and 'wealthy' relationship with meaning in the social context. 'Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation' with respect to uninstitutionalised-threshold[103] 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–[56]meaningfulness-and-teleology[100] over shortness-of-register-of–[56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], as induced by maximal-as-intemporal-operating-modality-of-[84]reference-of-thought-as-of-[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation' and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with

notional~deprocrypticism thus implying a 'full-cycle ontological-contiguity[67]—of-the-human-institutionalisation-process[68] undermining of subknowledging[95]/mimicking/emanant-uninstitutionalisation-disposition'). Thus the successive institutionalisations are thus construed as 'levels of compromise' allowing for sufficient human limited-mentation-capacity-deepening[53] 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 [104]universalising, then positivising, and finally with notional~deprocrypticism absolute ontological-contiguity[67] by undermining 'disjointedness-as-of-[84]reference-of-thought'-as-misappropriated–[56]meaningfulness-and-teleology[100]-in-arrogation' (longness-of-register-of–[56]meaningfulness-and-teleology[100] over shortness-of-register-of–[56]meaningfulness-and-teleology[100]). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ was first to have a base-institutionalisation institutionalisation, [104]universalisation institutionalisation, positivism institutionalisation before prospectively notional~deprocrypticism institutionalisation; more precisely, previous psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring are indirectly (skewing towards) addressing base-institutionalisation, [104]universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the [84]reference-of-thought-as-the-registry-worldview is directly addressed. This thus explains ontological-

normalcy/postconvergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposurings of successive illusions-of-the-present/present-consciousnesses/epistemic-totalising[32]~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-reification[87]/ontological-primemovers-totalitative-framework[73] inducing of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ and internal logical coherence/contradiction this then validates the need for human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In the bigger scheme of things, it points to the fact that ontologically for the full potential of human science, this should be 'rising from this fundamental philosophical depth/profoundness of thought' to then transversally address the issues it raises while projecting prospectively. A further insight can be grasped regarding the relationship between psychopathy, anthropopsychology/the-anthropological-continuity, veridicality (intrinsic reality/ontological representation), non-veridical reality (illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100], and registry-worldviews/dimensions (of institutionalisation/intemporalisation, [104]universalisation, positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath's postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but postlogism[78] in hollow-constituting-<as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is equally socially conceptualised. postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] 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-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[39]/dialectically-or-contendingly-out-of-phase/dialectically-primitive), as there 'can't be mutual logical operation/no logical nested-congruence' between non-veridical postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and veridical prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, but for a dialectically-or-contendingly-out-of-phase (as-the-temporal-mind-is-dialectically-out-of-phase) 'ordered construct from the superseding registry-worldview/dimension validated by ontological-primemovers-totalitative-framework[73] and implying a psychoanalytic-unshackling of the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview'. For instance, there isn't any logical nested-congruence

between the non-positivism/medievalism mindset/[84]reference-of-thought and the positivistic mindset). A positivistic mind can't explain the denaturing[15] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] that end up endemising/enculturating such superstitious notions. Logic as logical-congruence only arises where there is a mutual registry-worldview [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. What is thus needed is a 'psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring' of the medieval mindset/[84]reference-of-thought (which is subknowledging[95]/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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] in the very first place. This 'psychoanalytic-unshackling process' equally applies prospectively (regarding the positivism–procrypticism and the notional~deprocrypticism registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogism[79] minds as 'straightness/candor/organic-comprehension-thinking of mind' is wrong, 'overcoming the mental-slantedness/decandoring/distractive-alignment-to-[84]reference-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-framework[73]. 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-framework[73], 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-framework[73] shows that it is defective/perverted as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, from a deprocryptic mental-devising-representation. In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of 'a savage', the recurrent-utter-uninstitutionalised in its '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ perceives its mind as straight/candored and as of organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) and soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought. It is the prospective base-institutionalised mind that 'invents' the representation of mental-slantedness/decandored-and-dialectically-or-contendingly-out-of-phase/dialectically-primitive)

of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and [104]universalised mind, non-positivism/medievalism mind and positivistic mind, and prospectively, procrypticism mind and notional~deprocrypticism mind. This variance of straightness/candored as organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) and oblongated/decandored as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> mental-devising-representations to ascertain veridicality/intrinsic-reality of psychopathic and social-psychopathic phenomena such that the ordinary reflex to keep a straight/candored organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) with respect to the psychopath's mindset/[84]reference-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-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] at 'uninstitutionalised-threshold[103]'. The contention is an 'ontological-entrapment' not about logical operation/processing/contention of the 'non-veridical hollow [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> narratives' but rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) it as ontological-primemovers-totalitative-framework[73]. That is, an understanding of the abstract temporal-dispositions as a specie-level/[104]universal/intemporal postconverging–de-mentating/structuring/paradigming as prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-'motif-and-apriorising/axiomatising/referencing'[102]. The bigger scheme of things being the de-mentative/structural/paradigmatic preemption of a defective/perverted registry-worldview, in this case [81]procrypticism–or–disjointedness-as-of-[84]reference-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-opportunism[76] that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (towards human formalisation and internalisation)! As registry-worldview/dimension defects or denaturing[15] are responsible for the vices-and-impediments[106] of the said registry-worldview/dimension; noting that the fundamental construction is a 'the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] conceptualisation' making reference to ontological-primemovers-totalitative-framework[73] and not a vague 'impression/good-naturedness/wishfulness conceptualisation' making reference to the banal <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of non-positivism/medievalism no matter how 'good-natured/impression-driven' it is. The same applies with procrypticism and deprocrypticism. No procrypticism (preconverging-or-dementing[19]–apriorising-psychologism) mindset as of impression-driven/good-naturedness/wishfulness has the requisite 'the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construct' insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments[106] of procrypticism as it is the deprocryptic mindset of 'the-Good/understanding/knowledge construct' that is the virtue that carries the sound registry-worldview/axiomatic construct/categorical-imperatives to be able to do this. - the-Good is an intemporal/ontological articulation referencing intemporality[52]/longness in a contiguous emanance of 'transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' and corresponding derived [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]; and is imbued with the 'memetic reordering contiguity' of institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[57]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ (base-institutionalisation-to-universalisation-to-positivism-to-deprocrypticism, and thereafter). The-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]

is notionally more of ‘a capacity and scientific construct’ (high or low mentation-capacity) rather than a ‘stigmatising construct’ (positive or negative impressions). - ‘Good-naturedness’ is a temporal articulation that wrongly references (distractively) for temporality[99]-sake registry-worldview’s/dimension’s institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> that undermines institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩. 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-reification[87]/ontological-primemovers-totalitative-framework[73] construal/conceptualisation of meaning as validated by ontological-primemovers-totalitative-framework[73] (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real). The-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construal/conceptualisation (understanding) as per veridicality demonstrated by ontological-primemovers-totalitative-framework[73] is the complete and sufficient elaborative framework for conceptualising virtue! Such ontological-primemovers-totalitative-framework[73] is rather tangentially the purview of increasing realism of the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ as it is contiguous with ‘human transcending across shifting virtue postconverging–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 postconverging–de-mentating/structuring/paradigming, which is of [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context and represents virtue in terms–as-of-axiomatic-construct of allegiance/subservience transience), [104]universalisation (mystical-principles postconverging–de-mentating/structuring/paradigming, which is of [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context and represents virtue in terms–as-of-axiomatic-construct of qualification/good-to-bad transience), positivism (principles-rationalism/positivist-idealism postconverging–de-mentating/structuring/paradigming, which is of [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context and represents virtue in terms–as-of-axiomatic-construct of categorisations/kindness-humility-helpfulness-etc. sransience), and prospectively deprocrypticism (rational-realism of notional~deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing 'postconverging–de-mentating/structuring/paradigming as [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]', which is a [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-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–[56]meaningfulness-and-teleology[100]/registry-teleology[100]-of-meaning intransience; [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context insightfully implying all institutionalisations/registry-worldviews/dimensions are about 'construing the same underlying ontology', though yield different but more and more accurate representation of ontology, due to

different but improving human limited-mentation-capacity-deepening[53] from shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening[53]). notional~deprocrypticism being the ontological foundation for the next human virtue de-mentative/structural/paradigmatic construct that fully achieves conceptually preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality! Such an articulation of the human, retrospective and prospective, skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference towards/development of virtue is grounded in a the-Good/understanding/knowledge-driven conceptualisation on veridicality established by ontological-primemovers-totalitative-framework[73] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as of its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-

<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ is responsible for the vices-and-impediments[106] of that registry-worldview’s/dimension’s [84]reference-of-thought’; and, requiring prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. 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-impediments[106] of the state of recurrent-utter-uninstitutionalisation, and likewise with [104]universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, notional~deprocrypticism and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought. In the present world, we no longer do institutional slavery, we talk of [104]universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that enabled such human transformation from a non-positivism/medievalism registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners. Basically, human ‘supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism deductive reasoning’ as prelogism[79] is effectively a sound construct for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to

distinguish a defect in improper processing/operating of supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogism[79] which is rather construed as a singular/ad-hoc ‘implicitation-of-act-execution defect’ and can be then qualified as a ‘poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’; it being nonetheless a supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogism[79] as it holds the teleological aim of ‘intemporal preservation with a principled adherence to supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism’ even though it delivered an inappropriate/poor-or-bad [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]. On the other hand, a defect of postlogism[78]/psychopathy [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] are mere-formulaic determinants of human thought and action and is the basis for [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. Such a defect is ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]’ as it rather holds the teleological aim of ‘temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ and thus speaks to the disposition to act likewise technically in a large or infinite number of cases (syncretising). It should be noted that temporal-dispositions ([50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-themselves act defects and not being defects. However, such temporal-dispositions are registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] when these relay postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (whether of the psychopath or not) inducing narratives that are slanted/preconverging-or-dementing[19]–apriorising-psychologism/dialectically-or-contendingly-

out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated as in [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and not-of-logical-contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic without factoring in A's condition/subknowledging[95]-impulse/compulsive-slanting—preconverging-or-dementing[19]-apriorising as of [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation additionality with 1 leads to a systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold[103]. It should be noted that at all uninstitutionalised-threshold[103], it is [14]de-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-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in construing unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought (preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) from whence an exercise of 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring with new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-[84]reference-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. For instance, in registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is systematically registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] at the uninstitutionalised-threshold[103] where you need a positivisitic mental-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, procrypticism (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/mental-perversion/subknowledging[95]/mimicking-and-corresponding [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] at the uninstitutionalised-threshold[103] 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 [51]incrementalism-in-relative-ontological-incompleteness[89]—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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as strands-of-perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn't leave room for discretionary judgments about 'good-natured'/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] (attempting to operate logic in a superseding registry-worldview on the basis of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a superseded registry-worldview; for instance, God of plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments[106] are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology[100]-<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 ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the 'collective consciousness of the corresponding present-consciousness/illusion-of-the-present' as an intemporal reference for defining virtue (with no 'emanance disambiguation'/notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), rather than a transcendental understanding of the-Good, i.e. knowledge/virtue-as-institutional-cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩-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 [104]universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism/rational-empiricism manifestation of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought is [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for

intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, that knows no discretion! There are 'traditionally 4 human mental projections/representations/dispositions' associated with virtuous de-mentative/structural/paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing ontological-primemovers-totalitative-framework[73]: (i) The-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construal/conceptualisation (understanding) which is effectively ontologically operant. (ii) The-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construal/conceptualisation which has poor operance due to 'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism', though prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> nonetheless. (iii) An impression-driven/good-naturedness/wishfulness conceptualisation involving [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or slantedness operance from an ontological-primemovers-totalitative-framework[73] perspective; which is the foundation for derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as of ontological-incompletenss-of-[84]reference-of-thought (iv) An impression-driven/good-naturedness/wishfulness conceptualisation involving [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or slantedness operance from an ontological-primemovers-totalitative-framework[73] perspective; which generates (distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]) [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation[97]>/mental-perversion or slantedness along [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-impediments[106] given that the veridicality of reality (reflected by the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] conceptualisation) is all the virtue enabler that there is and other conceptualisations are rather distractions that are in effect vice-ridden and an impediment, and more specifically when these undermine the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] conceptualisation. Impression-driven/good-naturedness/wishfulness conceptualisation lack veridical ontological-contiguity[67]. One may query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] conceptualisation as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] that carries the prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity which are the resolution of the successive prior registry-worldview's/dimension's uninstitutionalised-threshold[103] vices-and-impediments[106]; and so by successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as base-institutionalisation, [104]universalisation and positivism respectively, and prospectively

deprocrypticism., i.e. Increasing knowledge-as-virtue understanding, as of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of their respective elucidation-of-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context (recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition as failing/not-upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as'first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for base-institutionalisation–ununiversalisation, ununiversalisation failing/not-upholding-<as-of-apriorising/axiomatising/referencing> [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for [104]universalisation–non-positivism/medievalism, non-positivism/medievalism failing/not-upholding-<as-of-apriorising/axiomatising/referencing> positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-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-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-

conflatedness[12]/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 apriorising/axiomatising/referencing—conflation of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ required for perpetuating-deprocrypticism). Practically, however 'good intentioned or good-natured' a non-positivism/medievalism mindset/[84]reference-of-thought it is bound to rely on medieval [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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-reification[87]/ontological-primemovers-totalitative-framework[73] 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 preconverging–de-mentating/structuring/paradigming) rather than intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Alignment should rather be in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] as strands-of-perverting-temporal-dispositions as the backdrop for prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] 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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism' or prelogism[79] but rather [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> due to the non-existence of the psychopath's implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]), suppose the interlocutor was to go on to in-conviction-as-to-profound-supererogation[97] relay these distortions with other interlocutors, we will talk of a 'miscue', and where other meaning grounded fundamentally on this miscue were to develop, we talk of 'logical-drag', further where comprehensive generation of social meaningfulness were to arise out of this, we talk of 'unconscionability-drag', and finally sub-par/formulaic-association/temporal/alibi conventioning-rationalising refers to the temporal mental-disposition to use conventioning thinking as alibi for temporal-motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands-of-perverting-temporal-dispositions are the characteristic backdrop mental-devising-representations of superseded/transcended registry-

worldviews/dimensions when we think from an ontological perspective of the soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview teleology[100] whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivisitic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation. Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as we institutionally skew/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with a better grasp of reality and ontological-primemovers-totalitative-framework[73]. Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference towards intemporal-disposition involves: articulating a social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> defect; positive-opportunism[76] as common interests to institutionally skew/deferential-formalisation-transference towards intemporality[52]; disambiguating temporal-dispositions as the backdrop for new anticipatory and preempting [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and, intemporal projection superseding of

transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/nihilistic for crossgenerational collapsing/overriding of temporal/preconverging-or-dementing[19]–apriorising-psychologism registry-worldview/dimension (and not instant 'argumentation convincing' intradimensionally in a registry-worldview/dimension that is defective or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in the first place), and so in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion at uninstitutionalised-threshold[103]. Memetic-reordering (psychoanalytic-unshackling) is actually the institutionalisation/intemporalisation process at uninstitutionalised-threshold[103] requiring dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection to overcome temporal-dispositions (to supersede preconverging-or-dementing[19]–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/postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as subknowledging[95] impulse by psychopath pedestal and slantedness/postlogic-integration as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation[97]> 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/prelogism[79]/organic-comprehension-thinking and decandoring/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. The former (candoring/prelogism[79]/organic-comprehension-thinking) mental orientation points to supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogism[79] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while the latter (decandoring/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> mental orientation points to transcending situations of uninstitutionalised-threshold[103] whereby [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/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) [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversions

to establish unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought with regards to [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]/registry-teleology[100] for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-threshold[103] where there is divergence in [84]reference-of-thought construed [56]meaningfulness-and-teleology[100] construed as transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]. At uninstitutionalised-threshold[103], given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]/registry-teleology[100] in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] 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-framework[73] veridicality and carries a positive-opportunism[76] that can allow it to dominate human temporal-dispositions reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) their registries/mental-representations perversion, and so, through social institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-

transference> in the medium to long-run. It is only after such uninstitutionalised-threshold[103] is superseded/dominated/preceded/overridden/uttered by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human secondnaturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology[100] that establishes the substantive/existential-contextualising-contiguity[39] (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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation but involves anticipating human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in preempting the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of prior/superseded registry-worldview's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and doesn't just assume the wrong notion of just an intemporal-disposition with the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> result that temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand/as-of-a-priori to prevent their [75]perversion-of-

[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation at their uninstitutionalised-threshold[103] thus ensuring ontological contiguity. So with rational-realism the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation the notion of temporal-dispositions to dement/subknowledge-⟨preconverging-or-dementing[19]-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 [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalised-threshold[103], we have to register/acknowledge priorly our inclination to subknowledge-⟨preconverging-or-dementing[19]-as-if-of-sound-knowledge⟩ positivistic registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion/preconverging-or-dementing[19]–apriorising-psychologism

by temporal-dispositions: (i) [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] or Setting-aside (as being in denial of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> defect) arises where a registry-worldview returns to its same [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that have been shown to be subknowledge-⟨preconverging-or-dementing[19]-as-if-of-sound-knowledge⟩/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion at the uninstitutionalised-threshold[103], and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview's (superseding the uninstitutionalised-threshold[103]) [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in anticipation and preemption of the afore [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview. This latter instance involves [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ or Coring (in reflection/perspectivation and acknowledgment of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) with corresponding decandoring/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and is what enables memetic-reordering/psychoanalytic-unshackling whereas [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] or Setting-aside at best induces 'memetic-inching/psychoanalytic-realigning' which are not of

an immediate transcending nature. (ii) Conventioning metaphoricity[57] involving in a continuum on one side ontologising rationalising though ontological-veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality[52]/ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-rationalising. 'Rational-realism of notional~deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing or institutionalisation/intemporalisation full-cycle' can thus be construed as a contiguous cumulation of successive memetic-reordering (as institutional recomposuring) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; with such successiveness due to the limitation of human mentation-capacity to be able to mimeticly (across suprastructural-meaningfulnes) come full-cycle in one transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩; from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, positivis–procrypticism, and recomposuring full-cycle towards prospective rational-realism as of deprocrypticism. Correspondingly, due to human limited-mentation-capacity-deepening[53], human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) 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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (with temporal-dispositions a drawback/distractive to intemporal-preservation-entropy-or-contiguity–or–ontological-

preservation at uninstitutionalised-threshold[103]; since these induced in any given institutionalisation a 'least-and-derived-temporal-operating-modalities-of-the-[84]reference-of-thought-as-of-[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold[103]' as of temporality[99]/shortness thus raising the issue of the uninstitutionalised-threshold[103] ultimately resolved by 'maximal-as-intemporal-operating-modality-of-[84]reference-of-thought-as-of-[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation' as of intemporality[52], and so on, circularly with the ontological-contiguity[67]—of-the-human-institutionalisation-process[68].) (ii) limited memetic-reordering/psychoanalytic-unshackling mentation-capacity (in devising [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) for the intemporal-disposition as it skews ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) towards institutionalisation/intemporalisation (iii) temporal-dispositions for [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> at uninstitutionalised-threshold[103] (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–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 [50]ignorance/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-threshold[103], the pursuit of which is veridically the human species

eudaemonic comtemplation, construed as 'postconvergence memetic recomposuring'; recomposure is defined as 'ontological-representation/ontological-memetism of intrinsic-meaningfulness (whether implying, on the one hand, an integrative/candor/organic-comprehension-thinking alignment or on the other hand, a distractive/decandored alignment as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' (as validated by veridicality/ontological-primemovers-totalitative-framework[73]). This definition explains the succession of the recomposuring of institutionalisations with the notion that where intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is lost at a registry-worldview's/dimension's uninstitutionalised-threshold[103], a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>/epistemic-totalising[32]~self-referencing-syncretising/setting-aside by appropriate stranding/coring representation (-of-perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) its [84]reference-of-thought–[8]categorical-

imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold[103], even though this from the temporal-dispositions mindset/[84]reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, at their uninstitutionalised-threshold[103]; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as articulated above is an argument which incoherence emanantly imply 'we should go back to the caves and trees', as we'll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively. Stranding (of-perverting-temporal-dispositions-of-[84]reference-of-thought) should be construed at a registry-worldview's/dimension's uninstitutionalised-threshold[103] (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-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> defect reflex' (not a straightness/candor/organic-comprehension-thinking/prelogism[79] reflex), and [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ rather points to 'a (lack of) the-

Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] reflection/perspectivation' (hence a veridical ontological-primemovers-totalitative-framework[73] as operant and deterministic, and not an impression-driven/good-naturedness/wishfulness nor a veridically logically-disjointed/discretionary reflection/perspectivation). Stranding is thus articulated as slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-rationalising conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism as of the registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]' (induced from temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as to [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). The memetic-reordering is in recomposuring, at the uninstitutionalised-threshold[103] as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of (registry-worldview) apriorising–registry elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] (i.e. [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) towards the transcending registry-worldview's implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] ([8]categorical-imperatives/axioms/registry-teleology[100]) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in re-institutionalising the uninstitutionalised-threshold[103]. There is no reason for [14]de-mentation-(~~supererogatory~~~ontological–de-mentation-or-dialectical–de-

mentation—stranding-or-attributive-dialectics⟩ and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold[103], as its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> provides the dynamic association for psychopathic/postlogic subknowledging[95]/mimicking impulse leading to the vices-and-impediments[106] 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-framework[73]) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (at uninstitutionalised-threshold[103]) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. The example highlighted on page provides an excellent 'logical insight' on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold[103] … To grasp this better say for instance the normal arithmetic we know 2+2=4, 5+1=6, 7-3=4, etc. was to be undermine by a new human subknowledging[95] 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-‘motif-and-apriorising/axiomatising/referencing’[102] as from ontological-normalcy/postconvergence). Thus [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] are ‘mental and institutionalisation inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false subknowledging[95]/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] null and void, calling for overcoming the slantedness/decandoring/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] of mental-devising-representation as to its unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought arising from the perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and the articulation of new recomposuring [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] reflecting the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge-⟨preconverging-or-dementing[19]-as-if-of-sound-knowledge⟩ intemporal [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [104]universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental

phenomena and cases', i.e. newton articulates the science of mechanics metaphorically from 'an initial apple that hits his head why under a tree' not because the science of mechanics will revolve around an apple that hit his head but because he'll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves [104]universal projection to grasp [104]universal principles and is not meant to 'equivocate and idle' with [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-framework[73]). 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], but the template of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity shows that the intemporal prospective/superseding registry-worldview [84]reference-of-thought takes precedence with contention construed by its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/[104]universal/intrinsic, hence, 'the inherent cumulating/recomposuring of intemporal-preservation-entropy' going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, positivis–procrypticism, and prospectively deprocrypticism. Such a

subknowledging[95]/mimicking/registry-worldview denaturing[15] resistance is not attended to logically/by-logical-congruence since a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-of-its-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/subknowledging[95] registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-framework[73] of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposured [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]/registry-teleology[100]); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing[19]–apriorising-psychologism registry-worldview/dimension (and not instant 'argumentation convincing' intradimensionally in a registry-worldview/dimension that is defective as of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in the first place), and so with transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview-perversion. For instance, men did not transcend from a medieval worldview to a positivistic worldview by a 'logical exercise' (the logical conceptualisation we have of such a transformation in today's positive world is rather in

effect an afterthought appraisal) but because the grander grasp on reality of positivism constrained and made the medieval registry-worldview untenable/internally-contradictory (the ships that set sail around the world for spices elicit a positive commercial opportunism that is responsible for destroying the social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not coerced the destruction of a superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, coerces the need to adopt a scientific worldview, etc.). It is naïve to think that such progression occurred because of cross-sectional human 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ disposition'. Rather it is a secondnatured/ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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-conflatedness[12]/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-conflatedness[12]/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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor at the uninstitutionalised-threshold[103] across all levels of institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[27]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ –'a lost cause' which will never be changed with the result that temporal-dispositions will always dement ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> inducing registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/mental-perversion/subknowledging[95]/mimicking-and-corresponding-[45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising) at uninstitutionalised-threshold[103] (unconstrained extended informalities). But this can rather be anticipated and preempted, 'the central tenet of deprocrypticism' by notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation before logical processing/operation. Notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation being the contrasting of 'superseding intemporal-disposition organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-

conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100])-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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' known as procrypticism preconverging-or-dementing[19]–apriorising-psychologism, as the backdrop for 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; in the same way as the stranding-of-temporal-dispositions-preconverging-or-dementing[19]–apriorising-psychologism of non-positivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for [104]universalisation recomposure or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing[19]–apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. At uninstitutionalised-

threshold[103] (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) exists in preemption leading potentially to preconverging-or-dementing[19]–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-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who aligned in-prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologismly/prelogicly to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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 denaturing[15] (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism to human temporal defects of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-

or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>) are a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing[15] of apriorising–registry (as the apriorising–registry is the axiomatic-construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold[103]; consider that the non-positivism/medievalism apriorising–registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold[103] requiring positivism, that's the same emanant issue with procrypticism at its uninstitutionalised-threshold[103] requiring deprocrypticism) do not simply point to an act defect but registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] about-and-defining the vices-and-impediments[106] of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-existential-defect of such psychopathic and protracted social psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval society 'for an ontological/intemporal projecting mind' is more than just a case of witchcraft in a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all human societies that are qualified as non-

positivism/medievalism with the idea that the 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation' in the bigger scheme of things is more than just a locale but a [104]universal articulation of positivistic thinking as the [104]universal resolution of the vices-and-impediments[106] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments[106] associated with non-positivism/medievalism, since virtue actually lies in the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]' of being empirical/non-superstitious/positivistic. That's equally the problem you have with procrypticism or perversion of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview as the virtue lies in the the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]' as involving psychopathic preconverging-or-dementing[19]–apriorising-psychologism postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and its corollary as social psychopathy involving conjugating/inflecting/deriving preconverging-or-dementing[19]–apriorising-psychologism postlogism[78] 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-dementing[19]–apriorising-psychologism of positivistic registry-worldview/dimension [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. That is, the ontological-primemovers-totalitative-framework[73] is the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-of-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/preconverging-or-dementing[19]–apriorising-psychologism/subknowledging[95]/mimicking as [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]/registry-teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In which case contention (being about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond just the preconverging-or-dementing[19]–apriorising-psychologism/mimicking-or-subknowledging[95] of 'previously recomposured/invented' [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation' of such psychopathic/temporal-dispositions slantedness/preconverging-or-dementing[19]–apriorising-psychologism/mimicking-or-subknowledging[95] as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion, and not logical-contention/contending-articulation. Such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-of-unsoundness-

or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought in effect involves on the part of psychopathic and conscious conjugated-postlogism[78] minds as with exacerbation-temporal-disposition 'vice in preconverging-or-dementing[19]–apriorising-psychologism perversions' wherein the mimicry/subknowledging[95] enters into an active dynamics with temporal-dispositions prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> inducing their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as miscuing psychopathic/postlogism[78]-slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing[19]–apriorising-psychologism. Directed-preconverging-or-dementing[19]–apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology[100] but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation[97] minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising–registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]. 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-framework[73]. It is bluntly speaking a registry-worldview's/dimension's institutionalisation/intemporalisation exercise involving the skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. Reality is actually an ontological-primemovers-totalitative-framework[73] construct. Mythologies, metaphysics and hearsays while proto-conceptual in human development are out of kilter, and the use of ontological-primemovers-totalitative-framework[73] conceptualisation is the central notion of ontologies. Insightfully, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor 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 other to place the subject on a comprehensively sound footing. Central to such a sound footing in the ontological-normalcy/postconvergence conceptualisation of the social domain is the idea of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[57]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. On another note, it is critical to distinguish between a true philosophical development that arises by intemporal-disposition and an institutionalised development that is articulated to elicit 'positive-opportunism[76]' 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 [104]universal intemporality[52]/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-'motif-and-apriorising/axiomatising/referencing'[102] to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/secondnaturing). It should be noted that the use of the concepts of intemporality[52]/longness and temporality[99]/shortness is more scientific than the impression notions of good and bad.

Intemporality[52]/longness points to ‘what generates the greatest [104]universal virtue as ontological which is [104]universally-centered’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality[99]/shortness points to ‘what generates the non-ontological as shallow interest that may be self-centered, at various pedestals, (and that this corresponds to [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] and metaphysical pedestals)’. Intemporality[52]/longness and temporality[99]/shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality[52]/longness and temporality[99]/shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework[73] scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of–[56]meaningfulness-and-teleology[100] (intemporality[52]) and shortness-of-register-of–[56]meaningfulness-and-teleology[100] (temporality[99]). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold[103]) the intemporal mind conceptually asks what is the best disposition in [104]universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality[52]-temporality[99]) conceptually assume lower and lower shades ‘in mentation-capacity terms’ of such an intemporal [104]universal-depth concept articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in ontological-primemovers-totalitative-framework[73] in the notion of intemporality[52]-temporality[99] 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–[56]meaningfulness-and-

teleology[100] and longness-of-register-of–[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought rather than the prospective/transcending/superseding [84]reference-of-thought; since shortness-of-register-of–[56]meaningfulness-and-teleology[100] and longness-of-register-of–[56]meaningfulness-and-teleology[100] are a contiguous value construct as in [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond just [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context (impulsive-or-accidented-or-haphazard-or-random mental-disposition), [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context (allegiance/subservience transience),

[45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context (qualification/good-to-bad transience), [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context (categorisation/kindness-humility-helpfulness-etc. sransience) of conceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-shortness-of-register-of–[56]meaningfulness-and-teleology[100] transience) or a [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context conceptualisation with a corresponding depth/register-of-meaningfulness (in memetic reordering depth) that allows for a grasp of the-Good intemporal-disposition (i.e. beyond just an intradimensional ‘good-natured’ conceptualisation) of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the memetic-reordering directly associated with the referential entropy in institutional-cumulation/institutional-recomposure-(as-to-[46]historiality/ontological-

eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>)/transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Thus by intemporality[52]/longness as a the-Good conceptualisation as ‘longness-of-register-of-meaningfulness-over-shortness-of-register-of–[56]meaningfulness-and-teleology[100]’, that specificity (as pursued in this paper) that informs ontological understanding of not idling and articulating meaningfulness in equivalence of temporality[99]/shortness in its various shades, but rather with intemporal purpose and intent, and an ultimate quest for validation only as an ontological-primemovers-totalitative-framework[73] 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-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting pedestalling) with temporality[99]/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/[84]reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind

corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more 'consciously directed' abstract understanding regarding deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of 'human mental-dispositions/individuations' as of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> herein doesn't mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as 'individuation' (more like an abstract and superseding 'hermeneutic-aetiology' of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, and hence the possibility of ontological-primemovers-totalitative-framework[73] 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-framework[73] basis of 'the specific temporal-disposition [56]meaningfulness-and-teleology[100]. Further, by psychopathic or other postlogic subknowledging[95]/mimicking-and-mimicking-protraction, the 'temporal-dispositions individuations-pedestals' wrongly conjugate/inflect/protract their apriorising–registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]) from aligning prelogicly to postlogism[78] 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[19] (as derived from both psychopathic and others postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> slantedness/insane-fitment/disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-dispositions) in epistemic-decadence (notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'>[77]). 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-supererogation[97] 'ontologically-reconstituting' intemporal-disposition-teleology[100] is rather the ontologising individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives (by its ontologically-veridical associated registry-teleology[100]-mentation elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]) for 'intemporal/ontological preservation entropy/contiguity' as it perpetuates institutionalisation/intemporalisation/longness-of-register-of-meaningfulness-over-shortness-of-register-of–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity–or–ontological-preservation teleology[100] (ontological-veridicality/ontological-contiguity[67] of [84]reference-of-thought) at a registry-worldview's/dimension's uninstitutionalised-threshold[103], which should definitely be resisted by 'intellectual responsibility' which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be 'romantic' about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation based on absolute ontological-contiguity[67] and taking account of temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>; just as the present positivism institutionalisation had been preemptive of human cross-sectional disposition for superstition by emphasising rational-empiricism, and the [104]universalisation institutionalisation had been preemptive of human disposition for ad-hoc social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of [104]universalisation, and base-institutionalisation had been preemptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. ‘Unconscionability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-protraction) with the psychopath’s compulsive-dementing[19] insane-fitment/slantedness/mere-possibility narratives which are as dialectically-or-contendingly-out-of-phase or hollow-mimicking) inducing temporal-dispositions epistemic-decadence (notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'>[77]-contiguity-as-absolving/fleeting/escaping-reflex–logic[1] or-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or [11]conjoining-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'>[77]-which-is-not-of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-preconverging-or-dementing[19]–apriorising-psychologism/not-of-veridical-thinking-reference-but-rather-preconverging-or-dementing[19]-reference/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–and-not-of-logical-contention) as these are wrongly aligned prelogicly/by-prelogism[79] to the initiated postlogism[78]. In which case the temporal-dispositions are 'technically psychopathic' with corresponding conjugated/inflected/derived/mimicked-protraction-to-psychopathic compulsive-dementing[19] (temporal unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and not logical contention. And so, in distractive-alignment-to-[84]reference-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is construed to reflect/preempt the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, for 'postconverging-or-dialectical-thinking[20]–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while keeping the temporal-dispositions downgraded/oblongated/decandored alignment as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, and so precedingly to avoid [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]/circularity induced straightening/candoring/elevation/prelogism[79] alignment. Given that at 'uninstitutionalised-threshold[103]' human learned behaviour is primarily geared towards what is 'perceived as succeeding as of positive-opportunism[76]', whether intemporal (the-Good as longness-of-register-of–[56]meaningfulness-and-teleology[100]) or temporal (shortness-of-register-of–[56]meaningfulness-and-teleology[100]); it is this mental-devising-representation as the 'unconscionability-drag' that provides the backdrop for skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (enabling ontological reference), as it achieves social [104]universal-transparency[105]-

⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩' with corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-preempting the comprehensively distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] of the subknowledging[95] dimension temporal-dispositions for the prospective registry-worldview's/dimension's(deprocrypticism) intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising–registry is at the institutionalised/intemporalised threshold of prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> meaning or at the uninstitutionalised-threshold[103] of meaning involving [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> requiring distractive-alignment-to-[84]reference-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to-[84]reference-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-framework[73]! In the bigger scheme of things, 'unconscionability-drag' as a notion points to 'ontological abstraction and mental-devising-representation of reality/veridicality defect' whether dealing with psychopathic postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism postlogism[78] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 ([84]reference-of-thought and logic); with [84]reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ of temporal-dispositions prior relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'. However as articulated above, the 'unconscionability-drag' carries the resolution for disambiguating

[84]reference-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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ that shows the fallibility of temporal dimensions [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context point-referencing and as this further discomfitures in the social-construct of meaning, and hence the perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and elicits an ordered construct of meaning [84]reference-of-thought (in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]) from the superseding perspective of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation alienative-hierarchisation and 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation' (longness-of-register-of–[56]meaningfulness-and-teleology[100]). This actually represents the human ' temporalities-to-intemporality[52] constant' at all registry-worldviews/dimensions (as postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,

so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> are [104]universally present in all registry-worldviews). Practically, this involves articulating: (i) the dialectically-or-contendingly-out-of-phase/dialectically-primitive-or-formulaic slanting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> elicited psychopath's insane-fitment narratives in epistemic-decadence (notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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'>[77]/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing[19]–apriorising-psychologism>/not-veridical-thinking-reference-rather-preconverging-or-dementing[19]-reference/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–and-not-of-logical-contention) teleology[100] (ii) the dialectically-or-contendingly-out-of-phase/dialectically-primitive) procryptic temporal-dispositions teleological conjugations/inflections/derivations to the psychopath's as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/slantedness/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought narratives, whether they are ignorant, affordable, opportunistic, exacerbating, social-chainism/social-discomfiture/negative-social-aggregation or temporal-enculturation/temporal-endemisation (iii) the dialectically-or-contendingly-in-phase/transcendent/deprocryptic 'disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-

escalation/aetiologisation' reflecting the psychopath's and other temporal-dispositions veridical mental/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversions/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought dispositions. Unconscionability-drag (enabling ontological reference), by which the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/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 '[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as of the notional~conflatedness[12] of notional~deprocrypticism' for 'postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation longness-of-register-of–[56]meaningfulness-and-teleology[100] as of notional~deprocrypticism teleology[100]' putting into perspective 'temporal emanant conjugations/inflections shortness-of-register-of–[56]meaningfulness-and-teleology[100] as of procrypticism teleologies'. For instance, the storying construal 'ontological/intemporal veridicality' of non-positivism/medievalism [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> will be 'utterly referenced' from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently-'preconverging-or-dementing[19]–apriorising-psychologism will be 'utterly referenced' from base-institutionalisation, that of

ununiversalisation [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> will be 'utterly referenced' from [104]universalisation, and thus that of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> has to be 'utterly referenced' from deprocrypticism/longness-of-register-of–[56]meaningfulness-and-teleology[100] over shortness-of-register-of–[56]meaningfulness-and-teleology[100]. The reason for the above is that you can't address a registry-worldview/dimension [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 '[104]universalising', superstition/non-positivism/medievalism by emphasising 'positivising', and [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought preconverging-or-dementing[19]–apriorising-psychologism by emphasising the 'undermining of disjointedness/subknowledging[95]/mimicking' and so as to 'longness-of-register-of–[56]meaningfulness-and-teleology[100] over shortness-of-register-of–[56]meaningfulness-and-teleology[100] construed as deprocrypticising/preempting—disjointedness-as-of-[84]reference-of-thought' (noting that the latter institutionalisation/intemporalisation contains the sublimating–nascence of the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with notional~deprocrypticism being organically imbued

with all the prior/superseded institutionalisations); all these, pointing to 'an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology' which the present treatment of psychology doesn't recognise: (i) Psychopath narrative teleology[100]: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children (ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogicly to the psychopath's narrative will have a 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism ignorance-temporal-disposition defect' if it articulated the following narrative: (a) Such a person should not be allowed to roam the streets and should be interned. A 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism affordability-temporal-disposition defect' will arise if another interlocutor knowing the accused for not truly being a child molester but because of expediency with respect to the psychopath articulates the following narrative: (b) the guy is actually a bad person and they will not be surprise that he is a child molester. A 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism opportunism-temporal-disposition defect' will arise if a different interlocutor knowing truly that the accused is not a child molester but for a favour or sense-of-favour they owe to the psychopath articulates the following narrative: (c) this guy has been going around molesting young children for quite a while now. A 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism exacerbation-temporal-disposition defect' will arise where another interlocutor knowing the truth about the whole thing, thinks they can have an advantage by acting likewise as the psychopath and articulates the following narrative (d) they had actually witnessed the accused shoplifting. A 'conjugated/inflected/derived/mimicked/in-

protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect' will arise where (e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances/desublimation, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused. And finally, a 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect' arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality[52]/longness and intrinsicness of meaning. It is important to distinguish all the above 'temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism of the psychopath's postlogism[78]-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or the denaturing[15] of the [84]reference-of-thought-elements/apriorising–registry-elements out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100])'. With temporal-[75]perversion-of-[84]reference-of-thought-<as-

effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (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–[56]meaningfulness-and-teleology[100] or immediate-temporal-interest and not a [104]universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 'artificially' operates an equation to yield 5 as answer. Whereas with 'a defect of logical operation/processing/contention' (which is not the case here), an interlocutor perfectly projects intemporally (i.e. projects in terms–as-of-axiomatic-construct of longness-of-register-of–[56]meaningfulness-and-teleology[100] or a [104]universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn't imply registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] but rather 'an adhoc defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance whereas the former is 'registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] 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-framework[73] of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-

worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86], i.e. oblongated/decandored as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought/shortness-of-register-of–[56]meaningfulness-and-teleology[100] in distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> notional~procrypticism mindset as per postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>. For intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, strands-of-perverting-temporal-dispositions implies 'not wrongly implying precedingly the reflex of an intemporal prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex and reference on the subknowledging[95]/mimicking-temporal-dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-phase/subknowledging[95]/mimicking)-stranding', i.e. registry-precedes-logic as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> undermines the operation of logic, at which point contention is about the 'generation of ontological preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-

phase>' of such temporal-dispositions denaturing[15] to be reflected/perspectivated and ontologised by the intemporal mind as procrypticism as validated by 'unconscionability-drag' such that the temporal-dispositions, which are 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism slantedness' as these are protractions of the psychopath's as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism[78]-slantedness, and hence are in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] and should not be represented mentally going by the 'unconscionability-drag' as 'logically/in-prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologismly articulating/composing, i.e. not contending' but rather as 'a mentally-conjugated/inflected/derived/mimicked/subknowledging[95]/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism,-and-oblongated, i.e. a manifestation of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' as is the case with the mental-devising-representation at all registry-worldviews/dimensions uninstitutionalised-threshold[103], and should not be wrongly elevated/candored/straightened/integratively-aligned/dialectically-or-contendingly-in-phase in equivalence with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation apriorising–registry (since they are not contending) but rather downgraded/decandored/protracted-preconverging-or-dementing[19]–apriorising-psychologism/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and are rather manifestations of registry/mental defect or denaturing[15] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] is rather 'unfathomable' for the prior <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ of the so-called '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> dimension'; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and [104]universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrypticism and deprocrypticism. The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is 'all-defining of meaningfulness (in terms–as-of-axiomatic-construct of [84]reference-of-thought and logic)' to the individuals and so right up to their subconscious mind. But then a prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the ontological-primemovers-totalitative-framework[73] social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-

entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling-<in-deferential-formalisation-transference> impact from the prospective registry-worldview/dimension on the overall social-construct over a generation or two or more that allows for any such 'habituation' to a prospective registry-worldview's/dimension's transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity with its new recomposuring [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] (as of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism) at the point where the former starts [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> its own [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], 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-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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 [45]<~~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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩/anthropological-continuity/anthropopsychology. The reason for making the above point is that we will most possibly as of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/present-consciousness/illusion-of-the-present act likewise when it is time to imply our own decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought mental-devising-representation of our [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notional~deprocrypticism new recomposuring [84]reference-of-thought–[8]categorical-

imperatives/axioms/registry-teleology[100] that is revealed by the 'unconscionability-drag' disambiguation of our temporal-dispositions-perversion associated with [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in our dimension (procrypticism) including psychopathy-and-its-social-psychopathy-corollary subknowledging[95]/mimicking! (iii) For deprocrypticism, 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-escalation/aetiologisation' teleology[100]: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [84]reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity actually takes the natural form of a 'crossgenerational medium to long-term psychoanalytic-drag' and not 'instantaneous utter transformation' towards ontological-completeness-of-[84]reference-of-thought, even such an 'instantaneous utter transformation conceptualisation' is equally a necessary knowledge exercise as the social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ constraining that allows for a 'crossgenerational medium to long-term psychoanalytic-drag'): (a) articulating a social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the registry-worldview-perversions, (b) generating ontological-primemovers-totalitative-framework[73] untenability/internal-contradiction/internal-incoherence/institutional-constraining

in the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview (c) referencing/registering/decisioning or stranding the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-of-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/subknowledging[95] registry-worldview/dimension defect for prospective preemption with new recomposuring [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the prospective registry-worldview/dimension, i.e. notional~deprocrypticism (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview, inducing a 'habituation'/'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of the prospective apriorising–registry worldview crossgenerational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64]/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 [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—

stranding-or-attributive-dialectics⟩ preconverging-or-dementing[19]–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-thinking[20]–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, as the prospective institutionalisation is rather about a registry-worldview/registry, and not logical, transformation as a 'postconverging-or-dialectical-thinking[20]–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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of the prior registry/registry-worldview reflex-defect in want of 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold[103]) this will be epistemic-decadence, as conjugated/inflected/derived from A's defective condition which is in epistemic-decadence, and the both A and B are of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> defining the registry-worldview/dimension apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect. This implies [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-

mentation—stranding-or-attributive-dialectics⟩ of B to such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (as prior intemporal [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) is the effective backdrop for 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. The above analysis shows that soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). Unconscionability-drag (from an ontological/intemporal reference) ensures the disambiguation of registries so that the psychopath's and temporal-dispositions are not elevated to the intemporal level which then allows for, by reflex, a simple operation/processing of logic (whereas the fundamental defect being in terms–as-of-axiomatic-construct of the apriorising–registry-elements, implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] of the registries, i.e. rather the unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought or the dialectically-or-contendingly-out-of-phase meaningful construct). Unconscionability-drag (from an ontological/intemporal

reference) is thus central to attending to the rational-realism of notional~deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing 'postconverging–de-mentating/structuring/paradigming as [48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]' as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-of–[56]meaningfulness-and-teleology[100]) while projecting intemporally/ontologically. The notion of 'unconscionability-drag' also explain how and why banal temporal-dispositions are not readily 'integrative of psychopathic postlogism[78]-slantedness as conjugated-postlogism[78]/preconverging-or-dementing[19]-integration' (hence no distractive-alignment-to-[84]reference-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 postlogism[78]-slantedness' during the stage of late adolescence and adult psychopath. Antipodal to the idea of 'unconscionability-drag' is the idea of 'conventioning'/social-temporal-thresholding. 'Unconscionability-drag' points to an abstract but more veridical ontological construct of the 'social construction of meaning' that is ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society's collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging[95]/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 intemporality[52]) 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/temporality[99]-serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to 'prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation-channelling-<in-deferential-formalisation-transference>' of 'any social construction of meaning' for there to be collective institutionalised social adherence (and by the relative positive-opportunism[76] elicited). Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-flourishing-teleology[100], whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-

notional~deprocrypticism-prospective-sublimation⟩[91] intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation-channelling-<in-deferential-formalisation-transference> are for institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ beyond just the consciousness appraisal of temporal-dispositions. Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> imply that the would-be intellectual analyst can perfectly uphold intrinsic reality over 'social-and-temporal-trading' and still impose veridicality (if truly veridical) over populist-inclined dispositions which are not veridical, just by the fact of the extendedly implied positive-opportunism[76] for human survival-and-flourishing imbued in institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>. This implies that an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality postconverging–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 (secondnatured), and has not evolved as of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection; as it may be inclined to make references to temporal [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are preconverging-or-

dementing[19]–apriorising-psychologism/of-perverted-registry/subknowledging[95]/mimicking–and–epistemic-totalising[32]~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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism) and temporal-and-poorly-secondnatured/institutionalised (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, in relation to transcending meaning. Such ordered construct ensures precedence of the former as it skews ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', 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 ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) for temporal preservation. Anecdotally, moral philosophy as dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (organic-comprehension-thinking) creates law/legal-conventions but then questions of justice cannot be attended to by populist-social-construct (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) since only a developed sense of moral philosophy as dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation⟩ (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory preconverging–de-mentating/structuring/paradigming. 'Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>' that can enable the superseding of conventioning in the social integration of ontological veridicality include existing percolation-channelling-<in-deferential-formalisation-transference> of formalisms/officialdom which have naturally been instituted to allow for the supersedingness of intemporal/ontological constructs and intemporal-disposition s. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism[76] wherein the ontologising construct elicits positive-opportunism[76] for the undermining of defective conventioning/social-temporal-thresholding constructs/categorical-imperatives of meaning (for instance, a natural causes disease conception leading to more cures such that positive-opportunism[76] 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–[56]meaningfulness-and-teleology[100]) to intemporal (longness-of-register-of–[56]meaningfulness-and-teleology[100]) requiring skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference to the latter. And any such 'ontological transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity by mere rightness' has never been

acquiesced to for the sole reason of its intrinsic rightness. For instance, round world idea never took off even though it was ontologically right (as the medieval conventioning/social-temporal-thresholding construct and strongly ingrained social dispositions). It is the generated untenability/internal-contradiction/internal-incoherence/institutional-constraining together with positive-opportunism[76] coming from sailors sailing around the world on this idea to seek for spices and create wealth that constrained/institutionalised the medieval world into such an ontological transformation/transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism[76] 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> dynamics of procrypticism' are by themselves a sufficient basis for the direct and immediate social integration of notional~deprocrypticism because of its 'rightness' over conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling-<in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. However, it should be noted that the conceptualisation of 'conventioning' is not wholly antipodal to 'ontologising/intrinsic-veridicality' as the latter prospective integration in the social-construct is

through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective temporality[99]/shortness undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism[78]-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-rationalising, and temporal-enculturation, with respect to [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality[52]/longness is regenerated to supersede/transcend such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and bring about new recomposuring [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Organic-comprehension-thinking (as to supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism) as highlighted above contrasts with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> which is rather temporal-driven (whether ignorance at best, slantedness/psychopathy, affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]), 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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' [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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/[84]reference-of-thought of our current procryptic mental-disposition, i.e. 'the limit of ontological thought is not the banal <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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>[8]wooden-language-⟨imbued—averaging-

of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ of a registry-worldview/dimension. It points to the fact that it is 'perfectly ok' to be 'unintelligible/existentially-suprastructural and value-reference-wise unresponsive' to the subknowledge-⟨preconverging-or-dementing[19]-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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-'motif-and-apriorising/axiomatising/referencing'[102] as temporal/shortness. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as such is rather a 'flatness-of-the-mind' involving temporality[99], 'mental triteness' and 'gullibility' with respect to, in the case of psychopathy, insane/slantedness integration as social psychopathy; and more generally, 'lack of intemporal-disposition philosophical depth', i.e. lack of spontaneous dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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 intemporality[52]/longness as 'conventioning (social-temporal-thresholding) of meaning' rather than 'ontologising (intemporal-uncompromising) of meaning'. Overall threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-threshold[103] (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> at uninstitutionalised-threshold[103]); deconventioning as such skews ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn't view meaning articulations as 'inherently sanctuous' and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in-prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologismly/prelogicly even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-

mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> imply more of an organic alignment view of meaningful articulations as 'inherently sanctuous', i.e. 'existential-contextualising-contiguity[39]/meaningful-projection-of-intrinsicness'. Going by these two facts, the postlogic and psychopathic mindset/[84]reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] narratives (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) whereas the prelogic/conviction-as-to-profound-supererogation[97] mindset/[84]reference-of-thought is inclined to call upon just the narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogic narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism[78]-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-[84]reference-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 teleology[100]. A postlogic-formulaic slanting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation[97]> referencing' that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitically/co-optingly. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] tend to be integrated at uninstitutionalised-threshold[103] 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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation, i.e. in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]), by prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex, prelogic/conviction-as-to-profound-supererogation[97] and postlogism[78]-formulaic slanting narratives as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-supererogation[97] mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation[97] constructs in contention situations whereas the characteristic of postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism[78]-formulaic slanting elicited threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, whether direct as with the psychopath postlogic-backtracking-<iterative-

looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77] or induced as temporal-dispositions conjugated-postlogism[78] in ‘conjoining looping narratives of flawed-existential-elevation-of-[84]reference-of-thought[43]’ of psychopath’s postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77], is about a mental-disposition to re-undermine intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex–logic[1]. Hence once the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of postlogism[78]-formulaic slanting threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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 teleology[100]) to be contending but rather transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] to it to reflect its [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. The application of the [104]universal technique of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to procrypticism-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity can be basically be articulated as follows (the ontological entrapment): -prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> ANCHORING (‘setup of supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism meaning’); -DOWNGRADING (psychopath’s hollow

mimicking narrative wrongly ‘slanting the supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism meaning’); - MISCUING (temporal-dispositions first aligning prelogicly/in-prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologismly to the slantedness of the prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> 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-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism meaning’); - denaturing[15] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview/dimension with its subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, just as strands-of-perverting-temporal-dispositions of the non-positivism/medievalism mindset/[84]reference-of-thought are what act as the preempted backdrop for prospective positivism and the subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that followed); and - PERCOLATION-CHANNELLING-<in-deferential-formalisation-transference> (the

intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-incoherence/institutional-constraining, medium to long term positive-opportunism[76], referencing/registering/decisioning of the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> for social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ and then its transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64] as to fundamentally undermine [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought and bring about deprocrypticism, and so crossgenerationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in the first place). Ontology being the intemporal-disposition, the exercise of 'directing convincing' to temporal-dispositions is inherently unwarranted and is rather [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], with pertinence being about 'articulating and directing' intemporal/ontologically-contiguous meaningfulness towards the 'institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>'; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn't allow reflexively. By 'uninstitutionalised-threshold[103]' (where there is no 'intemporal social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as well as no notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective–ontological-normalcy/postconvergence>

disambiguation/unequivalences/alienative-hierarchisation') is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) 'temporal-threshold logic' or 'discomfiture'. So the uninstitutionalised-threshold[103] of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring [104]universalisation), and to the recurrent-utter-institutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a [104]universal intemporality[52]/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to 'socially-perceived-value as of social-stake-contention-or-confliction'. Hence we tend to build artifices (institutions with their formal rules) by the skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated 'software' or institutionalisations and formalisations that have been internalised into modern man.

Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism[76] 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 [104]universally'. It is a firstnature/intemporal construct beyond and 'inventing the possibility' of secondnatured institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our 'transcendental valour' irrespective of the level of institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ at which we are. It contrasts with institutionalisation/intemporalisation which is 'a negotiated and secondnatured or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction'. Institutionalisation/intemporalisation as such, by way of positive-opportunism[76] and inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of temporal-dispositions, has at least the merit of allowing for the possibility for human temporal-dispositions to be skewed ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for

relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition, and thus enabling social transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity which is upheld by formalisation and internalisation. By ontological-normalcy/postconvergence is meant that 'intrinsic reality' is one and given (ontology), and that the flaws and corrections in how we go about representing 'intrinsic reality' (metaphysics or the human-centered temporal-perspective) has no influence on reality's intrinsic nature. Our mental-devising-representation of the world in [50]00 BC, [20]00 AD and possibly [50]00 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] for ontological-primemovers-totalitative-framework[73] and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. That idea that intrinsic reality is preceding/superseding is known as ontological-normalcy/postconvergence (we are converging to reality and not adding or taking away anything from it, it is us being illuminated as reality is already given). In the exercise of construing ontological veridicality what gives in when the pertinence of ontological-primemovers-totalitative-framework[73] is known is the human psyche (whether by candoring/straightness/prelogism[79] when pertinent or decandoring/slantedness/distractive-alignment-to-[84]reference-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-

totalising[32]~self-referencing-syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] its registry-worldview/categorical-imperatives (setting-aside of perversion-and-derived-perversion-[84]reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion-[84]reference-of-thought) for prospective/transcending/superseding [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. By 'intemporal transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] as from ontological-normalcy/postconvergence' is meant ontological-normalcy/postconvergence [56]meaningfulness-and-teleology[100] as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity[67] 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-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting pedestalling'); and that it is transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of such constructed veridicality in its ontological-primemovers-totalitative-framework[73] determinism and operance that will undermine other possible 'temporal perverted-transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]-meaning' by rendering them untenable/internal-contradiction and inoperant (not a 'convincing' at the philosophical or emanance level, rather a 'constraining' at the institutionalisation/intemporalisation

secondnaturing level out of ontological-primemovers-totalitative-framework[73]); noting that 'temporal perverted-transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism meaning' imply temporal existentialising–frame [56]meaningfulness-and-teleology[100] cannot-be-referenced/registered/decisioned as-of/having-the same [84]reference-of-thought/registry of the intemporal-disposition which is ontological, and is thus rather preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>', i.e. in distractive-alignment-to-[84]reference-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 teleology[100]) 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], with pertinence being about 'articulating and directing' intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totalitative-framework[73] which induces the positive-opportunism[76] and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the 'institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>'; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) and allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn't allow reflexively. This is underlying transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity notion while often obscured in the social [45]<~~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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] opinionatedness! Postconvergence, in the bigger scheme of things, implies that knowledge has to do with the development of our 'mentation capacity' (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across 'retrospective-and-prospective history', in grasping 'intrinsic reality/veridicality' which 'has always and will always be ontologically same'. So the concern is about 'us'; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness[88]! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ontological-primemovers-totalitative-framework[73] 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-framework[73] and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold[103] in the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩, allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', 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 '[51]incrementalism-in-relative-ontological-incompleteness[89]—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-framework[73] 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-framework[73] 'at-a-superseding-pedestal and incisively/bluntly'. [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and notional~disjointedness-as-of-[84]reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves 'reasoning with', as it introduces 'temporal and social trading' elements over or clouding or compromising inherent intemporal veridicality.

[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and notional~disjointedness-as-of-[84]reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of an recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding [104]universalised registry-worldviews, the non-positivism/medievalism and superseding positivistic registry-worldviews, and prospectively the procryptic and superseding deprocryptic registry-worldviews. It implies that 'it isn't veridically weird' to articulate depths-of-meaning that may apparently seem idiosyncratic in our present illusion-of-the-present/present-consciousness registry-worldview, as the issue is not with such an articulation per se but rather 'our defective apriorising–registry point-referencing threshold', and implying rather the need for our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29].

Fundamentally, [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and notional~disjointedness-as-of-[84]reference-of-thought in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ is superseded by reasoning-through/utterion; in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] at-a-superseding-pedestal, and represented as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as oblongated/decandored or failing-intemporal-preservation-or-misappropriation-of-meaningfulness or transversality~of-affirmative-and-unaffirmative–

disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102], given the fact that this reflects apriorising–registry defect and not logical defect. More precisely, how can [56]meaningfulness-and-teleology[100] be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as [56]meaningfulness-and-teleology[100] ‘temporally seems’ to vary depending on the uninstitutionalised-threshold[103] point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection irrespective of the uninstitutionalised-threshold[103], 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 disambiguation thus involves at a given uninstitutionalised-threshold[103] translating the ‘apparently prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or prelogic teleological finality of a temporal-disposition into its veridical preconverging-or-dementing[19]–apriorising-psychologism as postlogic [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> teleological finality, and so successively in reflecting the notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of temporal-dispositions registries ([50]ignorance/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-thinking[20]–apriorising-psychologism to reconstrue new recomposuring [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology[100] finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology[100] 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 teleology[100] finalities/questioning ([50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold[103] 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 [84]reference-of-thought and logic) should be avoided due to [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> whether psychopathic or not, and pedestalled disambiguation is then required

using distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> rather point to uninstitutionalised-threshold[103], whether retrospectively or prospectively, as there is wrong equivalence of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in the articulation of meaning; instead of the pedestalled supersedingness of the intemporal-disposition as it is all about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (superseding various shades of temporal preservations). Otherwise, [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> induces a 'free for all' false equivalence wrongly construed as of intemporality[52]/longness (rather than the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor). Accounting for distractive-alignment-to-[84]reference-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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩, untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-opportunism[76] and transcendence-unenabling-uninstitutionalised-threshold[103] in alienation—as-

inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity[64], 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal-disposition anticipation and preemption of these for the institutionalisation/intemporalisation. Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ going by a recurrent emanance/becoming template that involves: (1) Free-for-all implying an equivalence of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as being all intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of various formulaic-association, temporal, existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, and the intemporal-emanance, without apriorising–registry disambiguation (as apriorising–registry disambiguation, into the intemporal and various conjugating temporal-dispositions of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<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-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) and temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising –with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework[73] dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor [104]universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well). (2) Pedestalling (‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting pedestalling) articulates the relative grandor and virtuous consequence of the pedestalled supersedingness of the intemporal-disposition by its intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that then leads to society’s temporal-to-intemporal cross-sectional ‘dimensionality-of-

sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference'; whether deference with regards to a superstition/belief system/religion, essences/[104]universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort 'the-say-that or it-is-said-that' as 'dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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 [104]universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting pedestalling carries the implication that [84]reference-of-thought and meaningfulness is fundamentally/ontologically structured for ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher intemporal teleologies over low temporal teleologies of [84]reference-of-thought and meaningfulness; and that subpar preconverging–de-mentating/structuring/paradigming of [84]reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of subpar [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold[103] is ‘perverted [84]reference-of-thought and meaningfulness’ (<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]), and is ontologically-preconverging-or-dementing[19]–apriorising-psychologism (dialectically-preconverging-or-dementing[19]–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview [84]reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing[19]-reference that is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional~deprocrypticism over procrypticism/the-’preconverging-or-dementing[19]–apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). ‘Intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a

temporal-dispositions-to intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism[76] 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 [104]universal construct to avoid its ‘downgrading’ by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an organic-comprehension-thinking ‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting conceptualisation of notional~deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to ‘temporal/ordinary disposition contention’ as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling-<in-deferential-formalisation-transference> exercise, so as to avoid temporal-dispositions denaturing[15] as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology[100] while relying on principled methods. Prospectively, the intellectual exercise involved in articulating procrypticism-notional~deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a ‘dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’ of the averageness/banality-of-thought (notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation/intemporalisation ‘dimensionality-of-sublimating[24]-

⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference' of the cross-section of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the-unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩/anthropological-continuity/anthropopsychology is only possible for one reason, a

continuity in the intemporal-disposition institutionalisation/intemporalisation (with ‘dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’) of the cross-section of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity, in the dynamism of individual potential, i.e. the solipsistic disposition of individuals’ individuations to assume [104]universal projection of longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that the institutionalised social-construct is of intemporal-disposition rather than a notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> construct requiring ‘transcending any [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of the <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩’), 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-

referencing-syncretising/illusion-of-the-present/present-consciousness point-of-reference)! (3) The establishment of institutionalisation/intemporalisation involves necessarily 'delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> processes' to uphold it thereafter with formalisms and officialdom surrounding it with respect to temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and corruption dispositions. For instance, the institutionalisation/intemporalisation of 'scientific chemistry' comes with a 'chemistry lingua' accessible to those sharing and/or educated to uphold the meaningful frame, on the justification that they explain and account more about the material world than any other alternative. This justification goes on to make them formalism and officialdom percolation-channelling-<in-deferential-formalisation-transference> to the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ such that over time alchemic and superstitious conceptualisations of material meaning are effectively destroyed while equally seeing to it that pseudo-scientism is kept at bay. 'Delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> processes'; because such a pedestalled supersedingness is only as valid as to when it is the grandest construal of material meaning until, and if, it is shown not to be the case. A further and nonetheless important reason for such delegation is the relative superficiality generally associated with averageness/banality-of-thought dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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/[104]universal/transcendental/[55]maximalising-

recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have [104]universal import (import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory preconverging–de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primemovers-totalitative-framework[73] 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-framework[73] of reality 'which in no way depends on any notion of the intellectual-analyst's choice/luxury' (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture 'in moral/intellectual equivalence with temporal mental projections' with nefarious temporal consequences). Basically, there is nothing like an intemporal temporality[99]/shortness whereby there is any intemporality[52]/longness in accommodating human temporality[99]. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other [104]universal values by temporal manipulation, it is very naïve to 'reason and projecting temporally' that eliciting such 'an inductive-limitation (the-paradox-of-a-[104]universal-rule-that-doesn't-apply-[104]universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility' should undermine the essence of ontological/intemporal meaning which is 'above a human intellectual proxying exercise to it' and doesn't depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn't depend

on its recognition of a medieval mindset/[84]reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments[106] are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 '[104]universal implications'; as inevitably, ontologically, the resolution of ontological/being [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> defects (and as per their manifestation and conjugation as postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>) are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview's/dimension's perversion of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation de-mentatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by [104]universalisation, non-positivism/medievalism by positivism, and prospectively [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because not [104]universal-projecting, it won't mean that the ontological reality will evaporate. It will

simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn't have the choice/luxury of deciding from his insight that evolution doesn't exist in placating any temporal mortals or Galileo doesn't have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their 'aggrandised mortality'. The blunt/incisive reality is that they being in that position to affirm intemporality[52]/ontology/intrinsic-reality-as-providing-future-[104]universal-possibilities-for-the-human-species are the 'very tip of the possibility of human civilisation' and their moral/intellectual posture is to 'bluntly look down' to the 'little mortal creatures of temporality[99]' and 'shepherd the sheepishness-of-the-species' to grander civilisational grounds. It is an ontological 'moral and intellectual responsibility and privilege', actually, to be in any such position, going by the eudaemonic-contemplation which is what 'effectively grants existential moral and intellectual superiority' and not naïve temporality[99]/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal's [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through [104]universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~deprocrypticism (to thwart [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought) and thereafter; the intemporal individuation as such projects in an 'abstract eternality' which is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Temporal-dispositions may not need to understand as of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/present-

consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturing exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality[52]! Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality[99]/averageness/banality-of-thought is not allowed to imply an dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality[52] 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[99]’ as mental-dispositions ‘geared to accommodate temporality[99]’ (as to [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments[106] associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and hence are doing nothing but [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising; as the state of inherent relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, in temporal-preservation-as-pseudointemporality[52]-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, [104]universalisation/non-positivism-or-medievalism and positivism/procrypticism, is an inherent registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] in want for prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism[78] as disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness mental-disposition eliciting temporal inclinations of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in upholding its temporal-preservation-as-pseudointemporality[52]-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation[97]> but rather the 'distortional effect on analysis' arising from 'postlogic/psychopathic elevation wittingly or unwittingly' by prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-dispositions in conjugated-postlogism[78]/preconverging-or-dementing[19]-integration (by ignorance, at best, then affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly provide 'supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism credulity' to elevate and integrate the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of a 'slanted mind'. As of, virtuous construal arises de-mentatively/structurally/paradigmatically from a [104]universal/intemporal projection which is operant and deterministic with no room for 'temporal discretion' regarding the manifestation of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] do not endemise/enculturate the notion and the social vices-and-impediments[106] arising from it thereof. On the contrary, de-

mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview's/dimension's institutionalisation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] endemises/enculturate this with the consequent social vices-and-impediments[106]. 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowledged/registry-perverted/dialectically-preconverging-or-dementing[19]–apriorising-psychologism at their uninstitutionalised-threshold[103] and thus the need for new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, likewise the positivistic dimension [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> subknowledging[95]/mimicking/registry-perverting/preconverging-or-dementing[19]–apriorising-psychologism of its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation known as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought implies that 'it is not and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise' known as notional~deprocrypticism which highlights the positivism–procrypticism registry-worldview's/dimension's enculturated/endemised vices-and-impediments[106] associated with its [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and so, as the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] 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 [84]reference-of-thought (whether as base-institutionalised, [104]universalised, positivising or notional~deprocrypticism existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality) and not vagueness based on impression of discreet human or social qualities which just serve to confuse and distort the fundamental knowledge/lack-of-knowledge/understanding issue. This is very much in line with the virtues of all human subject-matter formalisms which are the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible by 'reasoning-through transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and notional~disjointedness-as-of-[84]reference-of-thought and [45]<~~amplituding/~~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-'motif-and-apriorising/axiomatising/referencing'[102] construal involving 'intemporal-prioritisation-of-

[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting pedestalling (beyond 'temporal-and-social trading') by distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]. As a reminder to the fact that pedestalled disambiguation is with respect to [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> defect or a defect outside the preconverging–de-mentating/structuring/paradigming logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> of the said registry-worldview) and not logical defect (conviction-as-to-profound-supererogation[97] defect or a defect in the operation/processing of the preconverging–de-mentating/structuring/paradigming logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> of the said registry-worldview); it is critical to note that the mental state of the registry-worldview/dimension involved with the psychopath's slantedness-integration is not a 'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism' (which is a supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogism[79] nonetheless) but an elicited threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ level’s psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Technically, it can be said that the underlying psychopathic phenomenon known as postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ is associated with all the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ by its eliciting of ‘protracted slantedness’ in temporal-dispositions ([50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), and so given the preconverging–de-mentating/structuring/paradigming relative-ontological-incompleteness[89]-of-[84]reference-of-thought induced threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. Hence, the need for ‘dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-

drivenness–equalisation⟩ projection induced deference' to skew/deferential-formalisation-transference towards intemporal-disposition as to prospective institutionalisation/intemporalisation. This 'institutionalisation template' as articulated above implying 'a next best case approach' in 'construing the institutionalisation/intemporalisation of human virtue' where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive of itself as intemporal with the notion that its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]/registry-teleology[100] are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such 'preconverging/dementing[19]–apriorising-psychologism strands-of-perverting-temporal-dispositions' regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to [84]reference-of-thought), ununiversal (from [104]universalisation institutionalisation/intemporalisation as to [84]reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to [84]reference-of-thought), and prospectively our procrypticism (from notional~deprocrypticism institutionalisation/intemporalisation as to [84]reference-of-thought); to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring over our [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 'preconverging/dementing[19]–apriorising-psychologism strands-of-perverting-temporal-dispositions' at our prospective uninstitutionalised-threshold[103] of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the various

temporal-dispositions from ignorance to temporal enculturation/endemisation). Distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] (mental-slantedness or decandoring-of-the-mind or denaturing[15], and not soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought/candor): refers to the technique at 'uninstitutionalised-threshold[103]' (as against the natural reflex to align-in-prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologismly or prelogism[79]) by which to align the apriorising–registry to the postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> articulated by psychopathy and its corollary social psychopathy. Distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] is induced at the 'uninstitutionalised-threshold[103]' by the 'induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' derived from the psychopath's initiated postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. It works like this, supposed by [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion (going by the two narratives highlighted above about the psychopath's [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion) an interlocutor effectively integrates the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversions, at this 'uninstitutionalised-threshold[103], 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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>). 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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' (which leads to acting as if the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion projected by the psychopath is not perverted) as there is a corresponding ''lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩' (in the collective human mental-devising-representation at this uninstitutionalised-threshold[103]) about the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/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-'motif-and-apriorising/axiomatising/referencing'[102] disposition by the mechanism of alienative-hierarchisation) wherein a 'given supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or prelogism[79] construct' is as of postlogism[78]-slantedness undermined postlogicly/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/mental-perversion by the psychopath's postlogism[78]-slantedness pedestal in transversality~of-affirmative-and-

unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] 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-‘motif-and-apriorising/axiomatising/referencing’[102] dispositions of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and correspondinglyly; (iii) an ‘uninstitutionalised-threshold[103] 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, [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ a medieval mindset/[84]reference-of-thought with respect to a superstitious-disposition or ‘[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of [104]universalisation categorical-imperatives’ and likewise [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ a procryptic mindset/[84]reference-of-thought with respect to ‘[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivistic categorical-imperatives’) and an aetiology of the intemporal-disposition/ontologising characterisation in its depth-of-teleology[100] as intemporal/[104]universal-projection; (iv) in the bigger scheme of things, as explained further above ‘the abstract inherence of reality is given as it is ontological-normalcy/postconvergence’ and supersedes/precedes/overrides/utters any defective reflex of human mental devising of representation of meaning such that it is the latter, the psyche, that gives in when demonstrated to be impertinent abstractly, and hence in lieu of

‘prelogism[79]/candoring/straightness reflex’, ‘distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] (as decandored/oblongated) is always the mental apriorising–registry alignment with regards to the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registry-worldview, as positivism by [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ distractively/decandored/oblongated aligns non-positivism/medievalism as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, [104]universalisation by [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ aligns ununiversalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, base-institutionalisation by [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ aligns recurrent-utter-uninstitutionalisation distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, and prospectively (though counterintuitive, as well) notional~deprocrypticism by [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ aligns procrypticism distractively/decandored/oblongated as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>; (v) in the bigger scheme of things, distractive-alignment-to-

[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] at 'uninstitutionalised-threshold[103]' 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-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] by the temporal-dispositions involves simply conjugating/inflecting the underlying '(as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment' of the postlogic mind of the psychopath to [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. In the bigger scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common 'fixated traditional categorisation conceptualisation of reality' doesn't allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as 'it enables mental-devising-representation contiguity in recomposuring' across all institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness[12] possibilities) –subexistence-in-existence being that which holds existential possibilities or existential potency for existential reality or ontological veridicality, as allowed by referential-depth or ('allant' or 'fugue' in French) or 'natural emanant dynamic creative vitality/drive', i.e. ontological-normalcy/postconvergence 'unwinding' as deconstruction/ontological-reconstituting–as-to-conflatedness[12] (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence [55]maximalising-recomposuring-for-relative-ontological-

completeness[88]—unenframed-conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence 'unwinding' concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as 'an ontologically-veridical abstract and infallible referencing/correction-tool' enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism[79]/organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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 [104]universal and dynamic psychological science (and sound foundation for grasping 'the veridicality of meaning'). The tools for such an ontological entrapment is basically about '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications 'transdimensional-meaningfulness/memetic refinements' as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] as dialectical transformation as prospective [84]reference-of-thought involving fundamentally the organic harnessing of the notions of candoring/prelogism[79], dialectically-or-contendingly-in-phase,

organic-comprehension-thinking, prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on the one hand and on the other hand decandoring, distractive-alignment-to-[84]reference-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-dementing[19]–apriorising-psychologism, not-veridical-thinking-reference-rather-preconverging-or-dementing[19]-reference, [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–and-not-of-logical-contention as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-[84]reference-of-thought, shortness-of-register-of–[56]meaningfulness-and-teleology[100]); which allows the human mind to project beyond just its illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage, and truly have a fulsome picture of [104]universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the 'ontological liberation of human mental-devising-representation (of meaning) from any present (recomposured)-consciousness-awareness-teleology[100]' (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 (recomposured)-consciousness-awareness-teleology[100]' (given that these consciousness-awareness-teleologies

are the recomposured outcome of ‘incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-deepening[53]’) 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 (recomposured)-consciousness-awareness-teleology[100] 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 [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–[56]meaningfulness-and-teleology[100]-into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology[100]. However, the bigger picture is that if prior/superseded institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ have effectively occurred and so, counterintuitively to their natural (recomposured)-consciousness-awareness-teleologies, as anticipated by postdication right up to our present positivistic institutionalisation/intemporalisation owns (recomposured)-consciousness-awareness-teleology[100]; there isn’t any particular ontological reason for intemporal/ontological meaning

not to be construed in ontological-normalcy/postconvergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind's temporal (recomposured)-consciousness-awareness-teleology[100] (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-threshold[103] involving organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) in contrast with threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>; in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] along 3-pedestals (psychopath's slantedness transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] pedestal, temporal-dispositions transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] pedestals, and the intemporal-disposition transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] pedestal in ontological-escalation/aetiologisation) enabling the preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>. Even if this sounds unintelligible/existentially-suprastructural, in any case a retrospective registry-worldview/dimension is ‘existentially parochial/narrow-minded as reflected/perspectivated by its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> denaturing[15] from an organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100])-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/[84]reference-of-thought might rather see a mentally unconscious man going into the ‘evil forest’. Such ‘existential parochial perspectives’ will arise anyway from procrypticism viewed from deprocrypticism, though of a different nature than the example expressed above. In that sense, the deprocryptic mind might actually seem ridiculous in the procryptic registry-worldview/dimension but ‘there should be no temptation to want to appear great or adjust in such a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 '[80]presencing—absolutising-identitive-constitutedness[13] consummated/forfeiting posture' in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 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 '[80]presencing—absolutising-identitive-constitutedness[13] consummated/forfeiting posture' in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 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 ([8]categorical-imperatives/axioms/registry-teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is 'an abstraction to the de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold[103]) of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, which do not supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises

is that it doesn't carries the meaningfulness sought for transcendentally. On the other hand, transdimensional/transcendental [56]meaningfulness-and-teleology[100] is precedingness/supersedingness/ascendency accruing as 'existential psychoanalytic ontological form (in full blossoming of the transcending dimension)' beyond the superseded intradimensional preconverging–de-mentating/structuring/paradigming conception limits (uninstitutionalised-threshold[103]) of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [56]meaningfulness-and-teleology[100] will refer to the projective conceptualisation of [56]meaningfulness-and-teleology[100] 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of temporal-dispositions-postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]-subknowledging[95]/mimicking-set-of-narratives, and wrongly leads to their [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising-as-straight/candored)' at that registry-worldview's/dimension's uninstitutionalised-threshold[103] 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is limited given [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, as virtue is rather extended by successive re-institutionalisation in transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] (not nested-congruence) by the intemporal-disposition intemporalisation skewing (‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) as deferential-formalisation-transference, going from base-institutionalisation, [104]universalisation, positivism and prospectively deprocrypticism. Such a ‘postconvergence referentialism’ skewed (‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’, 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 ‘[104]universal objective (ontological-primemovers-totalitative-framework[73]) 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-'motif-and-apriorising/axiomatising/referencing'[102] / dialectically-or-contendingly-out-of-phase colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as coming from an intemporal-disposition/ontological skewed ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', 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 [84]reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. 'the-Good/understanding' contrasted with 'good-natured/impression-driven') the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge 'save us from potent-temporality[99] and its vices-and-impediments[106] with respect to 'socially-perceived-value as of social-stake-contention-or-confliction', rather than how do we over-idealise ourselves and thus fail to be preemptive (as the 'human cross-sectional mental equilibrium disposition', at any successive transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity/institutionalisation in the 'human essential notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> equilibrium nature which is ontologically true', under-accounts for ' temporal-nature which is not ontologically true', and over-accounts for ' intemporality[52]/longness nature which is equally not ontologically true' –the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring tool, it doesn't transform temporal-dispositions which is

the exclusive purview of individual sense of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[15]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and by its very nature is 'beyond a philosophical transformation exercise' as the latter exercise is mainly to 'construct articulations for secondnaturing' at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), hence the need to refer analytically to human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation highlighting the uninstitutionalised-threshold[103] 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 [84]reference-of-thought–[8]categorical-

imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension 'towards resolution', with the temporal defect of possible denaturing[15] of such [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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–[8]categorical-imperatives/axioms/registry-teleology[100]-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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ process) to define 'social problem/questioning' as implying a [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when at the uninstitutionalised-threshold[103] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] whereas postdication refers to a transcendentally/transdimensionally/interdimensionally/across-all-institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-

eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ entropy as ontological-normalcy/postconvergence recomposuring/memetic-reordering/psychoanalytic-unshackling ontological-reconstituting–as-to-conflatedness[12]/deconstruction); involving avoiding making an intemporal-disposition representation (with the implication of a purely logical operation/processing/contention) instead of a notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> representation (with the implication of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation before logical operation/processing/contention; as apriorising–registry disambiguation, into the intemporal-disposition and conjugating temporal-dispositions as of [50]ignorance/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-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) and temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> –involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising –with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ontological-primemovers-totalitative-framework[73] dispositions; thus enabling the stifling (undermining the

ontological-veridicality) of temporal-dispositions and skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference>, towards the supersedingness of the intemporal-disposition for institutionalisation's/intemporalisation's intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Thus the ontological veridicality of the registry-worldview's/dimension's [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> at it uninstitutionalised-threshold[103] is articulated, with contention then being about reflecting/perspectivating/highlighting and aetiologising/ontologising this, even if it is intradimensionally unintelligible/existentially-suprastructural and unpalatable (consider in this regard, the development of positivism from non-positivism/medievalism). It should be noted then that the postconverging–de-mentating/structuring/paradigming is an intemporal/ontological projection referencing beyond-and-non-implicative of an equivalence between ('intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting pedestalling) with the intradimensional 'consciousness-awareness frame-of–social-stake-contention-or-confliction' of the temporal/preconverging-or-dementing[19]–apriorising-psychologism dimension, more like the positivist ontological biology and medicine postconverging–de-mentating/structuring/paradigming is beyond/supersedes-and-is-a-non-implication of an equivalence with the 'consciousness-awareness frame-of–social-stake-contention-or-confliction' of say non-positivism/medievalism temporal value dispositions with respect to the notion of disease, that is, it's point is to define an altogether different and superseding meaningful frame or postconverging–de-mentating/structuring/paradigming and is not involved in an idle exercise of elevating and articulating its meaning in terms–as-of-

axiomatic-construct of and implying an equivalence with non-positivism/medievalism meaningfulness. That is equally the relation between a transcending notional~deprocrypticism registry-worldview and the transcended procrypticism worldview. Postdication as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (postconvergence), as an ontological-reconstituting–as-to-conflatedness[12] psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ (retrospectively to prospectively); avoiding the defect of intradimensional-referencing of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> undermining ontological veridicality. This transcendental insight is in line with the idea of low teleologies or temporal concerns in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]), 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 teleology[100]; hence any such 'storied/articulated' absolutely specific-individuation-aetiologies are caricatural of the realistic nature of individuals as 'receptacles of individuation aetiologies', though all such storied/narrated specific individuation aetiologies represent the full possibilities of any and all individuals 'as receptacles of individuation aetiologies'). By 'higher teleologies' is meant 'existential disposition' which is 'in essence intemporally preserving solipsistically/emanantly/becomingly' (and so, by a profound-supererogation[97] disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating[24]-(<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments[106]) –equivocates as of profound-supererogation[97] to the highest teleologies of [104]universalisation (as percolation-channelling-<in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments[106]) –equivocates as of profound-supererogation[97] to the highest teleologies of Positivism (as percolation-channelling-<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments[106]) –and prospectively, equivocates as of profound-supererogation[97] to the highest teleologies of notional~deprocrypticism (as percolation-channelling-<in-deferential-formalisation-

transference> undermining of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought and its vices-and-impediments[106]). It should thus be noted as such that 'higher teleologies' are 'equivalences of existential' (in terms–as-of-axiomatic-construct of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), and not equivalences of institutionalisation/intemporalisation levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a secondnature) doesn't equivocate as highest teleologies to the existential projection that 'had the vision' in the prior/superseded subknowledging[95]/mimicking/untranscended registry-worldview/dimension ('with-no-elicited-positive-opportunism[76]/much-more-likely-temporal-negative-disincentive' and 'out-of-the-blue') to articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> the prospect of the transcended-registry-worldview/dimension-with-its-prospective-[104]universal-virtue-over-the-vices-and-impediments[106]-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing[19]–apriorising-psychologism registry-worldview/dimension. So in terms–as-of-axiomatic-construct of 'higher teleologies' (emphasising the existential intemporal-disposition as a seed-of-virtue over institutionalisation/intemporalisation outcome, which the former enables) being in an institutionalised/intemporalised positivistic world doesn't necessarily equivocate us to the Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins … behind the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a positivistic registry-worldview/dimension (even though together with them we all may recognise and operate within a positivistic world). That is, the 'existential profound-supererogating that enables the articulation-and-upholding-for-percolation-channelling-<in-deferential-formalisation-transference> of a transcending registry-worldview/dimension as to

dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩' is the higher teleology[100] 'over the mere-institutionalised-being-and-craft' in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality[52]) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling-<in-deferential-formalisation-transference> the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn't speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling-<in-deferential-formalisation-transference> an intemporally requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for 'human registries-disambiguation at uninstitutionalised-threshold[103]', and as being notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. The notion of higher teleologies as such is specific to the human species in holding that beyond just 'a physical animal passing of specie generational succession' for survival and optimising-specie-flourishing, with higher teleologies there is 'an even more critical passing of generational succession' as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments[106] (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-

cultural skewing (‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’, 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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩’ process involving variously candored/straightness/prelogism[79] and decandored/oblongated/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] mental-devising-representation of registry-worldviews dependent on which registry-worldview is considered [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩-process transcendence-and-

sublimity/sublimation/~~supererogatory~~de-mentativity to take us from an uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic one; it is difficult to contemplate 'existential success/idealism' from a knowledge/ontological perspective (in contrast to a temporal <~~amplituding~~/formative> wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ perspective) without identifying that intemporal-disposition in contrast to temporal mental-dispositions is what is 'truly existential success' as the intemporal-disposition is very much what allows for human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process allows for the lightness of hydrocarbons, 'where lightness is virtue'. Basically, it can be said that without the human quality of the 'aetiologisation/ontological-escalation individuation of the intemporal' we'll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires an appreciation of the 'percolative impact' of the 'firstnature/intemporal' (which is not readily available to the immediacy/shortness-of-register-of–[56]meaningfulness-and-teleology[100] 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 [104]universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling-<in-deferential-formalisation-transference> effect could hardly be obtained from say Aristotle‘s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then, Athens was outlying without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview’s/dimension’s ‘(re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-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-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-of-prospective-ontology-origination psyche rule to the full exhaustion of what intrinsic-reality/ontological veridicality can avail to humankind as of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] in construing [56]meaningfulness-and-teleology[100] for the prospective institutionalisation; and so, until humankind is dissatisfied

of this finitude and aspires as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as of beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] for a new/prospective elevating registry-worldview's/dimension's prospective relative-ontological-completeness[88]-of-[84]reference-of-thought '(re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context conceptualisation'. Being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], it will be naïve to contend that the transcendental-enabling/sublimating/~~supererogatory~~de-mentativity (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-of-prospective-ontology-origination psyche rule of our positivism–procrypticism registry-worldview/dimension mental-disposition should inherently be obvious. But that doesn't factor in the implications of human limited-mentation-capacity-deepening[53] that by successive prior institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-

eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ outcome of successive prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of their successive prior ‘(re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context conceptualisation’ leading up to our positivism–procrypticism registry-worldview/dimension mental-disposition. In other words in the human [45]<~~amplituding/~~formative–epistemicity>totalising~thrownness-in-existence[34] (I exist therefore existence is of transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance[72]-<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-thinking[20]-‘projective-insights’/‘epistemic-projection-in-conflatedness[12]’-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context conceptualisation' successively as of base-institutionalisation–ununiversalisation apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-rules—[104]universalisation–non-positivism/medievalism [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, positivism–procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, and notional~deprocrypticism preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[13]/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-contiguity[67]—of-the-human-institutionalisation-process[68] doesn't dispense us from our own [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ for prospective transcendental possibilities. Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolation-channelling-<in-deferential-formalisation-transference> into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[27]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology[100]) ‘inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices, religions and belief systems, and practically ‘institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential destiny/teleology[100]) ‘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 ‘[104]universal rules of institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human and existential destiny/teleology[100]) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of [104]universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically ‘the categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively - a human-philosophical-conceptualisation of rational-realism of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly

solipsistically/emanantly/becomingly intemporal' but rather 'temporal-to-intemporal' or shortness-of-register-of–[56]meaningfulness-and-teleology[100] to longness-of-register-of–[56]meaningfulness-and-teleology[100] (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where 'a skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) agency towards intemporality[52]/longness in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind'), with respect to human and existential destiny/teleology[100] 'reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering' and has as merit a realistic and hence more ontological-primemovers-totalitative-framework[73] conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions-'preconverging-or-dementing[19]–apriorising-psychologism underlying the suprastructural and practical introduction of notional~deprocrypticism postconverging-or-dialectical-thinking[20]–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, [104]universal-notions/essences, principles-rationalism/positivist-idealism and then the rational-realism of notional~deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing is that psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises across institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ that successive introduction of

more and more 'realistic' conceptualisations enable a grander ontological-primemovers-totalitative-framework[73] and grasp of its world. Further, what differentiates principles-rationalism/positivist-idealism and the rational-realism of notional~deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing is that the 'institutionalising threshold for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical operation/processing/contention at [84]reference-of-thought (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledging[95]-impulse/compulsive-dementing[19]/slantedness/psychopath, [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of notional~deprocrypticism dialectical-thinkng-or-postconverging–apriorising-psychologism institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at 'supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism anchors' (on a wrong reflex basis of [104]universal human intemporal/longness register/registry-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], fails to account for [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> registries, as subknowledging[95]-impulse/compulsive-dementing[19]/slantedness/preconverging-or-dementing[19]–apriorising-psychologism of the psychopath, postlogicly conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-

dementing[19]–apriorising-psychologism by the temporal-dispositions of [50]ignorance/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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, in that it addresses the fundamental issue of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> defect by recognising the reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in principle and preempting this in principle in its operant conceptualisation, i.e. in principle the deprocryptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising–registry to establish that this isn't subknowledging[95]-impulse/compulsive-dementing[19]/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing[19]–apriorising-psychologism [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> by the temporal-dispositions of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Such 'notional~deprocrypticism institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' (as with any other institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity) involves the development of preemptive and prospective categorical-imperatives/axiomatic-construct/registry-teleology[100]-for-

intemporal-preservation-entropy-or-contiguity–or–ontological-preservation over the prior now dialectically-or-contendingly-out-of-phase/dialectically-primitive) [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the 'aetiologisation/ontological-escalation' highlighting temporal-dispositions [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. It should be noted that while the prior/superseded transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to positivistic institutionalisations have been rather incremental-to-utter, it is likely that procryptic to deprocryptic transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is most probably an outrightly blunt/incisive utter construct, and why, because higher institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ imply higher perversion of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-framework[73] and are often wrongly analysed as being intemporally preservational' but for a very insightful ontological reflecting/perspectivating/highlighting exercise of organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) ontological-escalation/aetiologising over threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-

intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>; requiring a corresponding intellectually decisive and utter articulation for procryptic-to-deprocryptic crossgenerational deprocryptic transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism, as the procryptic [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is weakly graspable in the cross-section of the social-construct for the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity to work effectively by [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation as to notional~disjointedness-as-of-[84]reference-of-thought even though such [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and notional~disjointedness-as-of-[84]reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a 'creative existentialism (full-existential-depth-implications) storying construal' as the 'ontologically effective, applicative and operant articulation insight' to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural-diffusion-from-Western-philosophical-transcendence which positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity integration into the society's

institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring the society's existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity being not a cultural-diffusion-from-another-society's-philosophical-transcendence but rather a [104]universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an 'abstract cultural-diffusion-from-another-society's-philosophical-transcendence transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity', for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling-<in-deferential-formalisation-transference> effects as predication/deferred-predication and application/deferred-application to human and social issues based on notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> conceptual articulation as ontological-primemovers-totalitative-framework[73] about the 'abstract nature of man'. This will involve 'creative existentialism (full-existential-depth-implications) storying construal' in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 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’>[77]-to-last-narrative-wronglyly-allowing-interlocutors-prelogic-or-conviction-as-to-profound-supererogation[97]-alignment; temporal-dispositions (of [50]ignorance/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-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) intemporal point-of-referencing veridicality; and the intemporal-disposition organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-[84]reference-of-thought’–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100]) on the basis of a higher teleology[100] complex of being more profound with respect to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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 teleology[100]) reflection/perspectivation of the two prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this uninstitutionalised-threshold[103] as backdrop for ‘postconverging-or-dialectical-thinking[20]–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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-thinking[20]-differentiation-as-of-supratransversality~of-motif-and-apriorising/axiomatising/referencing'.

And so, based on the fundamental psychological preconverging/postconverging–de-mentating/structuring/paradigming of 'mental-devising-representation devising' giving-in to veridicality/intrinsic-reality when shown to be [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. This fundamental psychological preconverging/postconverging–de-mentating/structuring/paradigming operates by way of candoring/prelogism[79]/dialectically-or-contendingly-in-phase or in preconverging-or-dementing[19]–apriorising-psychologism/decandoring/distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29]/dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimension ontological-veridicality 'as thinking' or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 'as preconverging-or-dementing[19]–apriorising-psychologism' respectively, as is implied in all the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity from recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, [104]universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/[84]reference-of-thought explaining while the 'seemingly unlikely preconverging-or-

dementing[19]–apriorising-psychologism mental-devising-representation of its mind' at its uninstituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought so reflected/perspectivated from notional~deprocrypticism is more veridical than its illusion-of-the-present/present-consciousnessas [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] mental 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' representation. In the bigger scheme of things, such a 'creative existentialism (full-existential-depth-implications) storying construal' on perpetuation-of-notional~deprocrypticism re-elaborated to a 'creative existentialism (full-existential-depth-implications) storying construal' of all the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity provides an even more profound and emanant-insight understanding of the anthropological continuity/anthropopsychology and the proper place of the present positivistic mind in the bigger scheme, and what is prospectively implied, as a perpetuation-of-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity). Another ontological element of the perpetuation-of-notional~deprocrypticism transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is that it is 'weakly positive opportunistic' to the cross-section of the social construct. Prior/superseded transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity are relatively 'strongly positive opportunistic' with base-institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism[76] as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-<in-deferential-formalisation-transference> for intemporal transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity in the long run due to 'holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition' and 'a question of power relations', and more likely than not, in such human society in 'clanic turbulence' base-psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of 'projecting rules/principles' or [104]universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of 'empirical rules/principles'/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory preconverging–de-mentating/structuring/paradigming in their cross-section of the social-construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality[99] preconverging–de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming regarding the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability as intemporality[52]-skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) rules/principles' or notional~deprocrypticism with regards to their temporal direct/immediate survival opportunism statistically to individuals on the cross-section of the social-construct. An intemporal disposition as ontological projecting that may elicit a sense of positive-opportunism[76] for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity which temporal directness/immediacy for 'individuals sense of survival-and-flourishing' is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively 'strong preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity' (on

the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for their social integration. Basically, with transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity strengthens. To sum up, this highlights the 'temporal existentialism/full-existential-depth-implications practicality aspect' involved in all human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. That is, transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn't immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold[103]. But then with an increasing cerebral grasp of our nature and

our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality[52]/intrinsic-reality as validated by ontological-primemovers-totalitative-framework[73]. This leads in the instance of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> to the notion of 'memetic-corruption or psychoanalytic-misrepresentation of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]; requiring a referential 'memetic reordering/psychoanalytic-unshackling [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for the entropic preservation of intemporality[52]/intrinsic-reality as validated by ontological-primemovers-totalitative-framework[73]. 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-framework[73] in showing it is proxying to 'abstract and inherent ontology/intrinsic-reality/veridicality' which is a preceding/superseding notion (postconvergence) to our mental devising of meaning; explaining why we adjust our meaning model/memetic-reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold[103] whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to [104]universalised,

non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity we don't confuse the development of a 'banal/temporal/averaging-of-temporal-thoughts' notion in 'our shortness of the lives of mortals' (80 or 100 years or so) as defining what is 'existential idealism/success' on the basis of such 'mental shortness' (which isn't even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather 'institutionalised and secondnatured there', and so is 'philosophically irresponsible' prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity/prospective-institutionalisation,
necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of 'existential idealism/success' must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/longness-of-register-of–[56]meaningfulness-and-teleology[100])'s [104]universal projection/intemporality[52] 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 [104]universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional~deprocrypticism (to thwart [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought) and thereafter; the intemporal mind as such projects in an 'abstract eternality' that is what allows for the intemporal-preservation-entropy-or-contiguity–or–

ontological-preservation. In the bigger scheme of things, all the vices-and-impediments[106] of successive registry-worldviews can be directly ascribed as corresponding [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of temporal-dispositions at the registry-worldviews uninstitutionalised-threshold[103] whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about 'the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] constructs' of base-institutionalisation, [104]universalisation, positivism and prospectively deprocrypticism, and not 'good-natured/impression constructs' which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent an recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments[106] of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging[95]/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construct with corresponding virtuous consequences of knowledge or lack-of-knowledge thereof). It is critical for the sake of the temporal mortal that we are, not to be allowed to be our own God; that is exactly what creates transcendental possibilities, otherwise we syncretise and preserve and articulate our temporality[99]/shortness as being intemporal! (ii) 'Intellectual solipsistic/emanant irresponsibility' referring to 'intellectual idealism' success in conceiving intemporal meaning but failure in preserving intemporal meaning from 'temporal mimicking, denaturing[15] and subknowledging[95]' with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of

human/social progress postconverging–de-mentating/structuring/paradigming. While intellectual ontological/intemporal meaningfulness may strive to articulate a [104]universal idealism/intemporal projection, it is rather naïve to operate on the 'romantic' basis that [104]universal idealism/intemporal projection is the sole disposition of humans as temporal dispositions like postlogism[78]-slantedness (the psychopath), [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation are endemically part and parcel of the reality of human dispositions; and so, as a matter of fact on a simple 'scientific basis of determining first principles' and not necessarily to stigmatise, as reality works on the basis that 'what is, is what is!' That then being the case, what then is the relevant question is how do we ensure by institutionalisation/intemporalisation (based on the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] and not impression/good-naturedness/wishfulness vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to long perspective) over the cross-section of human mental notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> s, i.e. secondnaturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need 'moral philosophy' and 'no law' as the institutionalising principle of the law is a tacit recognition that realistically we need 'dominating/superseding artifices' or 'institutions and their rules and narratives' whether the human subjects have a grasp of the 'philosophical' [104]universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and 'not any temporal romantic idealism' which only leads to [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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–[56]meaningfulness-and-teleology[100]⟩' (informal settings) where the constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ (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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-disambiguating realism that upholds/preserves intemporality[52]/longness and stifles temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> inclinations. Such an approach is known as the 'knowledge-notionalisation' or knowledge as a continuum from 'the ignorances/desublimation'/temporal-dispositions to knowledge/intemporality[52] which then allows for scrutinising and preempting 'the ignorances/desublimation'/temporal-dispositions, i.e. apprehending not only intemporal implications of any knowledge construct, but being transversally/logically-incongruent preemptive to potential temporal undermining of that intemporal idealism construct). 'Intemporal and temporal disjuncture' basically refers to the fact that in the elaboration of conventioning with respect to ontological-veridicality with regards to social-stake-contention-or-confliction both the intemporal and temporal-dispositions

are preservational in their finalities, i.e. temporal-dispositions do not transcend philosophically but by untenability/internal-contradiction/internal-incoherence/institutional-constraining, and it is vague and naïve to intemporally/ontologically engage at the philosophical level to wrongly imply such a solipsistic transcendental process as this should not be confused with the formalisation effect of secondnaturing and internalisation. 'Intemporal and temporal disjuncture' can equally be analysed as 'transcendental-or-transdimensional prospective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional-meaningfulness disjuncture' given there is mutual unintelligibility between prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and intradimensional meaningfulness for instance respectively as notional~deprocrypticism and as procrypticism ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation); wherein it is transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] 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/[84]reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology[100]-<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/[84]reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with 'reasoning-through/utterion' with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing[19]–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-framework[73] institutionalisation percolation-channelling-<in-deferential-formalisation-transference> mechanism. This ontological insight (transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-

worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional~deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of 'reasoning-through/utterion' and represented as preconverging-or-dementing[19]–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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism takes hold in the the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] institutionalisation percolation-channelling-<in-deferential-formalisation-transference> 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> construed in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] involving reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as the backdrop of new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for prospective psychoanalytic-unshackling/memetic-

reordering/institutional-recomposuring that enables prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. Thus technically, preconverging-or-dementing[19]–apriorising-psychologism arises simply by a shift of [84]reference-of-thought (in the strive for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein the latter [84]reference-of-thought as a registry-worldview/dimension is shown to be more intemporally-preservational); with the preconverging-or-dementing[19]–apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding [84]reference-of-thought (of postconverging/dialectical-thinking[20]–apriorising-psychologism) about the prior transcended/superseded [84]reference-of-thought (and so, beyond the latter's registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence as of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> and go on to be of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] this now shown-to-be-wrong [84]reference-of-thought). Preconverging-or-dementing[19]–apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing[19]–apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn't have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing[19]–apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional

perspective where its own [84]reference-of-thought is superseded/transcended by a prospective [84]reference-of-thought as notional~deprocrypticism will, this time around by the positivistic registry-worldview/dimension existential illusion-of-the-present/present-consciousness/epistemic-totalising[32]~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 [84]reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity[67], and go on to self-reference-syncretise its transcended/superseded [84]reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/[84]reference-of-thought will likely shift the [84]reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A's illness, the mental-devising-representation of the positivistic mindset/[84]reference-of-thought will be that A is preconverging-or-dementing[19]–apriorising-psychologism and that a germ and biological functioning theory of the human body is the [84]reference-of-thought for A's disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded [84]reference-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 [45]~~<amplituding/~~formative~~–~~

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] into [84]reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will ultimately 'wean' the prior/superseded/transcended registry-worldview/dimension (in this instance non-positivism/medievalism) from its defective non-positivism/medievalism [84]reference-of-thought and its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] towards a positivistic [84]reference-of-thought and its prospective/transcending/superseding relative-ontological-completeness[88]-of-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, 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 ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivistic meaningfulness) mindset/[84]reference-of-thought will by reflex emanantly act the same at its own uninstitutionalised-threshold[103]; wherein the idea that positivism–procrypticism [84]reference-of-thought as of its characteristic postlogism[78] associated with psychopathy and social psychopathy with its overall beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] defect of disjointedness-as-of-[84]reference-of-thought-as-misappropriated–[56]meaningfulness-and-teleology[100] brings about a shift to a new [84]reference-of-thought and [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as transcending/superseding deprocrypticism, will sound unintelligible/existentially-

suprastructural to the positivism–procrypticism mindset/[84]reference-of-thought which simply by reflex set this aside and harken back axiomatically to positivism–procrypticism [84]reference-of-thought and [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> associated with such positivism–procrypticism [84]reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold[103] be integrating postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> teleologically involving, (i) intemporal-disposition introduction-of-‘ontological-reconstituting–as-to-conflatedness[12]’ [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], (ii) temporal-dispositions undermining-by-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], (iii) intemporal-disposition

reflecting/perspectivating/highlighting the temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–[8]categorical-imperatives/axioms/registry-teleology[100] and introduction-of-'ontological-reconstituting–as-to-conflatedness[12]' of new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] preempting the temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) of the subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; as successive circular postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] preconverging-or-dementing[19]–apriorising-psychologism constructs, and not as may wrongly be reflected by the natural reflex to be prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism, as supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism (existential-contextualising-contiguity[39]/meaningful-projection-of-intrinsicness/authentic-vocalisation/prelogism[79]) constructs. And likewise, it is a crossgenerational habituation of notional~deprocrypticism [84]reference-of-thought and [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that will ultimately lead to a shift in [84]reference-of-thought and the correspondingly more profound and grander notional~deprocrypticism ontological-veridicality/ontological-contiguity[67] thereof. Another validation for the preconverging-or-dementing[19]–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-reification[87]/ontological-primemovers-totalitative-framework[73] 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-reification[87]/ontological-primemovers-totalitative-framework[73] mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a preconverging-or-dementing[19]–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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> and hence its preconverging-or-dementing[19]–apriorising-psychologism. This equally implies that our very own 'good-naturedness constructs' in the positivism/procrypticism registry-worldview/dimension are of preconverging-or-dementing[19]–apriorising-psychologism mental-devising-representation from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview/dimension the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] conceptualisation. The reason why ontological-normalcy/postconvergence indicates that 'good-naturedness constructs' are defective is quite simple as it is based on adhering to a registry-worldview's/dimension's

institutionalisation temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], which along the institutional-cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold[103]. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and not its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], 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-framework[73] that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when ontological-primemovers-totalitative-framework[73] so reveals it. Thus supposed an individual shows good-naturedness following the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-reification[87]/ontological-primemovers-totalitative-framework[73] as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-

and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that carries the virtuous and ontological insight to grasp that a registry-worldview's/dimension's institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview/dimension viewed as deterministic by projected <~~amplituding/~~formative>[5]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ as-to-how-others-act-in-hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> requiring the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] appreciation that an ontological-primemovers-totalitative-framework[73] as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression indicating such a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> implies a prospective/transcending/superseding registry-worldview's/dimension's new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to ensure intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/knowledge-reification[87]/ontological-

primemovers-totalitative-framework[73] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] with the wrong implications of inherently representing the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-reification[87]/ontological-primemovers-totalitative-framework[73] does. This fundamentally explains why all prior/transcended/superseded registry-worldview's/dimension's present-consciousness/illusion-of-the-present/epistemic-totalising[32]~self-referencing-syncretising/mirage are necessarily preconverging-or-dementing[19]–apriorising-psychologism from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite 'postconverging-or-dialectical-thinking[20]–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism arise, due to sub-par [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] in misconstruing ontological-normalcy/postconvergence reflection of intrinsic-reality, and so by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect); but rather the notion of a 'requisite and grander and grander sense of the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]' 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, [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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 [84]reference-of-thought–

[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation mainly for the compromising sake of 'effective functioning', and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply 'open-up'/'throw-up'/'reveal' in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness[12] as dialectical transformation as (prospective) transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting–as-to-conflatedness[12]-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-conflatedness[12]' 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-contiguity[39]' that is usurpable/impostored by mere form. This is the veridical ontological depth of mental-devising-representation/psychological-representation/(recomposured)-consciousness-awareness-teleology[100] informed by the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. The institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as specific successive

existentialisms/full-depths-of-existential-implications imply their mental-devising-representation in a reflecting/perspectivating/highlighting transdimensional/transcendental dialectics enabled by [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ wherein the [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ sets prior/transcended/superseded institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as 'dialectically-preconverging-or-dementing[19]–apriorising-psychologism' (mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) and the prospective/transcending/superseding institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-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-conflatedness[12] as dialectical transformation. However from their intradimensional perspectives as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, the preconverging-or-dementing[19]–apriorising-psychologism institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] is a

‘syncretising registry-teleology[100]-mentation that articulates the ‘intradimensional [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–apriorising-psychologism’ successive existentialisms/full-depths-implications disposition’ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ (given their wrong circular-upholding of the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of their same [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in lieu of upholding as ‘ontological-reconstituting–as-to-conflatedness[12]’ 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’ [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-reality/ontology, and thus ‘dialectically-preconverging-or-dementing[19]–apriorising-psychologism’ to enable its prospective superseding/transcending), and this is rightfully transcended/superseded by the ‘postconverging-or-dialectical-thinking[20]–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-

<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ by reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing[19]–apriorising-psychologism registry-teleology[100]-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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ (given the rightful prospective superseding/transcending of their ‘failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and ontologically-wrong’ [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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, [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] registry-teleology[100]-mentation and rightfully transdimensional ontological-veridicality rather in an ontological-preconverging-or-dementing[19]–apriorising-psychologism/preconverging-or-dementing[19]–apriorising-psychologism registry-teleology[100]-mentation is critical in understanding how to circumvent temporal-dispositions circumventive/distractive-temporal-

prioritisation-of-[84]reference-of-thought/temporal-preservation inclination associated with postlogism[78] in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (psychopathy and social psychopathy), in lieu of 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting/intemporal-preservation inclination associated with prelogism[79]. Fundamentally, conjugated-postlogism[78]/preconverging-or-dementing[19]-integration hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is always based on a wrong [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] registry-teleology[100]-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'>[77] as absolving/fleeting/escaping-reflex–logic[1] (psychopath) or hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or [11]conjoining-looping-set-of-narratives as-of-cohering-logic-reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is [84]reference-of-thought; and correspondingly, a rightful transdimensional ontological-representation should imply it is a preconverging-or-dementing[19]–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> registry-teleology[100] placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] and by so doing, to start with, rightfully denying it [84]reference-of-thought which then fundamentally collapses its soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought, as the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism[78]-or-disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness preconverging-or-dementing[19]–

apriorising-psychologism counts on the natural inclination (as ‘prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation[97] mindset/[84]reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge[42] not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as [84]reference-of-thought and implying the falsely apriorising–registry-elements of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]; as being an even grander faulty-mentation-procedure-deception-or-urge[42] of a registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]’ nature of registry-teleology[100] mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices, the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging–de-mentating/structuring/paradigming shifts often with unconvenient and unpalatable implications to the given registry-worldview/dimension personhoods-and-socialhood-formation. It requires more than just a sense of professional and technical craft but often more critically a profound sense of intemporal/firstnature emanant commitment, an attribute that is by definition of

dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~de-~~mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection nature and hardly just secondnatured, in thriving for an abstract sense of the intemporal beyond just functioning within the ambits of given [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] with their intemporal preservation limitations as well as their corrupting nature as distractive/circumventive [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. Within all registry-worldviews as institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, 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 [84]reference-of-thought and meaningfulness, turning away from human shallow-limited-mentation-capacity/shortness-of-register-of–[56]meaningfulness-and-teleology[100]/temporality[99]-potency/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (wherein 'ontological/intemporal [84]reference-of-thought and meaningfulness' is wrongly re-conjugated with the temporal-dispositions teleologies/dispositions of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing corresponding denaturing[15] of the 'ontological/intemporal [84]reference-of-thought and meaningfulness' by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect, and temporal-

enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality[52]-potency/registry-soundness which is behind the generation of 'ontological/intemporal [84]reference-of-thought and meaningfulness' and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by 'the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]' (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality[52]-potency and the dismissal of temporality[99]-potency, and so in dialectical succession of registry-worldviews as the successive/snowballing institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. 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 ([8]categorical-imperatives/axioms/registry-teleology[100]) establishes [84]reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing', and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> when we are of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology[100]-<in-

existential-extrication-as-of-existential-unthought>[6]) of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism[78] (disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness). Unlike the 'notion of agreement-disagreement' dealing with soundness/unsoundness of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] wherein a common apriorising–registry of interlocution is already established, there is no logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> for one apriorising–registry disposition as a prospective/superseding/transcending [84]reference-of-thought like a positivistic registry-worldview to convince another apriorising–registry disposition as a prior/superseded/transcended [84]reference-of-thought like a non-positivism/medievalism registry-worldview that it is the former's [84]reference-of-thought that is sound, other than for the fact that its better ontological-primemovers-totalitative-framework[73] will in the middle to long-run be untenable with respect to the latter thus 'collapsing' it; and so reflecting 'Derridean underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment' as to mere 'sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-psychologism>' over 'desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>' so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<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/[84]reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/[84]reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising–registry or [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising–registry or [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of a positivistic meaningful-frame), and it is purely the ontological-primemovers-totalitative-framework[73] fact in that by and large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s [84]reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s [84]reference-of-thought as a common one, and it is only when this common reference arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that. The implication is that a ‘Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical [84]reference-of-thought’, underlined by the disambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (aetiological ontological-primemovers-totalitative-framework[73] construct), and so whether with

regards to the epiphenomenon of psychopathy and social psychopathy (or with respect to ontological-veridicality or issues of [84]reference-of-thought and meaningfulness generally): - As the 'intemporal-disposition' disposition which is prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as to existential-contextualising-contiguity[39] with respect to the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' (based on ontologically-veridical [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since its apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] are ontologically-veridical), which are 'ontologically-reconstituted/deconstructed' and hence of sound/veridical [84]reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought), and in registry-worldview terms dialectically-in-phase as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'. - As the 'consciously-slanting-(whether-psychopathic-or-other-postlogic)-temporal-disposition' disposition which as of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–apriorising-psychologism> or formulaic-projection/postlogism[78] with respect to the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' (based on ontologically non-veridical [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since the implied slanting apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] are not

ontologically-veridical but rather usurping/impostoring), which are 'hollow-constituted' and hence of unsound/non-veridical [84]reference-of-thought ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing[19]–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-[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation' dispositions thus which are parenthetically/incidentally-(by-their-specific-conjugations-to-the-slanting/postlogism[78]) as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as formulaic-projection/postlogism[78] with respect to the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' (as ontologically non-veridical [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation since their slanting/postlogism[78]-induced-and-implied-registry-elements of their respective implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] are not ontologically-veridical), which are 'hollow-constituted' and hence are of unsound/non-veridical [84]reference-of-thought ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing[19]–apriorising-psychologism. - As in registry-worldview terms, all the temporal-dispositions in their 'dynamic-cumulative-aftereffect of subontologisation' paradoxically define

and establish the said registry-worldview's 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-threshold[103]) as rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and requiring the 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction of new/prospective 'terms of expressions' (along new/prospective veridical-ontological [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) for new/prospective sound/veridical [84]reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought), and in registry-worldview terms dialectically-in-phase as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'. - As 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-deepening[53], the prospective registry-worldview in achieving the ontological-prospection 'is ontologically-veridical and thus dialectically-in-phase as postconverging-or-dialectical-thinking[20]–apriorising-psychologism' while the prior registry-worldview inherently failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the ontological-prospection 'becomes non-veridical ontologically and dialectically-out-of-phase as preconverging-or-dementing[19]–apriorising-psychologism', and in the broader sense the projective cumulation/recomposuring

of limited-mentation-capacity-deepening[53] along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior [84]reference-of-thought in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as the new preconverging-or-dementing[19]–apriorising-psychologism), and the prospective/transcending/superseding [84]reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'). By 'reflecting a preconverging-or-dementing[19]–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema>, and in so doing keeping the 'superseding–oneness-of-ontology/ontological-veridicality/ontological-contiguity[67]' by recurrently implying that the profoundness-of-ontology-as-a-oneness lies with the prospective/superseding/transcending [84]reference-of-thought that re-establishes ontological-contiguity[67]/ontological-veridicality by 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction in upholding the 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'; the implication is that the successive registry-worldviews as the

institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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-conflatedness[12] as ontological-normalcy. - As 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' (seemingly of veridical-ontological [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) highlights broadly the socially shared/common [84]reference-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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>/individuations contextually have differing relations to ontologically-veridical [84]reference-of-thought and meaningfulness, notwithstanding the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' and corresponding seemingly common [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the 'ontological-reconstituting–as-to-conflatedness[12]'/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–[56]meaningfulness-and-teleology[100]' in order to effectively construe ontological-veridicality/ontological-contiguity[67] and disambiguate notional-contiguity/epistemic-

contiguity[62]-<profound-supererogation[97]-of-mentally-aestheticised~postconverging/dialectical-thinking[20]–qualia-schema> from notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> requires the operational technique of 'Différance-existential-transitory-articulation-of-the-protraction-of-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-meaningfulness' *which refers to how on the one hand from a suprastructuring construal-⟨as-of-'perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting–as-to-conflatedness[12]-of-veridical-[84]reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing'⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation insight, the psychopath/postlogic-character is contextually in vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] as of in–[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ or postlogicly from social occasions

and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal-⟨as-of-‘perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-conflatedness[12]-of-veridical-[84]reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing’⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation insight, in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77] 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-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology[100]/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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-

ontological-reconstituting–as-to-conflatedness[12]-of-veridical-[84]reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing'⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologismly alignment (as conjoining) to this formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ or postlogic meaningfulness, and so recurrently in [11]conjoining-looping-set-of-narratives to the psychopathic/postlogic-character slantedness-of-meaningfulness postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]; wherein this rather requires from an ontological/intemporal perspective of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> reflection of both the (postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]) psychopathic/postlogic-character and by extension the ([11]conjoining-looping-set-of-narratives) interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are

involved in the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivistic-meaningfulness or procrypticism, and beyond just procrypticism, with regards to [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of all institutional-cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in all registry-worldviews (given that postlogism[78] as disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness is behind all registry-worldviews/dimensions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> whether instigated from a physiological condition or not). This 'postlogic denaturing[15] of temporal-dispositions individuations ontological-performance[72]-<including-virtue-as-ontology> as conjugated-postlogism[78]' is so-inherently linked with the registry-worldview uninstitutionalised-threshold[103] associated with [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–in-recurrent-utter-uninstitutionalisation, [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-base-institutionalisation or ununiversalisation, [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-universalisation or non-positivism/medievalism, and [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-positivism or procrypticism, and so going by the [75]perversion-of-[84]reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of their respective meaningfulness and corresponding [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in accordance with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. Without the operational technique of 'Différance-existential-transitory-articulation-of-the-protraction-of-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-meaningfulness', the psychopathic/postlogic-character and its interlocutors will, going by the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex, be engaged/related-to wrongly as being in ontological-contiguity[67]/ontological-veridicality instead of being of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (perversion of [84]reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-worldview), as they are emphasising the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' without reference to existential reality whereas such a 'Différance-existential-transitory-articulation-of-the-protraction-of-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-conflatedness[12]-of-veridical-[84]reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing’⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation insight of meaningfulness) and so establishing their notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> or ontological-non-veridicality. This technique is a proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is nothing outside the text’ (with the text, from an overall insight of presence and absence metaphysics, rather construable as ontological meaningfulness, with the implication that there is no meaningfulness that is not in ontological-veridicality/ontological-contiguity[67], 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-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40]’ 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] without considering whether these are in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first place) is the

basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (to the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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-subknowledging[95] and implying wrongly they are in a state of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism (be it implied bad or good supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism, to falsely initiate the 'implicitation-of-notion-of-agreement-or-disagreement' as [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] issue rather than the more profound issue of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) in lieu of their true veridical state of being in a state of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (which speaks of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> with the corresponding need rather for a 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]'), and thus wrongly eliciting that they are in a state of 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' whereas in veridicality they are in a state of preconverging-or-dementing[19]–apriorising-psychologism and thus

dialectically-out-of-phase, wherein as well, the right notion of suprastructuring construal-⟨as-of-'perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting–as-to-conflatedness[12]-of-veridical-[84]reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing'⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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 [84]reference-of-thought and meaningfulness that is veridically supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism since it sticks to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by overriding the prior [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] that is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with new/prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence implying a state of postconverging-or-dialectical-thinking[20]–apriorising-psychologism that is dialectically-in-phase. Hence the 'expression of [84]reference-of-thought and meaningfulness in suprastructuring construal as of 'perversion-and-derived-[75]perversion-of-

[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting–as-to-conflatedness[12]-of-veridical-[84]reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing' delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation insight' as allowed by the technique of the 'Différance-existential-transitory-articulation-of-the-protraction-of-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-meaningfulness' enables the disambiguation of the appropriateness of [84]reference-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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting–as-to-conflatedness[12]-of-veridical-[84]reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing'⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation insight of essence-of-meaningfulness keeps/upholds the 'superseding–oneness-of-ontology' in ontological-contiguity[67]/ontological-veridicality and

consequently is ‘postconverging-or-dialectical-thinking[20]–apriorising-psychologism’ unlike a ‘static or abstract unsound/virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference state of essence-of-meaningfulness’, which doesn’t keep/uphold the ‘superseding–oneness-of-ontology’ existentially and thus is of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> and consequently is preconverging-or-dementing[19]–apriorising-psychologism. This latter point can be seen in context in the example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising–registry apply?, i.e. The faulty-mentation-procedure-deception-or-urge[42] is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing[15] of the elements of the apriorising–registry as of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] (by simply implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’ over suprastructuring construal-⟨as-of-‘perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–as-to-uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing’-and-‘corresponding-ontological-reconstituting–as-to-conflatedness[12]-of-veridical-[84]reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing’⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation insight of essence-of-meaningfulness) which are: implied–

logical-dueness-or-implied-scape (the implied–logical-dueness-or-implied-scape doesn't exist since the psychopath doesn't know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn't know), implied-assumptions (the assumptions implying the psychopath's relationship with the guy and the guy's relationship with children doesn't exist), implied-value-reference (the psychopath's elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology[100] (the psychopath's articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge[42] but none to do with logic, but everything to do with the denaturing[15] of registry/axiom/categorical-imperatives or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought! So with the psychopath, you don't watch the logic, you watch out for the apriorising–registry for mental-perversion or the psychopath's unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought do protract and an ignorant prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mind acting in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> on such postlogic (outcome precedes logical process) non-veridical hollow mimicking narratives is 'technically psychopathic as well' as they are in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or [11]conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath's

postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77]. This is known as postlogism[78] or preconverging-or-dementing[19]-integration or compulsive-slanting—preconverging-or-dementing[19]-apriorising or conjugated-postlogism[78] (whether conjugated to in [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] and once it is induced by ignorance it leads to an undermining of ‘deductive social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ at ‘uninstitutionalised-threshold[103]’ of registry-worldviews, with subsequent conjugating [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism[78]/preconverging-or-dementing[19]-integration is derived from the psychopath’s initiated postlogism[78] 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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-meaningfulness’ technique which is able to disambiguate the underlying existential reality of the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ with regards to the various

interlocutors, whether unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought and preconverging-or-dementing[19]–apriorising-psychologism as slanted/psychopathic/postlogic interlocutor as well as the various (conjugated-postlogism[78]) temporal-dispositions as derived-slanted [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' intemporal-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions (conjugated-postlogism[78]), intemporal-dispositions or postlogism[78] compulsive-slanting—preconverging-or-dementing[19]-apriorising), hence wrongly turning the analysis into a [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-

profound-supererogation[97] issue, rather than an analysis of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in the very first place, as a 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]'. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogic as of preconverging-or-dementing[19]–apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology[100]-<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-intemporality[52] or fail-intemporality[52]/temporality[99] as social-stake-contention-or-confliction arise varying with regards to the implications of graver and graver temporal consequences (wherein as an archetype elucidation for instance, Socrates or Galileo will strive to keep on preserving intemporality[52]/longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again 'a sense of intemporality[52]' may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals 'solipsistic or secondnatured philosophies' with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality[52] or fail-intemporality[52]/temporality[99]); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as

notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as shortness-of-register-of–[56]meaningfulness-and-teleology[100] to longness-of-register-of–[56]meaningfulness-and-teleology[100], 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 ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality[52] over failing-intemporality[52]/temporal-dispositions of postlogism[78]-slantedness (postlogism[78]-as-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective 'temporal defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance into registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]), and its subsequent conjugation with [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as 'logically sound acts' or temporal-dispositions as 'logically unsound acts' or defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just attendant). Further in a 'dynamic-cumulative-aftereffect of

subontologisation' induced when such defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism[78] as disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness (a mental-disposition that from its instigation 'gives-up on ontological-veridicality/ontological-contiguity[67]' not only in terms–as-of-axiomatic-construct of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening[53] by a re-equilibrating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication but is not even predisposed/inclined to an ontologically veridical [84]reference-of-thought to meaningfulness but rather relating to meaning as a hollow-form which determines how others act, so-long-as/to-the-limit-that the postlogic character can remain as of the socially-functional-and-accordant[94] in so doing) inducing in turn temporal-dispositions conjugated-postlogic mental-dispositions (whether unconsciously or consciously, when aligning in-conviction-as-to-profound-supererogation[97] to the postlogic [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩) conjugating with [50]ignorance/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-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86], because the temporal-dispositions-so-conjugated-to-postlogism[78] are now 'acting-recurrently-in-temporal-preservation, no-longer-as-attendant (defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]), while wrongly implying (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) they are ontologically-veridical or in intemporal-preservation' in their state of conjugated-postlogism[78]. By 'dynamic-cumulative-aftereffect of subontologisation' this defines the given registry-worldview's 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' (uninstitutionalised-threshold[103] or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), and thus it is dialectically-out-of-phase/dialectically-primitive. It is the exercise of: temporal-dispositions 'acting-recurrently-in-temporal-preservation, and-not-as-attendant (defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]), while wrongly implying (beyond-the-consciousness-awareness-teleology[100]-<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-postlogism[78] (as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) that is behind all the dialectical-out-of-phases/dialectical-primitivities registry-worldviews as recurrency-of-utter-uninstitutionalisation ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-

in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in recurrent-utter-uninstitutionalisation), ununversalisation ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of base-institutionalisation), non-positivism/medievalism ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of [104]universalisation), and procrypticism ([75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivism)'. This reflects human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor whereby ontologically speaking, temporal-dispositions are hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (as they are 'postlogicly-conjugated to the respective registry-worldviews/dimensions prelogic meaningfulness', and thus in [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>) thus endemising/enculturating at the respective registry-worldviews 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–apriorising-psychologism>' (uninstitutionalised-threshold[103] or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) the (postlogic) [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>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-framework[73] (as a 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]') and percolation-channelling-<in-deferential-formalisation-transference> 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-opportunism[76] untenability/internal-contradiction/internal-incoherence/institutional-constraining that dislodges the preconverging-or-dementing[19]–apriorising-psychologism meaningfulness and induce prospective/transcending/superseding institutionalisation/intemporalisation as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' meaningfulness as base-institutionalisation, [104]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-attendant (defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance), while wrongly implying (beyond-the-consciousness-awareness-teleology[100]-<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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', there isn't any logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> of convincing but for the better ontological-primemovers-totalitative-framework[73] of a prospective

[84]reference-of-thought/prospective-registry-worldview established in the middle to long run construed as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩, which then voids the prior [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In many ways issues of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> are rather with respect to 'a-country-of-the-blind-scenario', so to speak; wherein [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> necessarily imply a dialectical situation between two ontological-references with the one being prior/transcended/superseded and the other prospective/transcending/superseding. It is important to grasp that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] where this is skewed ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation) that is habituated for its relative positive-opportunism[76] with regards to the cross-section of human interest in the middle to long run construed as of [14]de-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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [84]reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, however, at uninstitutionalised-threshold[103], we should be expecting nothing less than the 'normal' human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, [104]universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity are 'antagonistic by inducing contrariety in the temporal sense' even though we'll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional~deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling-<in-deferential-formalisation-transference> and how transcendental ideas are taken up over time and induce untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism[76] in the short run and secondnaturing in the middle to long run construed as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩. The fact is that while the social-construct is by and large a conceptualisation that determines individuals possibilities, the reality is equally that the social-construct does has ‘powerful channels’ that enable individuals to drastically redefined what is the social. The individual, it is often ignored, is an abstract-atomic-social-construct, as in the individual is priorly implied in the social, beyond just in terms–as-of-axiomatic-construct of social aggregation in implying a meaningfulness and value-reference construct relationship to the abstract summative social. Such insight on the nature of human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity will certainly highlight why the Encyclopédistes coordinated by Diderot played a relevant role in inducing a domino effect contributing in transforming medieval European societies mindsets into a positive worldview by cynically putting together all the positive knowledge they could muster and disseminating it throughout Europe, and so over the forces of obscurity of the days who understood the

implications of such a venture. The fact here as well as with all issues of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (by the prior relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, say of a medieval mindset/[84]reference-of-thought with respect to a prospective positivistic mindset, as implied by ontological-normalcy), is that there was obviously no mutually common/same [84]reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] wherein the ontological-primemovers-totalitative-framework[73] of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic [84]reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism[76] from its relative ontological effectiveeness such that it ends up being secondnatured further by percolation-channelling-<in-deferential-formalisation-transference>. Insightfully, in an intellectual conceptualisation exercise which, though conceptually contiguous, and while not necessarily implying similar dramatisation, in addition to its relatively diffuse implications in the sense of the contention being rather about human-mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social consequence given it is so focussed on human individuations as atomic-level point-of-departure of transformation but rather finding its

radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional~deprocrypticism meets in the short-term and temporary with 'resistance' or rather criticism (possibly by and large more in terms–as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling-<in-deferential-formalisation-transference> thereof, as an objectively engaged intellectual/emancipatory exercise. - As the above circularity/recurrence/repetition/repeatability[9] (of temporal-dispositions acting-recurrently-in-temporal-preservation …) is the basis for the registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] reflected/perspectivated as the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ of a given dialectically-out-of-phase/dialectically-primitive registry-worldview in its 'dynamic-cumulative-aftereffect of subontologisation' as the subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect; superseded/resolved not by logical-processing but as apriorising–registry ([84]reference-of-thought) perversion, by the ontological-primemovers-totalitative-framework[73] of

the prospective apriorising–registry as it elicits by its positive-opportunism[76] 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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-meaningfulness' technique which allows essence-of-meaningfulness to be seen for what it really is as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation-and-contextualisation, as can be understood insightfully by the notion of 'existence defining/preceding essence', as existential reality sets up the veridical contextualisation of analysis that is preemptive of a hollow-form/postlogic arrogation/impostoring with respect to the 'essence-of-meaningfulness as of intemporal-preservation'), and this as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] wherein temporal-dispositions acting-recurrently-in-temporal-preservation speaks of a relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-our-positivism-construed-from-a-prospective-[84]reference-of-thought-as-deprocrypticism) are correspondingly represented with their own 'specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought' [45]<~~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–[56]meaningfulness-and-teleology[100]⟩, in reflection/perspectivation of their specific and peculiar registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] as effectively preconverging-or-dementing[19]–apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking[20]–apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, [104]universalisation, positivism and prospectively deprocrypticism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism[78] and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration leading to temporal-preservation-as-pseudointemporality[52]-preservation occurs at the three levels of contextualisation as individuation, intradimensional and

transcendental/transdimensional/interdimensional/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation; contextually it explains incidental occasions of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality[52]-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, with respect to ontological-normalcy, and transcendentally/transdimensionally/interdimensionally this further explains ontological-normalcy/postconvergence as being about representing successive institutional-cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as of 'diminishing–human-epistemic-abnormalcy-or-preconvergence[30]' so that the perspective is one of 'abnormalcy', such that the mindset/[84]reference-of-thought in no institutionalisation including ours/positivistic

should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its uninstitutionalised-threshold[103], 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/inauthenticity[64]’ for the prospective possibilities of the future. - As it is important to grasp that the postlogic/psychopathic characters instigation of conjugated-postlogism[78]/preconverging-or-dementing[19]-integration in the other temporal-dispositions doesn’t mean postlogism[78] characters are the causation of the ‘dynamic-cumulative-aftereffect of subontologisation’ that induces the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of a dialectically-out-of-phase/dialectically-primitive registry-worldview as preconverging-or-dementing[19]–apriorising-psychologism. Rather, from ontological-normalcy/postconvergence insight, this points to human limited-mentation-capacity-deepening[53] at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (or uninstitutionalised-threshold[103] or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism[78] [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism[78] as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>

instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-deepening[53] registry-worldview/dimension-level as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, our condition of not being in ontological-contiguity[67], 'not-reflecting-absolute-ontological-pertinence', as being involved with '[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩'/temporal-accommodation as well as our peculiar conjugated-postlogism[78]/preconverging-or-dementing[19]-integration as psychopathy-and-social-psychopathy (that is, the conjugating of the temporal-dispositions of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation to the postlogism[78]-slantedness associated with psychopathy and social psychopathy) specifically in the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ of the positivism registry-worldview's

permeating on occasion its formalities, rather than [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation where the veridical ontological-reference is an 'abstract-sense-of-adherence-to-intrinsic-reality' as validated by the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73]/understanding/knowledge-driven, and not impression-driven/good-naturedness/wishfulness meaningfulness associated with the '[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩' that 'tends to reference/accommodate/orientate for a disposition to rather seek other humans 'temporal-validation' as rather 'angling for the summative human mental-disposition' with respect to social-stake-contention-or-confliction as 'extrinsic-attribution' over a 'validation by inherent-veridicality/intrinsic-reality' of meaningfulness as 'intrinsic-attribution' leading to social-and-temporal-trading, and so whether consciously-or-unconsciously/wittingly-or-unwittingly', and thus inducing notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> speaking of epistemic-decadence (postlogism[78]). Insightfully again, going by the first example, it might (wrongly) be argued, by human 'temporal extricatory preconverging–de-mentating/structuring/paradigming', that notions-and-accusations-of-sorcery in a non-positivism/medievalism setup should imply that any such accused should equally 'make-up' accusations in their own defence to neutralise and possibly defend their own interests. But such a stance is a temporal extricatory preconverging–de-mentating/structuring/paradigming that faces human temporality[99]/shortness with human temporality[99]. Intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation

postconverging–de-mentating/structuring/paradigming will garner the insight that humanity-at-large at all such non-positivism/medievalism setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments[106] that the enculturation/endemisation of the notions-and-accusations-of-sorcery speak of inherently, together with the social-structural implications and derivations arising, with regards to the non-positivism/medievalism registry-worldview. The vocation of the intemporal-disposition (intemporality[52]/ontological-construct/longness-of-register-of–[56]meaningfulness-and-teleology[100]) is not-to-come-to-and-construe [56]meaningfulness-and-teleology[100] at a same pedestal as a temporal-dispositions extricatory preconverging–de-mentating/structuring/paradigming, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality[99]) is 'necessarily escalated ontologically at a humanity-at-large scale of [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]'. 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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] on human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor across all the registry-worldviews whether retrospective, present or prospective. In other words, inherent human ontologising-deficiency as implied by ontological-normalcy/postconvergence due to human limited-

mentation-capacity-deepening[53] is the inherent reason why humankind has to 'make-up-for' (by projection as 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction) its ontologising-deficiency by renewing its [84]reference-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-teleology[100] dialecticism' ('[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought') that involves prospective/transcending/superseding registry-worldview as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' which is dialectically-in-phase over prior/transcended/superseded registry-worldview as preconverging-or-dementing[19]–apriorising-psychologism which is dialectically-out-of-phase/dialectically-primitive. With the various registry-worldview/dimensions postlogism[78]/disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-or-disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (whether instigating from physiological or enculturated basis) being incidental phenomena (associated with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor) emphasising the more fundamental issue of the dialecticism implicited 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/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>/transcendental-dialecticism going by a 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]'. This differs from issues in relation with existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] that 'comes only after the notion of a sound [84]reference-of-thought is established in the first place' and are intradimensional, and doesn't put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common [84]reference-of-thought/implied-registry-worldview. Thus if strictly speaking a postlogism[78] phenomenon (disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness) like a psychopathic disposition is not the causation of a [84]reference-of-thought [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, then what is its relevance and pertinence? The fact is with or without postlogism[78] including psychopathic individuations, human limited-mentation-capacity-deepening[53] warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold[103] that correspondingly mark the successive uninstitutionalised-threshold[103] states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-

<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, (ontological-completeness-of-[84]reference-of-thought involving institutionalising, [104]universalising, positivising and deprocrypticising, with notional~deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant-⟨as-of-the-more-profound-construal-of-existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context⟩ all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogic effects including psychopathic, the corresponding requisite human transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity will be more straightforward, direct and definite from the prior preconverging-or-dementing[19]–apriorising-psychologism to the prospective ‘postconverging-or-dialectical-thinking[20]–apriorising-psychologism’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality[52]-preservation once social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the referencing/registering/decisioning or stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘postconverging-or-dialectical-thinking[20]–apriorising-psychologism’ and what is preconverging-or-dementing[19]–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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogism[78] mental-dispositions equally assume a distortional purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogicly perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing[15] the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]) takes the form of 'denaturing[15] postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex–logic[1] and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism[78]

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-[84]reference-of-thought[43]' as conjugated-postlogism[78]/preconverging-or-dementing[19]-integration-of-temporal-dispositions in a 'dynamic-cumulative-aftereffect of subontologisation' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Thus strengthening the temporality[99]/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> takes a turn into registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] when these become temporally-preservational-as-pseudointemporality[52]-preservation as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] in a 'dynamic-cumulative-aftereffect of subontologisation' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), thus defining the 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' (as the uninstitutionalised-threshold[103]) as 'a-perpetuated-state-in-iterability/iteration' until the point where social [104]universal-transparency[105]-⟨transparency-of-

totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]〉 and untenability/internal-contradiction/internal-incoherence/institutional-constraining are decisive enough to instigate prospective institutionalisation as transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, breaking the temporal-dispositions acts-execution/logical-processing defects that had become registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] by temporal-preservation-as-pseudointemporality[52]-preservation as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] due to relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation,. Of course, in registry-worldview terms it's more than just the individuations of individuals, but rather a dynamic-cumulative-aftereffect construed at the comprehensive institutionalisation/uninstitutionalised-threshold[103] 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 [84]reference-of-thought is preconverging-or-dementing[19]–apriorising-psychologism given it relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, postlogism[78] induces temporal-preservation by circularity/recurrence/repetition/repeatability[9] 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-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] by temporal-preservation as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40]-of-recurrence/repeatability in principle. postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ as to '[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩' and conjugated-postlogism[78] can possibly be explained by the notion of pseudointemporality[52] wherein under social-and-confliction-stake temporal-dispositions individuation 'mental-dispositional incapacity for

intemporality[52]' induces 'notional~disjointedness-as-of-[84]reference-of-thought' misappropriated [56]meaningfulness-and-teleology[100] in arrogation (at individuation-level relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, as it strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology[100]-<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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism reflex to [56]meaningfulness-and-teleology[100] as of its intrinsicness/essence/ontological-veridicality' and so directly engages in its kind of pseudointemporality[52], 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 pseudointemporality[52] by [50]ignorance/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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]-manifestation. postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–

apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ as to '[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩' instigation of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is associated with intradimensional temporal-preservation-as-pseudointemporality[52]-preservation at a registry-worldview's/dimension's uninstitutionalised-threshold[103] or relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'-threshold (as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation), such that equally temporal-dispositions are effectively in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology[100]-<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/[84]reference-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-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, before even speaking of an issue arising from medieval postlogism[78] like someone coming up with notions and accusations associated with superstition. For instance, the consciousness state of say the non-positivism/medievalism mindset/[84]reference-of-thought at its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'-threshold (as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation) with respect to the mental-dispositions of the positivistic mindset/[84]reference-of-thought wherein obviously the latter's more ontological-completude construes that notions-and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-

in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation) the human mindset/[84]reference-of-thought (medieval in this instance) with respect to social-and-confliction-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]-manifestation intradimensionally, inclined to engaged in what is in reality preconverging-or-dementing[19]–apriorising-psychologism (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold[103] or relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation), its disposition for temporal-preservation-as-pseudointemporality[52]-preservation (whether instigated postlogicly or arising from enculturated-postlogism[78]) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing[19]–apriorising-psychologism that speaks fundamentally of relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ (as-it-is-thus-‘in-wait’-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]-manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'-threshold will reflect as of preconverging-or-dementing[19]–apriorising-psychologism the 'recurrent-utter-institutionalised mindset/[84]reference-of-thought with respect to base-institutionalised mental-dispositions' as from the base-institutionalised perspective, likewise the 'ununiversalised mindset/[84]reference-of-thought with respect to [104]universalised mental-dispositions' as from the [104]universalised perspective, the 'non-positivism/medievalism mindset/[84]reference-of-thought with respect to positivistic mental-dispositions' as from the positivistic perspective, and prospectively so, the 'procrypticism mindset/[84]reference-of-thought with respect to notional~deprocrypticism mental-dispositions' as from the notional~deprocrypticism perspective. (This preconverging-or-dementing[19]–apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism–procrypticism registry-worldview/dimension is so-construed as of preconverging-or-dementing[19]–apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' grounded at the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-

positivism/medievalism context as highlighted above at its relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’-threshold (as-it-is-thus-‘in-wait’-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation) warranting the positivistic registry-worldview/dimension, we can appreciate that there is a whole gamut of seemingly genuine ontological/being/existential dispositions as social practices within the non-positivism/medievalism registry-worldview/dimension like alchemy, superstitions, beliefs and other similar social constructions of meaningfulness that from a ‘positivistic angle’ are perfectly caricaturable as nothing but threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> arising from the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of [104]universalisation’s [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as intradimensional existential-decontextualised-transposition (of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of [104]universalisation meaningfulness). This is a recurrent dynamism associated with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor across all institutional-cumulation/institutional-recomposure-⟨as-to-[40]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-

normalcy/postconvergence-reflected-‘epistemicity-relativism’>), as at the point of a prospective/superseding/transcending institutionalisation’s relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’, as-it-is-thus-‘in-wait’-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, there is an eliciting of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] by temporal-dispositions (as temporal-preservation-as-pseudointemporality[52]-preservation instigated by postlogism[78] and enculturated-postlogism[78]) manifested in various social constructions of meaningfulness such that these are in effect derived-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ and whose ontologically-veridical-meaningfulness is defective (as intradimensional existential-decontextualised-transposition), requiring prospective transcending/superseding institutionalisation by ontological-reconstituting–as-to-conflatedness[12]/deconstruction/(engaged)-destruktion, with temporal-dispositions further in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of the latter transcending/superseding institutionalisation at its point of relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’, as-it-is-thus-‘in-

wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, inducing new derived-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' social constructions of meaningfulness that are veridically-unreal. These derived-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold[103] requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]-manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold[103] (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 [84]reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[87]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩. It is more likely that in this regard, more likely than not [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> issue at the humanity-at-large scale for the need of human registry-worldview's/dimension's institutionalisation as secondnaturing given that with human limited-mentation-capacity-deepening[53] it is naïve to operate on the basis of a 'human transformation on the wrong dependence of our intemporal-disposition as firstnatureness', thus the reason why we institutionalise as secondnaturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) (from shortness-of-register-of–[56]meaningfulness-and-teleology[100] to longness-of-register-of–[56]meaningfulness-and-teleology[100]) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the trascendental 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-pseudointemporality[52]-preservation' (with respect to themselves in their specific locale) associated with the 'dynamic-cumulative-aftereffect of subontologisation' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) rather as an extricatory/temporal preconverging–de-mentating/structuring/paradigming in serving their purpose of a temporal mortal. In so doing incidentally it doesn't actually preempt but fails the '[104]universal resolution of temporal-preservation-as-pseudointemporality[52]-preservation' (at humanity-at-large scale) as it advances an argument that still enculturates/endemises the upkeep of notions of superstition and sorcery. This approach of temporal-dispositions of dealing with temporality[99]/shortness with respect to [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in all the registry-worldviews (institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩) is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming warrants a transcendental posture of [104]universal-projection/aetiologisation/ontological-escalation that overlooks resolving temporality[99]/shortness with temporality[99]/shortness and seeks to grasp the [104]universal

implications of all such temporal-preservation-as-pseudointemporality[52]-preservation inclinations of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> at the humanity-at-large level of all locales and situations, and only then in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] that all such incidentals of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and temporal-preservation-as-pseudointemporality[52]-preservation endemisation/enculturation are construed and resolved by deferential-formalisation-transference of the intemporal-disposition approach as institutionalisation/intemporalisation. It is only such an intemporal approach that suprastructurally (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]-of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, [104]universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/preempting—disjointedness-as-of-[84]reference-of-thought of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] (as longness-of-register-of–[56]meaningfulness-and-teleology[100]) with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, 'such abstract projection basically would hardly make sense'. The fact is that this intemporal

inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a 'maximalist approach' in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojecting/supererogating/zeroing orientation of this paper takes up such a maximalist approach in understanding phenomena of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-[84]reference-of-thought' ways of thinking and instead strives for a [104]universal implications depth-of-thought. Basically, on the same token the [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs 'reason' on the basis of intemporality[52]/utter-ontological-veridicality in the quest for reifying abstract [104]universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly [104]universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported [84]reference-of-thought as well as the apriorising–[84]reference-of-thought-elements/apriorising–registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]), and so beforehand/as-of-a-priori even without the instigating effect of any [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> like postlogism[78]/psychopathy; such that such temporal/incremental/'disjointedness-as-of-[84]reference-of-thought' reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ 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–[56]meaningfulness-and-teleology[100]⟩ disruption of formal effectiveness). Abstractly [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] and [104]universal coherence that incremental meaningfulness doesn't, and thus [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation is actually the drive for transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, with human ontological development from 'shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ reconstrual/reconceptualisation' and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as such is the mental-disposition to uphold 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-

thought') as 'shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩'/relative-ontological-completeness[88]/diminishing–human-epistemic-abnormalcy-or-preconvergence[30] avails for the development of [84]reference-of-thought in construing intrinsic-reality/ontology, by its very intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] principle-driven nature; hence it thus regenerates new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to match developing 'shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩'/relative-ontological-completeness[88]/diminishing–human-epistemic-abnormalcy-or-preconvergence[30]. Whereas [51]incrementalism-in-relative-ontological-incompleteness[89]—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 [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation is non-transcendental, and so with reference to the underlying intemporality[52]/longness (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) that ontological development from 'shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩'/relative-ontological-completeness[88]/diminishing–human-epistemic-abnormalcy-or-preconvergence[30] elicits, and in lieu it is rather of a temporality[99]/shortness reflex mental-disposition such that correspondingly developed [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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, [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation across all registry-worldviews involves teleological-decadence-<-in-dimensionality-of-desublimating-lack-of[25]-⟨<~~amplituding~~/formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ at the uninstitutionalised-threshold[103], speaking fundamentally of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor and underlining the '[14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought threshold' with respect to [84]reference-of-thought mental representations between intemporality[52]/longness as candored-supratransversality~of-motif-and-apriorising/axiomatising/referencing and temporality[99]/shortness as decandored-subtransversality~of-motif-and-apriorising/axiomatising/referencing. [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation wrongly construes meaningfulness (both ontology and virtue perspectives) as rather a process of additionality over the prior [84]reference-of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] develops from shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ by way of the '[14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought')

[56]meaningfulness-and-teleology[100] develops rather as a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation process of recomposuring towards a deeper superseding–oneness-of-ontology, with recomposuring reflecting that human progress is rather an ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (as secondnaturing/institutional-design defined by skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) as deferential-formalisation-transference by the intemporal-disposition/longness-of-register-of–[56]meaningfulness-and-teleology[100]) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of–[56]meaningfulness-and-teleology[100])–to–intemporal (longness-of-register-of–[56]meaningfulness-and-teleology[100]) as of human existential-form-factor. Thus the implication is that the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] succumbs to uninstitutionalised-threshold[103] due to the dynamic-cumulative-aftereffect of human temporality[99]/temporal-dispositions as of shortness-of-register-of–[56]meaningfulness-and-teleology[100] in inducing uninstitutionalised-threshold[103] which can only further be de-mentatively/structurally/paradigmatically resolved by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation recomposre as transcendental-enabling/sublimating/~~supererogatory~~de-mentativity. Basically, [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation relation to meaningfulness as 'a comprehensive additionality exercise' thus fails to account for human temporality[99]/temporal-dispositions as 'not transformed' and will tend at uninstitutionalised-threshold[103] towards the perversion/derived-perversion of the institutionalisation [84]reference-of-thought or [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (whether unconsciously, expediently or consciously), involving

flawed-existential-elevation-of-[84]reference-of-thought[43]. 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 [84]reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] grasp of the same intrinsic-reality-as-ontological-veridicality in construing [56]meaningfulness-and-teleology[100]/teleological-differentiation involving rather a 'continuous [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation exercise' of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ arising from the overall and specific accumulated human experiential possibilities of being on earth. Thus human progress as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation is a change of human [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and it not about being incremental/additional but is rather a '[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation emerging-through (by maximal-as-intemporal-operating-modality-of-[84]reference-of-thought-as-of-[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation-as-inducing-the-prospective-institutionalisation) of prospective-institutionalisation over the old/uninstitutionalised-threshold[103] due to human limited-mentation-capacity-deepening[53]', as base-institutionalisation is not an addition/increment over recurrent-utter-uninstitutionalisation but a '[55]maximalising-

recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation emerging-through', just as is [104]universalisation over ununiversalisation, positivism over non-positivism/medievalism, and prospectively notional~deprocrypticism over procrypticism; as a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation process in the recomposuring accrual of human 'shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ towards deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[13]⟩' wherein the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] is rather construed as of 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] due to the fact that when not so existentially-contextualised our limited-mentation-capacity-deepening[53] in an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] exercise is bound to induce 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> [84]reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding), in wrong grasp of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-

completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality'. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening[53] needs to grasp imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation effectively enables by placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] rescheduling (as it perpetually recomposure to the intemporal as the relative absolute in value and ontology) over [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation which wrongly falls back to the relatively limited-mentation-capacity-deepening[53] of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute [84]reference-of-thought. Insightfully with respect to the notion of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, the law typically operates on the

basis of anticipating maximally the possibilities of criminal acts with the anticipation of the maximal possibilities of victimisation from such acts (when it regulates weapons ownership, for example) in effectively construing optimal prevention of criminality in society as a de-mentative/structural/paradigmatic construct that more vitally shapes human action and its 'effective enforcement' is actually a minor portion of the de-mentative/structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality[52]/longness that is further summonable in improving the law with human 'shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[12]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ reconstrual/reconceptualisation'. Like all formal constructs it wouldn't rely on incremental-dispositions or temporal-accommodation of <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ 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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩ 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-framework[73] implied predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[60]⟩ and by extension the intercession of formal/conventioning rules as institutionalisation arising in validation of the former, and their corresponding percolation-channelling-<in-deferential-formalisation-transference> in

deferential-formalisation-transference. The notion of intersolipsism is actually the notional validation of the solipsistic argument as it frames the question in the right manner, that is, inversely (contrary to the traditional philosophical framing of the solipsism question, which by so doing naively and wrongly implies that 'individuals precede and/or are in supposedly in existence in existence' upon an affirmative solipsistic response, rather than the idea of becoming solipsistically in existence which subsumes their individuality and projecting of the same about others in an intersolipsistic recognition arising from individuals' own solipsistic insights of predication-and-projection as so-reflected as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility[74]-⟨imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-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-framework[73] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression (however effective-as-solipsistically-intemporal or ineffective-as-solipsistically-temporal such perspectival performance), whereas subjectivity refers to our animate-existential-referencing-as-subjectification which is not necessarily oriented to the ontological appropriateness/veridicality of that reference but rather is a notional construal of the reality of 'human condition of perceived ontological appropriateness/veridicality' irrespective of whether it can be said of such perception as being objectively right or wrong going by inherent ontological-veridicality. So

solipsism speaks of the human projection in notionally construing ontological veridicality/appropriateness notwithstanding the perspectival effectiveness or ineffectiveness of such a construal as of solipsistic-temporality[99] to solipsistic-intemporality[52] and as such solipsism as of solipsistic-intemporality[52] is the drive behind ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Whereas subjectivity speaks notionally of a human condition orientation with respect to perceived ontological veridicality/appropriateness no matter whether right or wrong. This possibility of distinguishing an inherently ontological foundation of existential meaning different from an ontological as human epistemic-conception reflexivity of perceived existential meaning is central to a notional~deprocrypticism mindset in enabling the most elaborate transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologuous, and 'human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification' in conjunction with 'human construal of the inherent existential tautology' is exactly the definition of notional~knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other 'supposed learners' all along to constantly calculate 2+2 as equals to 5. Sooner or later the child's solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with ontological-primemovers-totalitative-framework[73] 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–[56]meaningfulness-and-teleology[100] relative to temporality[99]/shortness-of-register-of–[56]meaningfulness-and-teleology[100] as to the child's underlying 'conception of the ontological-good-faith/authenticity[69]~postconverging–de-mentating/structuring/paradigming[70]', further explaining in the bigger picture why [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant 'social affirming' that the correct answer is 5, unlike it might be erroneously be thought, the child's insistence now that the answer is 4 is 'not truly' out of the ordinary as with respect to its construal of all other meaning including other additions, the child's knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the 'social affirming' of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal 'sense of solipsism' in each of us to access intrinsic meaning. Such 'intersolipsistic-pointing exercise' is only possible because of: our common underlying 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of

vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation 'intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness' as of the 'coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)'. By extension, our consciousness-awareness-teleology[100] as of a solipsistic epistemic/notional~construct is equally the result of our animate-existential-referencing/subjectification as of our existential underlying 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression accruing to each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to 'solipsistically reference a common sense of inherent existential-reality', and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our [56]meaningfulness-

and-teleology[100] within institutionalisation-threshold or as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> at uninstitutionalised-threshold[103]. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as the capacity for the infant to act and behave like a human effectively requires its personality development in a mutual solipsism or intersolipsism of underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [56]meaningfulness-and-teleology[100]. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness[89]-of-[84]reference-of-thought implied beyond-the-consciousness-awareness-teleology[100]-<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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> at their non-positivism uninstitutionalised-threshold[103]). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of 'a <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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-incompleteness[89]-of-[84]reference-of-thought implied uninstitutionalised-threshold[103]. However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-

reality/ontological-veridicality, and so beyond subjectivity and intersubjectivity, arising as of purely 'solipsistic-and-intersolipsistic insights in referencing underlying 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) as a potential capacity in all individuals, then the construal of intrinsic-reality/ontological-veridicality will tend to actually be defined whether beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as implied by subjectivity and intersubjectivity as a 'construct of human condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge', with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is naively-and-wrongly interpreted as superseding 'inherent intrinsic-reality/ontological-veridicality' at registry-worldviews/dimensions uninstitutionalised-threshold[103] (which is obviously fallacious, as it is 'the possibility of humankind being subjected to the meaningfulness-and-teleological implications of further solipsistic-and-intersolipsistic elucidations in referencing underlying 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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-thinking[120]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] solipsistic-and-intersolipsistic activity in referencing of underlying 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-

reality/ontological-veridicality as to ontological-performance[72]-<including-virtue-as-ontology>, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity hence implicited), the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality[99]/shortness as ignorances/desublimation, so-construed as 'knowledge-notionalisation') is decisive as it requires both an understanding of 'the human condition in its construal/relation to intrinsic-reality/ontological-veridicality' and 'understanding of inherent intrinsic-reality/ontological-veridicality'; and so, as a prerequisite for the organic-knowledge necessary for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview institutionalisation. For instance, the concepts of apriorising/axiomatising/referencing—constitutedness[13], first-level [80]presencing—absolutising-identitive-constitutedness[13], second-level [80]presencing—absolutising-identitive-constitutedness[13], third-level [80]presencing—absolutising-identitive-constitutedness[13] and apriorising/axiomatising/referencing—conflatedness[12] of temporal-to-intemporal individuations as of [84]reference-of-thought–prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> so-articulated previously as of 'notional~conflatedness[12]/constitutedness[13]-to-conflatedness[12] perspectivation of ontologically-veridical dynamic-cumulative-aftereffect/aftereffect' in enabling a storied-construct/ontologically-valid-narration

aetiologisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only 'inherent intrinsic-reality/ontological-veridicality' but equally 'the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality' (so-underlying human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity imbued theoretical/conceptual/operant implications). This is fundamentally so because 'inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not' but rather the point of human knowledge is an emancipatory/sublimating exercise involving the need to decenter/pivot and supersede our animate-existential-referencing/subjectification as of the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of existential-reference/existential-tautologisation. It is what allows for the possibility of human construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity to supersede social-aggregation-enabling as a knowledge and virtue construct. The implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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 [80]presencing—absolutising-identitive-constitutedness[13] or apriorising/axiomatising/referencing—conflatedness[12]) 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation from the most profound of conceptualisation which is intemporality[52]/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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality, construed as of increasing human limited-mentation-capacity-deepening[53] in the apriorising/axiomatising/referencing of [56]meaningfulness-and-teleology[100] construal', in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic/reprojecting/supererogating/zeroing design. Furthermore, solipsism will equally explain why human [56]meaningfulness-and-teleology[100] is developed rather by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-

conceptualisation of the same superseding–oneness-of-ontology as of our limited-mentation-capacity-deepening[53] (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 [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>), 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] overall reconstruing/reconceptualising rather than just incrementing. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by 'additioning' or 'cumulating' to prior works rather than the more pertinent insight of [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is 'conceptually' emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework[73]-intercession, with nothingness rather the 'conceptual devising of the metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ of existence' with existence conceptually construed in metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩; but then with existence being its

very own metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩, the mutual equivalence of both metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ and metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ implying that nothingness is likewise tautologically the emanation-as-to-the-all-defining-ontological-primemovers-totalitative-framework[73]-intercession of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential conceptualisation as ‘existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality construed as of increasing human limited-mentation-capacity-deepening[53] in the apriorising/axiomatising/referencing of [56]meaningfulness-and-teleology[100] 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

[45]<~~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–[56]meaningfulness-and-teleology[100]⟩, just as the many conceptualisation herein like the registry-worldviews/dimensions and ontological-contiguity[67]—of-the-human-institutionalisation-process[68] are actually speaking of human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] 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 [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression already given as ontological-normalcy/postconvergence oneness) along the same lines with the notion of [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ in compensation of human limited-mentation-capacity-deepening[53] as 'shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ reconstrual/reconceptualisation'. That is, such 'conceptual devices' are reformulations arising from 'grander/transcendental insights' about the same question but implying a radical transformation of ontological/meaningful conceptualisation of the human mind and human teleology[100]. The idea is that 'intrinsic-reality/ontology is not changed' but rather it is 'human

[45]<~~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–[56]meaningfulness-and-teleology[100]⟩ 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 [56]meaningfulness-and-teleology[100] is necessarily of ontological-primemovers-totalitative-framework[73] or attendant. However the disavowal rather than renewal/deconstruction/ontological-reconstituting–as-to-conflatedness[12] of human thought/limited-mentation-capacity will imply its dissolving into a 'nihilism of [56]meaningfulness-and-teleology[100]' as the alternate logical outcome, but then with this latter construal/conceptualisation being rather 'an unequal measure alternative' since it has the drawback of 'putting an end to contemplation itself', of 'misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity', besides abandoning the notion of human existentialism/thrownness/facticity behind human strife itself thus contradictorily undermining again the assumption of such an alternate logical outcome as itself a 'contemplated strife' construed as arising only by the implication of such existentialism/thrownness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency/ontological-primemovers-totalitative-framework[73] 'enabling human existential development as less and less a question of fate' on the basis of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-

nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]'. 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-framework[73]/attendant reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ behind the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ narrowing the framework of human existential contingency, with the further possibility of prospective [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as notional~deprocrypticism as of ontological-normalcy/postconvergence. Such maximalist intemporal projection reasoning doesn't entertain banal ordinary logic (that is all too readily incremental, 'disjointedness-as-of-[84]reference-of-thought' and temporally-preservational-as-pseudointemporality[52]-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-[84]reference-of-thought' and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews ('intemporality[52]-asymmetric-subsumption-of-

temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) [56]meaningfulness-and-teleology[100] towards the [104]universal/intemporal as of implication. In other words, [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the [104]universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the [104]universalism for all other contexts of such specific crimes. [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, across all institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[57]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that reinvents new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as a metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ conceptualisation in further human limited-mentation-capacity-deepening[53] and opening up new institutionalisation possibilities behind the successive transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity of an animal of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in need for skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference towards the intemporal to induce a registry-

worldview's/dimension's institutionalisation-as-virtue that very much elevate it beyond its temporality[99]/shortness which left to its own device will strive for [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation temporal-accommodation/extrication. [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation is an intemporal framework of dimensionality-of-sublimating[24] -⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-<in-deferential-formalisation-transference> as of secondnatured institutionalisation. It is behind 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' whether in early times as of non-universal and [104]universal metaphysico-theological creeds or as of metaphysico-worldviews nature and practices in later human history marked by the de-mentative/structural/paradigmatic emphasis of intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming over ordinariness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition within the secondnatured institutionalisation of such percolation-channelled [56]meaningfulness-and-teleology[100] marked by temporal extricatory preconverging–de-mentating/structuring/paradigming. This latter point is pertinent as invalidating any implied equivalence of [84]reference-of-thought of [56]meaningfulness-and-teleology[100] between a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation mental-disposition and an ordinariness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition going by their different existential preconverging/postconverging–de-mentating/structuring/paradigming; as the ordinariness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mental-disposition will emphasise a registry-worldview/dimension <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ in a temporal extricatory preconverging–de-mentating/structuring/paradigming as of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as if such <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ arose all by itself whereas a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation mental-disposition emphasises the human existential tale as of the succession of opened-structures of [56]meaningfulness-and-

teleology[100] that account for the possibility of our present and prospectively opened-construct-of–[56]meaningfulness-and-teleology[100] for enabling future possibilities. Even when it comes to the social integration of [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, it is often the case that such [56]meaningfulness-and-teleology[100] is bound to the denaturing[15] in many ways as of human ordinariness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ temporal extricatory preconverging–de-mentating/structuring/paradigming concatenation to it, if the requisite percolation-channelling-<in-deferential-formalisation-transference> institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation mental-dispositions, as recognised by the Niezschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] as 'derogation to the fact that such [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming can hypothetically be incumbent of all humans as to their choice of intellectual-and-moral orientation and their specific focus', and thus paradoxically implying as of the blurriness[7] 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>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-

‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ as a non-decenterable <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩!

Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity ontological-primemovers-totalitative-framework[73] notion, which is the prior [45]<~~amplituding/~~formative–epistemicity>totalising/circumscribing/delineating [84]reference-of-thought-[85]devolving-as-of-instantiative-context—[56]meaningfulness-and-teleology[100] as of its ⟨given consciousness’s [58]neuterising-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness. Such transcendental implications arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness[88]-of-[84]reference-of-thought over prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity involves the prospective [84]reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] [56]meaningfulness-and-teleology[100] as of organic-knowledge Being correction’ of the prior [84]reference-of-thought, such that the prior [84]reference-of-thought logical-dueness doesn’t even arise as the prospective [84]reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to–[56]meaningfulness-and-teleology[100]’ over the prior [84]reference-of-thought ‘effecting-parsimony-as-of-shoddiness-

and-incompleteness-to–[56]meaningfulness-and-teleology[100]'; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to–[56]meaningfulness-and-teleology[100] over a non-positivism/medievalism alchemic material construal. Basically, [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation summoning a depth of 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-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-pseudointemporality[52]-preservation actually speaks of relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, and defines successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ uninstitutionalised-threshold[103] explaining why institutionalisation becomes stuck at that level until the corresponding threshold is superseded for a prospective/transcending/superseding institutionalisation) for prospective transcendental possibilities. On the basis of such hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are

relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of 'ontological-bad-faith/inauthenticity[64]', but then a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation approach is one that doesn't reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩) all humans in our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more criticial issue being what is the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] implication as from the prospective epistemic-projection perspective! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity meet with temporal resistance going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor which take the form of subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). - As the '[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩' disposition tends to wrongly define the [84]reference-of-thought of a given prior/transcended/superseded registry-worldview as the absolute framework of 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism', and so by reflex, as if the successive prior institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ were geared to end at its own registry-worldview as the absolute registry-worldview that doesn't incur [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (in our case, the positivistic registry-worldview) without any notion of a prospective registry-worldview by which, where our own [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> arises, we will be preconverging-or-dementing[19]–apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, at our threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (or uninstitutionalised-threshold[103] 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-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ endemises/enculturates the denaturing[15] and generally explains the vices-and-impediments[106] of any registry-worldview/dimension as of its given limited-mentation-capacity-deepening[53]. As by reflex ‘the-<~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩’ 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 [84]reference-of-thought with new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, the ‘[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩’ simply engages in ‘<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising’ to its prior/transcended/superseded [84]reference-of-thought with its prior/old [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> threshold. It is only the ontological-primemovers-totalitative-framework[73] and positive-opportunism[76] of the prospective/transcending/superseding [84]reference-of-thought in the middle to long run construed as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ that will induce its untenability/internal-contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the prior/transcended/superseded (as 'postconverging-or-dialectical-thinking[20]–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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33], cannot correspondingly 'dialectically-think' in terms–as-of-axiomatic-construct of the [84]reference-of-thought mindset/[84]reference-of-thought of base-institutionalisation, [104]universalisation, positivism and prospectively deprocrypticism, going by human limited-mentation-capacity-deepening[53] as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (or uninstitutionalised-

threshold[103] 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 '[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩' 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-threshold[103] requiring prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity', by the possibility for its adherence to ontological-normalcy/postconvergence, and hence the requisite transcendental limited-mentation-capacity-deepening[53] to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own's mentation) for the prospective/transcending/superseding [84]reference-of-thought; and so, with the notion that the prior/transcended/superseded is preconverging-or-dementing[19]–apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, with no place for its '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising' which is no more than its 'internal myth/metaphysics' that has nothing to do with ontological-veridicality/ontological-contiguity[67]. As such, solipsism enables the requisite 'moulting' of human limited-mentation-capacity-deepening[53] of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> to allow for successive transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity; and as a social conceptualisation operates as 'a relation of intersolipsistic mindsets in transversality~of-affirmative-and-

unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by ontological-primemovers-totalitative-framework[73]’. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework[73]/attendant-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point answers the fundamental philosophical quest to escape metaphysics for ontology as of the very ontological-contiguity[67]—of-the-human-institutionalisation-process[68] which is rather about ‘successions of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ insights as the successive transcendental-enabling/sublimating/~~supererogatory~~de-mentativity rules in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[80]’-as-to-[80] presencing—absolutising-identitive-constitutedness[13]⟩ 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation insight, the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of '[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation <~~amplituding/~~formative>[9]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩' disposition is rather the prior/transcended/superseded [84]reference-of-thought to be construed as preconverging-or-dementing[19]–apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding [84]reference-of-thought that is 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' as dialectically-in-phase. - As informing human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor is the idea that the notion in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] (accounting for the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩) as 'the-transcendental/transdimensional/interdimensional/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation', the notion of 'dynamic-cumulative-aftereffect of subontologisation' by human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor (accounting for any given [84]reference-of-thought) as 'registry-worldview/dimension or intradimensional level', and the notion of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor 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, Répétititon, Altérité and Iterabilité (in a further elaboration of the notion of 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' based on the technique of 'Différance-existential-transitory-articulation-of-the-protraction-of-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-meaningfulness'); and so, in drawing out and analysing the [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] with regards to the 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' of same-terms-of-expressions (seemingly-same-implied-meaningfulness)' wherein there is 'induced alterity/alteration' of 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' of the repetititon/repeatability/recurrence, as 'same-terms-of-expressions (seemingly-same-implied-meaningfulness) by temporal-dispositions is rather 'hollow-constituted' which is then 'ontologically-reconstituted'/deconstructed by the intemporal-disposition, and thus the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness) revealing, in the bigger

picture, the alterities/alterations of the the-individuations, the registry-worldview/dimension or intradimensional level and the-interdimension/transcendental'. The insight here is that the spontaneous and generalised human prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or 'conviction-as-to-profound-supererogation[97]-reflex' or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex) is wrong when dealing with [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (reflected-as-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought with the [84]reference-of-thought reflecting the registry-worldview–devolving-apriorising/axiomatising/referencing or contending-reference or ontological-reference or meaningful-reference or anchoring-of-meaning or registry) arising due to human temporal-compromises/temporal-accommodation [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation disjointedness-as-of-[84]reference-of-thought to 'socially-perceived-value as of social-stake-contention-or-confliction' (whether consciously, expediently or unconsciously) and particularly so at thresholds where there is no deferential-formalisation-transference as institutionalisation (uninstitutionalised-threshold[103]), and this fundamentally undermines the 'ontological validity and veracity' of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as supposedly of prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or 'conviction-as-to-profound-supererogation[97]-reflex' or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex). Beyond our illusion-of-the-present/present-consciousness/mirageas [45]~~<amplituding/~~formative~~–~~

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews 'mentally projected prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex (or 'conviction-as-to-profound-supererogation[97]-reflex' or intemporal-disposition-reflex-admittance-reflex/in-phase-reflex') are flawed at their uninstitutionalised-threshold[103], and the same applies to us in ontological-normalcy/postconvergence. The nature of this 'conviction-as-to-profound-supererogation[97]-reflex flaw' is that it actually defines 'a threshold of circularity/recurrence/repetition/repeatability[9] of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism reflex' in circularity/recurrence/repetition/repeatability[9], effectively as its uninstitutionalised-threshold[103]. For instance, where a non-positivism/medievalism mindset/[84]reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we'll need to psychoanalytically-unshackle/mimeticly-reorder/institutionally-recomposure from a positivism–procrypticism mindset/mental-devising-representation/mentation. Further, the notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> implies that where there is postlogism[78]-and-conjugated-postlogism[78] as uninstitutionalised-threshold[103], the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] reflex is actually of

preconverging-or-dementing[19]–apriorising-psychologism reflex (and not new [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as 'prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism re-engaging reflex')/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism[78] and conjugated-postlogism[78] instances of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> circularity/recurrence/repetition/repeatability[9] at uninstitutionalised-threshold[103] (including associated postlogism[78]-and-conjugated-postlogism[78]) 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-threshold[103] (including associated postlogism[78]-and-conjugated-postlogism[78]-of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability[9] of same-terms-of-expressions (seemingly-same-implied-meaningfulness) alternating with ontologically-non-veridical alterity/alterations of same-terms-of-expressions (seemingly-same-implied-meaningfulness)', as Différance, that is critical in defining notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguated teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-disambiguated-mental-dispositions-meaningfulness-as-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> in 'dynamic-cumulative-aftereffect of subontologisation' (as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect) at the-individuations level to registry-worldview level and the-transcendental/transdimensional/interdimensional/[55]maximalising-recomposuring-

for-relative-ontological-completeness[88]—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'>[77] of meaningfulness of the postlogic disposition or 'conjoining looping narratives of flawed-existential-elevation-of-[84]reference-of-thought[43]' of the slanted-and-formulaic perverted meaningfulness as the conjugated-postlogic disposition, meted with the 'ontological-reconstituting–as-to-conflatedness[12]/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/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation level successiveness of institutionalisations (as recurrent-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, [104]universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by 'a human limited-mentation-capacity-deepening[53] recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability[9] by temporality[99]', and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability[9] (as longness-of-register-of–[56]meaningfulness-and-teleology[100]) with the latter 'distracted/circumvented' by temporal-preservation-as-pseudointemporality[52]-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability[9] as shortness-of-register-of–[56]meaningfulness-and-teleology[100], requiring the further realterity/realteration-of-such temporal-preservation-

alterity/alteration-in circularity/recurrence/repetition/repeatability[9] as 'ontological-reconstituting–as-to-conflatedness[12]/deconstruction' by intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12]). In the bigger picture and as with all natural iterations, this 'alterations-iterability dynamism' at the-individuation-level takes the form of an existential-flux ('dynamic-cumulative-aftereffect of subontologisation') of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath's disposition out of a faulty-mentation-procedure-deception/'urge'/entitlement-folie of postlogism[78]-slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism[78]) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism[78]). The notion of iterability as 'the induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and the intemporal-disposition compensation-alterity/alteration by 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness', implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold[103]), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of an dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ exercise but rather institutionalisation/intemporalisation or secondnaturing, which is about 'skewing

(‘intemporality[52]-asymmetric-subsumption-of-temporality[99]’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening[53] coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality[99]-preservational-alterity/alterations in distraction/circumvention of intemporality[52]-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (as opposed to issues of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]), can only be construed as implying ‘a perpetual construct for upholding intemporality[52]-in-preservational-compensation-alterity/alteration over temporality[99]-in-preservational-distorting-alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ontological-normalcy/postconvergence; and that the ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ is wrong, as this simply allows for temporality[99]-in-preservational-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-notional~firstnaturedness—temporal-to-intemporal-

dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'. And just as we grasp this notion of 'the-upholding-of-intemporal/ontologically-veridical-meaningfulness' at the-interdimension level where the registry-worldviews/dimensions are intemporally 'ontologically-reconstituted'/deconstructed, only to be temporally 'hollow-constituted' requiring prospective intemporal 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction explaining the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, 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-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>', likewise at registry-worldview level, 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' ensures that (by factoring in the distraction/circumvention of intemporally/ontologically-veridical-meaningfulness in circularity/recurrence/repetition/repeatability[9], by temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability[9], requiring the further intemporal-preservation compensation-alterity/alteration of such temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability[9] to uphold intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn't imply a same/common [84]reference-of-thought with temporal-dispositions, and in so doing avoid to wrongfully elevate postlogism[78]-and-conjugated-postlogism[78] in preconverging-or-dementing[19]-integration-of-temporal-dispositions to a 'conviction-as-to-profound-supererogation[97]-reflex' rather as of postconverging-or-dialectical-thinking[20]–apriorising-psychologism when dealing with their meaningful-reference-defect/registry-defect/[75]perversion-of-[84]reference-of-thought-

<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> defect. The implication being that the intemporal-disposition ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) of the postlogism[78]-and-conjugated-postlogism[78] which is in preconverging-or-dementing[19]-integration-of-temporal-dispositions (which explains the latter subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). Ultimately the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue, in naively construing that such an achievement is a definitiveness-construct-of-meaningfulness rather than an 'iterability-construct-of-meaningfulness for the upholding of the intemporal construct of ontologically-veridical-meaningfulness' as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence. Strangely enough, this idea can be derived from the contrastive implications of metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ (with its illusion-of-the-present/present-consciousness/mirage/epistemic-totalising[32]~self-referencing-syncretising) and metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ as postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in their evolving [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-

or-attributive-dialectics⟩ registry/registry-worldview/ontological-reference dialecticisms as at one moment 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' and at another preconverging-or-dementing[19]–apriorising-psychologism are effectively a reflection of the reality of a dynamic dialectics of 'metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩' and 'metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩' retracing of ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] retrospectively, presently and prospectively, going by a human shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ institutionalisation/intemporalisation process. Such an insight points out that a non-positivism/medievalism 'metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩' will 'wrongly be contending' on the basis of a non-positivism/medievalism [84]reference-of-thought with regards to issues of sorcery and so and so, instead of the requisite 'metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩' as a suprastructuring transcendental-insight-projection into positivistic (rational-empiricism) mindset/[84]reference-of-thought that supersedes the 'flaws-and-manipulations' or vices-and-impediments[106] involved in such a non-positivism/medievalism setting [84]reference-of-thought; in need of deconstruction/(engaged)-destruktion/'ontological-reconstituting–as-to-conflatedness[12]' into prospective suprastructuring positivism [84]reference-of-thought of ontologically-veridical meaningfulness, and so, 'as the suprastructuring construal-⟨as-of-'perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[ ]>–as-to-

uninstitutionalised-threshold[103]-self-referencing-syncretising–and–subtransversality~of-motif-and-apriorising/axiomatising/referencing'-and-'corresponding-ontological-reconstituting–as-to-conflatedness[12]-of-veridical-[84]reference-of-thought-as-prospective-institutionalisation/supratransversality~of-motif-and-apriorising/axiomatising/referencing'⟩ delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] of ontologically-veridical-meaningfulness that is not actually spoken-of by non-positivism/medievalism mindset/[84]reference-of-thought wrongly contending'; with the Derridean (existential)-trace being the suprastructuring positivistic [84]reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such an insight can certainly be grasped with respect to procrypticism and notional~deprocrypticism as well, with the associated postlogic [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> phenomena. The ontological-normalcy/postconvergence referentialism perspective inherently carries the requisite suprastructuring transcendental-insight-projection for fulfilling the promise of 'metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩' as postdication. Paradoxically, postdication (as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩) highlights that ontological-normalcy/postconvergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy/preconvergence[30]-perspective-(preconverging-or-dementing[19]–apriorising-psychologism-[84]reference-of-thought)-and-hence-suprastructurable by 'metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩'-perspective-('postconverging-or-dialectical-thinking[20]–apriorising-psychologism'-[84]reference-of-thought) which is then actually

prospective (to-resolve-the epistemic-abnormalcy/preconvergence[30]); and not 'metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩' 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]. This posture is validated by the decreasing epistemic-abnormalcy/preconvergence[30] nature of the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy/preconvergence[30] as the institutionalisation/intemporalisation process veers towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to base-institutionalisation to [104]universalisation to positivism and prospectively to deprocrypticism). With respect to the postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (reflected as mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought) phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-

projection (metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩) [84]reference-of-thought, wherein there is [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of positivistic [84]reference-of-thought of ontologically-veridical meaningfulness as procrypticism preconverging-or-dementing[19] –apriorising-psychologism, in need of deconstruction/(engaged)-destruktion/ontological-reconstituting–as-to-conflatedness[12] into prospective suprastructuring notional~deprocrypticism [84]reference-of-thought of ontologically-veridical meaningfulness, and so, 'as the suprastructuring as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] that is not actually spoken-of by our procrypticism and postlogic/psychopathic mindsets/[84]reference-of-thought wrongly contending'; as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] being (metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩) suprastructuring notional~deprocrypticism [84]reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality[52]-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–logic[1] wherein the postlogic mindset/[84]reference-of-thought is all about parasitising/co-opting the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism [84]reference-of-thought (registry/meaningful-reference/anchoring-of-

meaning/contending-reference/ontological-reference/registry-worldview) by simply projecting and implying false forms of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] that are not in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in temporal-preservation-as-pseudointemporality[52]-preservation as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40], with the fundamental faulty-mentation-procedure-deception-or-urge[42] being the wrongful validation as supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism of its [84]reference-of-thought in the very first place as in reality the [84]reference-of-thought reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview will be suprastructural to it (or beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of the procrypticism [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as reflected/perspectivated as preconverging-or-dementing[19]–apriorising-psychologism). The idea equally is that as a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, there isn't any 'definitiveness-intemporal/ontological-construal-of-meaningfulness-as-there-is-no-common-[84]reference-of-thought-relative-to-the-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>' but rather 'iterability-(of-ontological-veridicality)-by-(ontologically-reconstituting/deconstructing)-alteration/alterity-for-intemporal/ontological-construal-as-the-basis-for-suprastructurally-disambiguating-[84]reference-of-thought-of-the-various-notional~firstnaturedness—temporal-to-

intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>' in grasping and preempting postlogism[78] and temporal-dispositions-conjugated-postlogism[78] in temporal-preservation-as-pseudointemporality[52]-preservation. As by implying rather a 'definitiveness-of-intemporal/ontological-construal-of-meaningfulness-on-the-basis-of-a-common-[84]reference-of-thought-relative-to-the-notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>' 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 postlogism[78]-and-temporal-dispositions-conjugated-postlogism[78] as the fundamental ontological-primemovers-totalitative-framework[73] agency hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in alterity/alteration' by 'perverting the [84]reference-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–[56]meaningfulness-and-teleology[100]. Thus avoiding wrongly implying their dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ transformation as instigative intemporal-disposition (longness-of-register-of–[56]meaningfulness-and-teleology[100]), but rather 'institutionalisation-skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', 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-deepening[53] by a re-equilibrating metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication, as secondnaturing. It is this understanding of postlogism[78]-and-conjugated-postlogism[78] in preconverging-or-dementing[19]-integration-of-temporal-dispositions as a 'dynamic-cumulative-aftereffect of subontologisation' as 'perverting, by alterity/alteration, the [84]reference-of-thought of ontologically-veridical meaningfulness' in iteration/succession', wherein new sets of denaturing[15] slanted-and-formulaic-postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] (absolving/fleeting/escaping-reflex–logic[1]) involving their conjoining as '[11]conjoining-looping-set-of-narratives of flawed-existential-elevation-of-[84]reference-of-thought[43]' by temporal-dispositions-conjugated-postlogism[78], 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/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] as 'successive slanted-and-formulaic-postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] with their corresponding [11]conjoining-looping-set-of-narratives' perverted-meaningfulness and extrinsic-attribution with successive sets of interlocutors and as conjugated-postlogism[78] mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), in grasping the true nature of the fundamental psychopathic-postlogism[78]-and-other-temporal-conjugated-postlogism[78] 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-deferential-formalisation-transference> in the construing of institutionalised deconstruction/(engaged)-destruktion as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run as with other [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> arises by the mere fact that the registry-worldview's/dimension's prior relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, upon instigation of postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ by conjugating to temporal-

dispositions inducing ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] or intradimensional’ as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40]. This is the abstract foundation that defines registry-worldviews/dimensions uninstitutionalised-threshold[103], and so, as fundamentally imbued in human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor which is de-mentatively/structurally/paradigmatically susceptible to relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’, up to notional~deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold[103] by the mere fact that notional~deprocrypticism psychologism is one that factors in in its (recomposured)-consciousness-awareness-teleology[100] the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Thus issues of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> including postlogism[78] are more-than-just-and-beyond an issue of a temporal frame of contemplation as this requires an overall registry-worldview/dimension transcendental de-mentative/structural/paradigmatic resolution, as of the comprehensive ontologising of notional~deprocrypticism with respect to notional~procrypticism,

notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-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-dementing[19]–apriorising-psychologism consciousness-awareness-teleology[100] which [84]reference-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> structural-resolution is very much in line with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor mental-dispositions 'induced by social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ of the prior registry-worldview's/dimension's unsound [84]reference-of-thought of meaningfulness with respect to that of the prospective registry-

worldview's/dimension's and the positive-opportunism[76] thereof', and thus undermining human temporal-preservation-as-pseudointemporality[52]-preservation behind the uninstitutionalised-threshold[103] and institutionalisation/intemporalisation secondnaturing; and not as may wrongly be construed as an emanance transformation exercise from temporal-dispositions as shortness-of-register-of–[56]meaningfulness-and-teleology[100] 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 [80]presencing—absolutising-identitive-constitutedness[13] poorly appreciative of dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor thus needing its secondnatured skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity) and that's why society and more specifically formal organisations 'operate on the clairvoyance of institutionalising principles and rules', and 'not the purported impression-driven/good-naturedness dispositions of the one or the other', as this is an unsustainable construct and is simply a call for institutional failure in the middle to long run. A human secondnaturing institutionalising construct is a requisite because, at best even the intemporal-

disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior [84]reference-of-thought uninstitutionalised-threshold[103] registry-worldview/dimension, and such prospective emancipation involves such individuals own 'moulting', as actually intemporality[52]/longness is a 'potential construct of orientation' as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct as secondnaturing that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no [104]universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional~deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are 'moulting' their intemporal individuations and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. - As the notion of 'dynamic-cumulative-aftereffect of ontology and subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect),' is rather an operant conceptualisation that highlights the need for an operant conceptualisation of psychology in grasping human dynamics. But then psychological science as we know today in many ways mainly takes the form of an adjunct construct in grasping the social as is equally the case with social psychology; as the focus of can mostly be resumed to 'identity' of individual dispositions such that psychology tends more to have a subjective intercessory practice nature involving intersubjective valuation). Thus, as with all such approaches it is hardly surprising that we haven't got an academic 'postconverging-or-dialectical-thinking[20]–psychology or

psychology-of-mentation-dynamics or natural~psychological-dynamics' (as an ontology-driven [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context conceptualisation); but rather a 'psychology of qualifications' as is equally the case with social psychology. The author as previously implied with the notion of a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' perceives the need for defining human psychology from a transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] 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 '[84]reference-of-thought as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview/dimension as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ of the positivism/procrypticism [84]reference-of-thought metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩'; implying an ontologically-driven conceptualisation of 'postconverging-or-dialectical-

thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' as the prospective psychoanalysis, implying the epistemic-abnormalcy/preconvergence[30] perspective (preconverging-or-dementing[19]–apriorising-psychologism [84]reference-of-thought) of the prior positivism/procrypticism with respect to ontological-normalcy/postconvergence perspective of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism ('postconverging-or-dialectical-thinking[20]–apriorising-psychologism' [84]reference-of-thought). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] is just a 'placeholder-setup' that doesn't has any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality[52], such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality[52], the 'placeholder-setup' as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] is accordingly rescheduled psychoanalytically ('postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] has been developing all along from the mindset/[84]reference-of-thought of an recurrent-utter-institutionalised, base-institutionalised, [104]universalised and positivised, with the implication that the latter's mindset/[84]reference-of-thought is not beyond prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity where such prospectively more profound ontology is demonstrated to imply a renewal of human [84]reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is

essentially about a same species of a same underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor induced dynamism of shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[1]⟩. In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] process with the difference that such comprehensively conceptually-directed constructs as is implied with notional~deprocrypticism with respect to the present positivism/procrypticism are relatively more focussed and thus potent where 'ontologically-pertinent and so-demonstrated to be ontologically-pertinent'; and by and large form part and parcel of the human psychoanalytic experience with regards to passive to conceptually-directed constructs of human teleological projection. Transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] (from the present) but rather, on the basis of 'prospective [84]reference-of-thought transcendental insights', it correspondingly implies 'construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation' to be represented as 'preconverging-or-dementing[19]–apriorising-psychologism [84]reference-of-thought', and so implied by the 'prospective [84]reference-of-thought transcendental insights', such that the prospective (transcending/superseding) placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology[100] defect as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism [84]reference-of-thought' is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) of the 'old present'/retrospective as prior. That is it is critical to grasp that [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' and preconverging-or-dementing[19]–apriorising-psychologism is never about generating a prospective 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' (with respect to the present as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'), but such [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is rather about decentering and preconverging-or-dementing[19]–apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of the present as preconverging-or-dementing[19]–apriorising-psychologism which becomes 'old-present'/retrospective as prior' and dialectically ushering contrastively from that backdrop a new and prospective 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism'. This is actually about [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] which will 'wrongly make reference to and wrongly elevate', and so by mix-up, the prior [84]reference-of-thought as veridical. [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context. This involves a pointedness-of-prospective [84]reference-of-thought which [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation then 'upholds in contiguity' the 'trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation[97] mental-dispositions, postlogism[78]/psychopathic mental-dispositions and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration mental-dispositions' as [104]universal and aetiological ontological-primemovers-totalitative-framework[73] 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation achieves this by not letting non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> [84]reference-of-thought by postlogism[78]/psychopathic and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration mental-dispositions wrongly being implied as sound reflection of existentialist/'ontologically-reconstituting' [84]reference-of-thought and thus wrongly implying their ontological-veridicality, and equally avoiding their perversion-of-representation of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as to intemporal mental-dispositions by the 'mere ontological-decontextualising' (of the latter rightfully existentially-veridical [84]reference-of-thought) implied in their non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-

intemporal-preservation> [84]reference-of-thought; such that a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] defect as preconverging-or-dementing[19]–apriorising-psychologism by mere non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (of [84]reference-of-thought) is what restores the ontologically-veridical 'existentialist reality' [84]reference-of-thought. Thus unlike elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] what [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation enables is to uphold in contiguity ontological-reality as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] in other to reflect that the '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> phenomena' is as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] reflecting/perspectivating registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] even though it is iterating-by-alterations, whereas elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] will erroneously lead to a reassessment of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance by

wrongly implying that it is an issue of defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance whereas it is an issue of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and thus not upholding intemporality[52]/longness in the contiguity as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] and reflected/perspectivated as preconverging–de-mentating/structuring/paradigming registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] or intradimensional defect'. Basically, [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation creatively puts into perspective temporality[99]/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–[56]meaningfulness-and-teleology[100] in existentialist/'ontologically-reconstituting' terms as 'deeper superseding–oneness-of-ontology construal/conceptualisation' veering towards transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. That is, by transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is meant dispose to construe the ontological resolution of registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] transcendentally/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place supersedingly/transcendentally by implying the need for

positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procrypticism postlogism[78]-and-conjugated-postlogism[78] in the first place supersedingly/transcendentally by implying the need for notional~deprocrypticism rather than temporalities-drives reciprocal equivalence of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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 postlogicly-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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ of their mental denaturing[15] disposition is socially opaque); engaging meaningfulness at a same [84]reference-of-thought will wrongly imply that there is an issue of '[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]' at hand rather than in veridicality one of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-

as-to-shallow-supererogation[97]>, requiring instead a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation that is 'postconverging-or-dialectical-thinking[20]–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 [84]reference-of-thought which [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation then 'upholds in contiguity' the 'trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction-as-to-profound-supererogation[97] deprocryptic mental-dispositions, postlogism[78]/psychopathic procryptic mental-dispositions and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration procryptic mental-dispositions' as [104]universal and aetiological ontological-primemovers-totalitative-framework[73] construct), and reflecting in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] as both B's postlogism[78] '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought disposition' ontological/being-construal-defect together with B's interlocutors' conjugated-postlogism[78]/preconverging-or-dementing[19]-integration '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought dispositions' ontological/being-construal-defects (as temporally-preservational-as-pseudointemporality[52]-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-impediments[106] in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. That is, just as from a positivistic perspective (as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<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 '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as mental-perversion/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought dispositions' of ontological/being-construal-defects define human vices-and-impediments[106] in medieval setups, that's the same elicitation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor which is intemporally/ontologically prompted with an on-occasion/incidental manifestation of postlogism[78] and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration ontological/being-construal-defects in our positivistic/procrypticism registry-worldview from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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

[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation will be to void the wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the [84]reference-of-thought of postlogic/psychopathic and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration mental-dispositions as purely non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Effectively, reality/existence/being as becoming is actually an 'unwinding elucidation' model construct. However, since meaningfulness involves an interceding placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as [84]reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening[53], there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing[15] hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) 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-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] defined by the uninstitutionalised-threshold[103] which arises de-mentatively/structurally/paradigmatically and accounts for vices-and-impediments[106]. This is more than just a question of acts-execution/logical-processing defects but registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86], that speaks of the registry-worldview's/dimension's inherent relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation. That is at the basis of the [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] 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 [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] basis of organisation that isn't in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being 'ad-hoc referentialism'), and why referentialism as previously articulated, though 'relatively abstract as a notion of representation' is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] allusions to superstition in its [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as utterly preconverging-or-dementing[19]–apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of a procrypticism mindset/[84]reference-of-thought will rather be utterly preconverging-or-dementing[19]–apriorising-psychologism and unintelligible/existentially-suprastructural of 'our procrypticism terms of meaningfulness' and will equally avoiding elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] recognition of the soundness of our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought at the (deprocrypticism) unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in other to effectively and adequately reflect the requisite metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism, as implied by [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as-uninstitutionalised-threshold[103]-suprastructuring [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ that is the mechanism that enables 'postconverging-or-dialectical-thinking[20]–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 [84]reference-of-thought, from where meaningfulness is aligned as 'thinking and contending' over the 'perverting/superseded [84]reference-of-thought' aligned to as 'preconverging-or-dementing[19]–apriorising-psychologism and not-contending'? 'Anchoring-of-meaning as base-institutionalisation' over recurrent-utter-uninstitutionalisation, 'anchoring-of-meaning as [104]universalisation' over [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-base-institutionalisation-as-ununiversalisation, 'anchoring-of-meaning as positivism' over [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism’ over [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-positivism-as-procrypticism. A ‘postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩’/postdication of the individual as ‘metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩’; with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ as of an ontological-normalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ rather mobilises [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-

normalcy/postconvergence>〉/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] as metaphysics-of-presence-〈implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]〉) 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor; and in construing/conceptualising the 'transcendence and skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity)/deferential-formalisation-transference' of meaningfulness-(and-value) towards the intemporal-disposition (ontologisation/ontological-veracity/aestheticisation-towards-ontology –tautologically construed as ontology-in-the-advancement-of-intemporality[52] 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 'postconverging–de-mentating/structuring/paradigming resolution of the vices-and-impediments[106] of the prior/transcended/superseded registry-worldview/dimension', human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor implies that the 'determination of the 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] involving iterability-by-alterations-and-realterations as 'ontological-reconstituting–as-to-conflatedness[12]' realterations over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alterations in upholding ontology over subontologisation/subpotentiation and so beyond-intradimensional-institutionalisation-limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the 'postconverging-or-dialectical-thinking[20]–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 [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness>⟩ or postlogism[78], whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-worldview's/dimension's uninstitutionalised-threshold[103] 'in wait' for such [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ or postlogism[78] elicitation of its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, for instance, the state of being superstitious in non-positivism/medievalism is itself 'in wait' for notions-and-accusations-of-sorcery to elicit its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> in such a social-setup by corresponding non-positivism/medievalism [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ or postlogism[78]), whereas the positivistic registry-worldview [84]reference-of-thought has the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought for the eliciting of such a notions-and-accusations-of-sorcery threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality[52]-preservation of a registry-worldview’s/dimension’s subontologisation/subpotentiation is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated [10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism[78] and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration that undermine and blur recurrently intemporal-disposition supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism to induce social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ of the registry-worldview’s/dimension’s ontological/being-construal-defect as unsound [84]reference-of-thought of meaningfulness and the positive-opportunism[76] thereof’ for prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~-de-mentativity and leading to the registry-worldview’s/dimension’s uninstitutionalised-threshold[103] endemised/enculturated temporal-preservation-as-pseudointemporality[52]-preservation. This aspect of postlogism[78] and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration temporal-preservation-as-pseudointemporality[52]-preservation endemisation/enculturation is thus

the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound [84]reference-of-thought of meaningfulness, as defined by recurrence and 'non-transient transcendability' at the uninstitutionalised-threshold[103]; (in contrast with either a state of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] that doesn't speak of 'recurrence of perversion/unsoundness of [84]reference-of-thought' or an 'abstract' state of inherent uninstitutionalised-threshold[103] but which is 'transiently transcendable' as it is not in temporal-preservation-as-pseudointemporality[52]-preservation instigated by postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩). Thus it is the condition of 'recurrence' and 'non-transience' transcendability arising from postlogism[78] and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration that is ontologically relevant for ontological-reconstituting–as-to-conflatedness[12]/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-threshold[103] of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and it basically encapsulates the phenomenality of preconverging/dementing[19]–apriorising-psychologism mental-devising-representation of postlogism[78] and temporal-dispositions-conjugated-postlogism[78] so-construed as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (and so-reflected of the registry-worldview's/dimension's social-construct of

notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> at its uninstitutionalised-threshold[103] defined by recurrence and 'non-transient transcendability'). Thus subontologisation/subpotentiation is induced as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> so-associated with postlogism[78]-and-conjugated-postlogism[78] leading to temporal-preservation, and so at a registry-worldview's/dimension's uninstitutionalised-threshold[103] defined by recurrence and 'non-transient transcendability'. The '[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation construct' for prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is thus fundamentally grounded on the 'backdrop' of the construal of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> which is reflected and superseded postconvergently as of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism in existentially-veridical ontology as shallow to deeper superseding–oneness-of-ontology construal/conceptualisation. The so-reflected 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism' is actually central to suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-

identitive-constitutedness[12]⟩ and metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩, with the capacity of easily reflecting both preconverging-or-dementing[19]–apriorising-psychologism and postconverging-or-dialectical-thinking[20]–apriorising-psychologism as implied from a renewed human mentation transcendental insights (in reflexivity) about intrinsic-reality/ontological-veridicality. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> implies that at registry-worldview's/dimension's uninstitutionalised-threshold[103] at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy/preconvergence[30] (as shallow superseding–oneness-of-ontology construal/conceptualisation) with respect to ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as deeper superseding–oneness-of-ontology construal/conceptualisation), correspondingly the ontological-veridicality of human dispositions is construed as requiring a notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation of [84]reference-of-thought (rather than naively, an assumption of [104]universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview <preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩'), with the implication that the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' are actually of disambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> [84]reference-of-thought and meaningfulness. This broadly sums up the importance of elucidating the threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> when it comes to registry-worldviews/dimensions construed as to their uninstitutionalised-threshold[103] as being in epistemic-abnormalcy/preconvergence[30], as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness-⟨as-to-[47]historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ doesn’t permit beyond its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold[103]. The suprastructuring effect of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> is what actually allows to prospectively reflect/perspectivate [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and as dialectically-out-of-phase/dialectically-primitive at the uninstitutionalised-threshold[103] marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from [104]universalisation, non-positivism/medievalism from positivism and procrypticism from deprocrypticism; thus enabling the requisite ‘postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by which prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as ‘ontological-reconstituting–as-to-conflatedness[12]’/deconstruction is undertaken to supersede (as deeper superseding–oneness-of-ontology construal/conceptualisation) the drawback or vices-and-impediments[106] of

the prior registry-worldview/dimension as now preconverging-or-dementing[19]–apriorising-psychologism and dialectically-out-of-phase. Thus the reality of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> implies that virtue shouldn’t naively be perceived in terms–as-of-axiomatic-construct of ‘a [104]universal human intemporal-disposition nature or intemporal-disposition nature’ since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor speaks otherwise (even though such an axiom of ‘a [104]universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality[52]/longness to avoid the cumbrous need for disambiguating [84]reference-of-thought of meaningfulness into notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold[103]; 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 ‘[104]universal positivistic intemporality[52]’ as a functional pseudo-conceptualisation of intemporality[52]/longness ‘as people do not act medieval by and large’ but at our uninstitutionalised-threshold[103] wherein [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought arises our positivistic registry-worldview/dimension can only be qualified as of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> since the requisite

intemporalisation-as-institutionalisation as [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought secondnaturing is wanting), but virtue should rather be construed as the superseding/transcendental institutionalisation/intemporalisation design/conceptualisation that by inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism[76] 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, no institutionalisation effectively transforms human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature into an absolutely intemporal-disposition nature, but rather reduces human epistemic-abnormalcy/preconvergence[30] towards ontological-normalcy/postconvergence as deeper and deeper superseding–oneness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can 'spontaneously' arise in whatever concern there is should be directed/skewed ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue for secondnaturing, and not a wrong implication of functionally grounding virtue on human 'temporal disposition' which will inevitably bring about temporal-and-social-trading with respect to 'socially-perceived-value as of social-stake-contention-or-confliction'. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply

this notion of institutionalisation-as-virtue (in tacit recognition of our notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), however, the notion of 'consciously-spoken' as herein highlighted is that it enables the necessary uninhibitedness/decomplexification that allows the requisite 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring required in fully assuming the [84]reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply 'a new psychological orientation as positivistic' that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, '<~~amplituding~~/formative–epistemicity>totalising rationalism' by Descartes based on methodical thinking, [104]universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/[84]reference-of-thought as a postconverging–de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ 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-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩. Thus metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (substituting, to induce 'a preconverging-or-dementing[19]–apriorising-psychologism mentation reflex' in sync with the ontological perspective, over the same notion as subontologisation/subpotentiation as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩, which rather wrongly induces 'a postconverging-or-dialectical-thinking[20]–apriorising-psychologism mentation reflex' out of sync with the ontological perspective, thus is subject to [45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage) effectively arises from a maximalist construct in grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising nature of intrinsic-reality/ontology over [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation notional~procrypticism or

notional~disjointedness-as-of-[84]reference-of-thought as the natural intradimensional summative temporal mental-disposition (which speaks of a registry-worldview/dimension relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation notional~procrypticism or notional~disjointedness-as-of-[84]reference-of-thought however represents the enculturation/endemisation that is defining of given registry-worldview's/dimension's uninstitutionalised-threshold[103]. In other words, without a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity will be possible, as base-institutionalisation is the ultimate [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation construct over a summative mental-disposition of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] in recurrent-utter-uninstitutionalisation enabling the latter's transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, likewise [104]universalisation is the ultimate [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation construct over a summative mental-disposition of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]

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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-positivism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. An 'existential-decontextualised-transposition (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality[52] conceptualisation' is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocrypticism, with respect to the central concept of 'knowledge-notionalisation' wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of 'the ignorances/desublimation'/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional~deprocrypticism registry-worldview/dimension preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—

unenframed-conceptualisation as an intemporal conceptualisation of transcendental implication should be of '[80]presencing—absolutising-identitive-constitutedness[13] consummated/forfeiting posture' and is not for the sake of 'immediate intelligibility' within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the uninstitutionalised-threshold[103] is sound as its [84]reference-of-thought is prospectively defective (for instance a positivistic implied transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity cannot be logically intelligible to a medieval setup that harkens back to medieval [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ instigation of prospective registry-worldview/dimension institutionalisation [84]reference-of-thought as of a 'postconverging-or-dialectical-thinking[20]–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 [55]maximalising-recomposuring-for-relative-ontological-

completeness[88]—unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism[76] of the prospective institutionalisation ontological-primemovers-totalitative-framework[73] over its corresponding uninstitutionalised-threshold[103] to put in question the latter's [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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/[84]reference-of-thought with respect to appreciating notion of natural cause-and-effect and experimentation as well that the notion of mutual intelligibility of chemistry rules and principles makes sense, until then there cannot be much of intelligibility without such a 'postconverging-or-dialectical-thinking[20]–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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation construct are meant to be detached and totalisingly-entailing so as to act as a backdrop for prospective institutionalisation, and not to necessarily make sense in terms–as-of-axiomatic-construct of 'the now temporal mental-disposition reference-of-though' which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ relative-mutual-construal of the prospective/superseding/transcending registry-worldview/dimension as deeper superseding–oneness-of-ontology construal/conceptualisation over the prior/superseded/transcended registry-worldview/dimension as shallow superseding–oneness-of-ontology construal/conceptualisation by (suprastructurally) reflecting/perspectivating, beyond-the-

consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of the prior/superseded/transcended, respectively the 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism as dialectically-in-phase' and the 'preconverging-or-dementing[19]–apriorising-psychologism as dialectically-out-of-phase'), is rendered operant by the notion of 'existential-decontextualising-transposition (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality[52]' in operantly grasping such suprastructuring transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity/transdimensional/interdimensional construct; as it perpetually upholds ontological-veridicality by its 'existential-reality' (not non-veridical/vacuous hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) on the basis of, first and critically, the validity of the [84]reference-of-thought so-reflected as soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought if valid and unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought if invalid (before even recognising whether the 'implicitation-of-notion-of-agreement-or-disagreement' or 'of logical-processing' arises) to determine the 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism and dialectically-in-phase' over the 'preconverging-or-dementing[19]–apriorising-psychologism and dialectically-out-of-phase/dialectically-primitive'. It is critical to grasp that the notion of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> is rather of conceptual metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ (meant to ensure a natural [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-

conceptualisation to avoid mix-up of [84]reference-of-thought) with such a mix-up arising from the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] (whether wittingly or unwittingly) induced subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) so-construed as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩. So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation/subpotentiation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> with respect to ontologically-veridical [84]reference-of-thought, and by extension it is the concept of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ perspective since it avoids the [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the

construal/conceptualisation of the instigating of postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition that will induce temporal-preservation-as-pseudointemporality[52]-preservation in temporal-dispositions as conjugated-postlogism[78]/preconverging-or-dementing[19]-integration (by hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> on the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of the priorly institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of diminishing–human-epistemic-abnormalcy-or-preconvergence[30]. Effectively, such a highlight of how human secondnaturing within institutionalised construct implies a pseudo-conceptual [104]universal human intemporal-disposition as metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[50]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ in contrast to a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor mental-dispositions highlight at uninstitutionalised construct as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩

is effectively the unspoken psychoanalytic conceptualisation which needs to 'be referenced/registered/decisioned–as-consciously-recognised' as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the 'dynamic-cumulative-aftereffect of subontologisation' grasps how postlogism[78] instigates the temporal-preservation-as-pseudointemporality[52]-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold[103] even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in 'ontological-incompleteness-of-[84]reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-[84]reference-of-thought, as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, with respect to ontological-normalcy' by 'undermining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ for ontological-veridicality'; wherein the postlogic mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality[52]-preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality[52]-preservation by supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism inclination whether naively conjugating to postlogism[78] as misconstrual or good supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-

opportunism[76] of ontological-veridicality is established from an intemporal-disposition, in which latter case as being largely summative of the dynamic-cumulative-aftereffect it leads to the collapsing of postlogism[78] mental-disposition recursiveness and exacerbatory/opportunistic mental-dispositions progressiveness with respect to temporal-preservation, and thus orienting towards intemporal-preservation/intemporalisation and the possibility for prospective institutionalisation, itself subjectable to temporal-preservation-as-pseudointemporality[52]-preservation at its uninstitutionalised-threshold[103]. Thus this is the underlying dimensionality-of-sublimating[24] -⟨<~~amplituding~~/formative>~~supererogatory~~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor across all the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as of human shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening[53] explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold[103] (in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. * Ultimately, an 'ontological-reconstituting–as-to-conflatedness[12]/deconstruction articulation' (beyond just conceptualisations as in this paper) for more thorough insights reflective of a

‘suprastructural construal of any given state of uninstitutionalised-threshold[103] 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-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (enabling the EXISTENTIAL-TRACING-as-ontological-primemovers-totalitative-framework[73] of disambiguated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> and-their-associated [84]reference-of-thought’, reflecting soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought/postconverging-or-dialectical-thinking[20]–apriorising-psychologism (as-in-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) over unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/preconverging-or-dementing[19]–apriorising-psychologism (as-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-entropy/contiguity) non-veridical/vacuous [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]/‘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-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, reflecting ‘shallow/temporal superseding–oneness-of-ontology to deeper/intemporal superseding–oneness-of-ontology mental-conceptions teleologies’; from the perspective of a suprastructural superseding/transcending/deeper/intemporal superseding–oneness-of-ontology mental-

conception teleology[100]. - As beyond the epiphenomenon of psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] with respect to [84]reference-of-thought and meaningfulness; 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' implies preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening[53] that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of [84]reference-of-thought and meaningfulness (which are therefore approximates) by mere 'ontological-consistency' whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an 'ontological-consistency' will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, 'ontological-consistency' as superseding–oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/postconvergence, as the latter is 'the potency for all the text-of-ontologically-veridical-meaningfulness that can exist'. Ontological-consistency in the inherent intemporalisation/institutionalisation orientation of

ontological-normalcy/postconvergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as 'intemporal projection' (or longness-of-register-of–[56]meaningfulness-and-teleology[100]) 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 [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ as a postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments[106] 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective 'transcendental virtue conceptualisation' that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩. This analysis is very much in line with the notion of virtue as a [45]<~~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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context construal, representing virtue ‘contiguously’ in terms–as-of-axiomatic-construct of human limited-mentation-capacity-deepening[53] of shortness-to-longness-of-register-of–[56]meaningfulness-and-teleology[100] 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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor points out that it is rather such intemporality[52]/longness solipsistic ‘transcendental virtue projection’ that enables the superseding of the uninstitutionalised-threshold[103] of the various registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩. In other words, it is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview superseding the vices-and-impediments[106] 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 [104]universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation

with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional~deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/[84]reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won't be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[15]⟩ as implied by ontological-normalcy/postconvergence) that enables it to come into being; as necessarily they will be base-institutionalising, [104]universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. Insightfully thus, while ontological-normalcy/postconvergence expands human ontological possibilities

(comprehensively), it also leads to a growth in human institutionalised virtue disposition in equivalence which sustains such ontological development. However wary we should be with the possibility of nuclear annihilation, we equally can recognise that the 'better' registry-worldview/dimension-level, in terms–as-of-axiomatic-construct of its relative transcendental virtue conceptualisation, to handle such weapons is the present one (positivistic) with regards to the possibility of averting a global annihilation compared to say feuding tribal or medieval setups (that is, if by some imaginary circumstances they could have access to and utilise such weapons). This points out that virtue is rather an inherent and necessary construct of ontology, existentially speaking; as the transcendental construct that enables the expanding of the ontological possibilities of an animal of shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩ by enabling 'solipsistic moulting' (as 'intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality' at uninstitutionalised-threshold[103] states, with a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor mental-disposition due to lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[89]⟩ about virtue inducing supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism') and the secondnaturing of the social-construct (as institutionalisation-as-virtue) including the requisite human psychical pivoting/decentering. In

another respect, ontological-consistency as highlighted previously is in coherence with the notion of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] with the implication that ‘the reflected/perspectivated notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation’ (at the uninstitutionalised-threshold[103]) as ontological-primemovers-totalitative-framework[73], underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting–as-to-conflatedness[12]’/deconstruction realteration over the perpetuating hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> alteration by temporal-dispositions. Fundamentally, a normally institutionalised functional disposition warrants that there is ‘a common/same ontological-reference of ontologically-veridical-meaningfulness’ but this is voided at the uninstitutionalised-threshold[103] where temporal-dispositions become temporally-preservational-as-pseudointemporality[52]-preservation whether by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] (whether beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]), as may arise with postlogism[78]-and-conjugated-postlogism[78], 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-pseudointemporality[52]-preservation '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising', with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology[100]) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework[73] as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40]. This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] develops, with changing contextualisation, at the registry-worldview/dimension or intradimensional level as the 'dynamic-cumulative-aftereffect of subontologisation' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect), and is equally characteristic across registry-worldviews; with the implication that this is an attribute of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. That is, the uninstitutionalised-threshold[103] is characterised by the 'trace of disambiguated-mental-dispositions as notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-primemovers-totalitative-framework[73]. It is mainly a 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' that can establish the ontological-veridicality-of-

meaningfulness precisely by disambiguating the effective ontological-references of the various notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations, and so not only at an instant or act or specific circumstance or context (which is rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective existentialism-deambulation/meandering which provides the full insight of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-entrapment. Such a being/ontological-basis, as described above, of a 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' is in line with and further elucidates the 'Différance-existential-transitory-articulation-of-the-protraction-of-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in-various-instances as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation basis of meaningfulness that is grounded on grasping that [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them to 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction in upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and (ii) an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] basis of meaningfulness that is purely and wrongly grounded on grasping that [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation' are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening[53] by a re-equilibrating metaphysics-of-absence-(implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>)/postdication, and thus subjects meaningfulness to hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>. Intemporal-disposition as supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism disposition (whether appropriate/good or inappropriate/poor-or-'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism') are construed as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-

reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of-'existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation requires their subjection to 'ontological-reconstituting–as-to-conflatedness[12]'/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-postlogism[78]/preconverging-or-dementing[19]-integration dispositions) adhere to an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]) 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–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] as highlighted priorly. This preconverging-or-dementing[19]–apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking[20]–apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-

instances as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. Thus, the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation characters and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration individuation characters is rather as an intemporal/ontological suprastructuring (implying [14]de-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 [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context and not analogy (epistemic-totalising[32]~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context insightfully implying all institutionalisations/registry-worldviews/dimensions are about 'construing the same underlying

ontology', though yield different but more and more accurate representations of ontology, due to different but improving human limited-mentation-capacity-⟨as from apriorising/axiomatising/referencing—constitutedness[13] towards apriorising/axiomatising/referencing—conflatedness[12]⟩ from shallow-to-deepening–limited-mentation-capacity,~as-limited-mentation-capacity-deepening[53] with the succession of institutionalisations, but with the non-positivism/medievalism as being lower from our positivistic perspective, thus providing a sound basis of transcendental analytical insight since the positivistic present is in metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ with it, in contrast to our more or less blurred[7] disposition to [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ 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/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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 [84]reference-of-thought;

noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as to preconverging-or-dementing[19]–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 [84]reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) to start with in the very first place but rather a superseding/transcendental representation of such [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/preconverging-or-dementing[19]–apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology[100]) at the said (non-positivism/medievalism) uninstitutionalised-threshold[103] requiring positivism registry-worldview [84]reference-of-thought institutionalisation. Thus unlike in a case of defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise ([54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) in a same or different circumstance, is invalidated

when dealing with [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] (with regards to both postlogism[78] and conjugated-postlogism[78]); with the implication that there can't be mutual contention but rather transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] wherein the superseding (and ontologically-veridical) [84]reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding [84]reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional~deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal [84]reference-of-thought over temporal [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> that allows for the superseding of vices-and-impediments[106] as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing[19]–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (in contrast to a temporal extricatory preconverging–de-mentating/structuring/paradigming) can only be transcendental as

superseding (by implying an altogether different [84]reference-of-thought as ‘postconverging-or-dialectical-thinking[20]–apriorising-psychologism’), and not incremental/‘disjointedness-as-of-[84]reference-of-thought’ (wrongly operating on the same temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] [84]reference-of-thought which is actually preconverging-or-dementing[19]–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 [84]reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/[84]reference-of-thought with an altogether superseding positivistic [84]reference-of-thought that is in transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/[84]reference-of-thought in a non-positivism/medievalism setup, that will in the short term temporal perspective be a drawback to such a transcendental projection of positivistic mental-disposition, and likewise there will inevitably be more or less be a dumb-and-dumb effect of summative social discontentment where a transcendental notional~deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-

normalcy/postconvergence>'–existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/[84]reference-of-thought is bound to be incremental/'disjointedness-as-of-[84]reference-of-thought' and not transcending such that would-be emancipating individuation's projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ percolation-channelling-<in-deferential-formalisation-transference> for the necessary 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring accompanying such prospective transcendental institutionalisation. That is, by transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivism/medievalism intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendentally rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrypticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism[78]-and-conjugated-postlogism[78] 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 [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought' apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ notion' (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the 'transcendental rules [104]universalising notion' of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the 'transcendental positivising/rational-empiricism notion' of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the 'transcendental deprocrypticism/rational-realism notion' of the intemporal-minded individuation; rather as the subontologisation/subpotentiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, 'for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing', as the summative mental projection of individuals is more of an earthily life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present [84]reference-of-thought to project to the postconverging–de-mentating/structuring/paradigming need of prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity. This further points out that with regards to 'metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩' projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-totalising[32]~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-teleology[100] 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 [84]reference-of-thought as it is obvious that if one was to drop in a thoroughly non-positivism/medievalism setup and insisted absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold[103] of that medieval setup, whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] is non-transcendable/unsupersedable by its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as 'metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩' thus upholding its soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought by ignoring the registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] while the prospective registry-worldview/dimension implying a new [84]reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior's registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] represents the prior as prior/transcended/superseded and hence unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/preconverging-or-dementing[19]–apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold[103]). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] allusions to superstition in its

[45]<~~amplituding~~/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as utterly preconverging-or-dementing[19]–apriorising-psychologism and unintelligible/existentially-suprastructured, a notional~deprocrypticism placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology[100] of [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought mindset/[84]reference-of-thought will rather be construed as decentered and preconverging-or-dementing[19]–apriorising-psychologism, unintelligible/existentially-suprastructured with respect to 'our positivism–procrypticism terms of meaningfulness' that is, at the (deprocrypticism) uninstitutionalised-threshold[103] in order to effectively and adequately reflect the requisite metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ necessary to act as the referenced/registered/decisioned–psychical-backdrop for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism, as implied by [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as-uninstitutionalised-threshold[103]-suprastructuring [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ that is the mechanism of a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] is central to superseding it, and so the idea of implying preconverging-or-dementing[19]–

apriorising-psychologism/out-of-phase/dialectically-primitive is 'beyond the notion of an idle denotative exercise', be it validly so, and the meaningfulness of such conceptualisations certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from our shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[14]⟩. Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal-disposition as we construe meaningfulness and value-referencing, and so beyond the Foucauldian referenced critique of a relatively 'economic/traded/exchange/battered' conceptualisation of psychology we know of when we talk of psychoanalysis in the subject matter of psychology, but rather construed as a natural ontologically-driven 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' behind human secondnaturing across the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. As a side note though, it is important to grasp that the registry-worldviews as the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms–as-of-

axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to 'ontological experience'. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the th century with its nature in the late 20th and early 21st century. Further to the two elucidations made of postlogism[78]/psychopathic and conjugated-postlogism[78]/preconverging-or-dementing[19]-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–[56]meaningfulness-and-teleology[100]' and its 'Différance-existential-transitory-articulation-of-the-protraction-of-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–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 [84]reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as-of-unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism[78] and conjugated-postlogism[78] threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-

disontologising~preconverging/dementing[19]–apriorising-psychologism> individuation characters, and supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism individuation characters. Basically the ontological-veridicality of meaningfulness is construed in 'non-veridical/vacuous' terms of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] 'supposedly' in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and this 'supposedly-ness' is only validated if 'existentially real' as ontologically-veridical. However there is an 'existentialist-shortfall' of the human supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism mind with respect to assuring the 'existential-reality' in the face of 'non-veridical/vacuous terms of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]. 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–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] –of every interlocutor, and so mentally the human mind has developed 'a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance'; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it 'saves mental energy and time'. This 'existentialist-shortfall' is relatively inconsequential where interlocutors are mutually of prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> or existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context and even better when mutually of good supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism (than when one or the other is of 'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance rather than registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] associated with postlogism[78], whether pathological/psychopathic or enculturated, and conjugated-postlogism[78]). However, with the psychopathic/postlogic and social psychopathic case where [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ or postlogism[78] as disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness is the underlying principle as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95], this 'existentialist-shortfall' is highly consequential as

it is the basis of the induced registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]; by wrongly and so comprehensively implying the 'existential-reality' of 'non-veridical/vacuous <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ articulated in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or otherwise by the rather non-veridical/vacuous implied meaningfulness and [84]reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and [84]reference-of-thought based on inductive limitation nature or 'so-called principles' that are actually fallacious since such arguments cannot truly be of entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88] as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology[100] is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and [84]reference-of-thought is only veridical as an 'ontologically-veridical construct' validated in the construal of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation that establishes ontologically-veridical-meaningfulness. The human 'existentialist-shortfall' with respect to ontologically-veridical meaningfulness and [84]reference-of-thought thus allows for an overall existential/being framework/cadre of 'non-veridical/vacuous distortion/perversion' of meaningfulness in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> induced from postlogism[78]/psychopathic and temporal-dispositions-conjugated-

postlogism[78] which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the postlogism[78]/psychopathic disposition is basically recursive (recursive denaturing[15] alteration of the essence-of-meaningfulness and so 'pathologically iterative', in the form of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> 'denaturing[15] postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex–logic[1] and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism[78] mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations), and conjugated-postlogism[78]/preconverging-or-dementing[19]-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 [11]conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath's 'denaturing[15] postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality

transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' as non-veridical and dialectically/contendingly out-of-phase. The centrality of 'concurrently-false-premising-of-meaning thread/tracing' in the entire process of postlogism[78] and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration lies in the fact that it provides the 'as non-veridical and dialectically/contendingly out-of-phase hollow-form concurrently-false-premising' for [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as 'denaturing[15] postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]-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-supererogation[97] representation of meaning' rather than' veridically of a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> concurrently-false-premising of meaning' (and so, wrongly implying an issue of defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance rather than veridically the perception of [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–

apriorising/axiomatising/referencing'-logical-dueness>⟩ or postlogism[78] as hollow-form implying an issue of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>); inducing conjugated-postlogism[78]/preconverging-or-dementing[19]-integration mental-dispositions (as conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) involved in [11]conjoining-looping-set-of-narratives of the postlogic/psychopathic hollow-form postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]; and thus leading to temporal-preservation-as-pseudointemporality[52]-preservation. It is critical to understand this underlying thread of concurrently-false-premising by its [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ or postlogism[78] instigation as a 'false-sense-of-good-to-'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism'' postlogism[78] and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise ([54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) in a same or different circumstance, is invalidated

when dealing with [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] (with regards to both postlogism[78] and conjugated-postlogism[78]); with the implication that there can't be mutual contention but rather transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] wherein the superseding (and sound) [84]reference-of-thought can only construe of the superseded (and non-veridical) as preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding [84]reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how 'concurrently-false-premising-of-meaning thread/tracing' arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100].

It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is 'maturated' in its theme on issues that are rather of serious import, 'spatialising' (to confound by not acting postlogicly/disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-

logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being 'indirect' (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly 'credulous' (by effective eliciting of social threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as to subontologisation/subpotentiation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] are all false) and 'crafty' (with increasingly greater staging and performance: as the psychopath perceives instances of rebuttal of its postlogism[78] not essentially in terms–as-of-axiomatic-construct of the rightness or wrongness of the postlogic acts in its personality development into adulthood, as a prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism mental-disposition will, but rather in terms–as-of-axiomatic-construct of its failure in performing the postlogic acts well with the idea of how to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-reflex–logic[1] to the point of faking remorsefulness or acting as a victim as long as fundamentally its 'interlocutor is in a prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> relation to its postlogism[78]-formulaic slanting [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-

existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ or disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness mental-disposition' in order for the interlocutor to go on to conjoin the psychopath's postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]). Paradoxically, the basis of the adult psychopath 'concurrently-false-premising-of-meaningful thread/tracing' is the disposition of a supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism mindset/[84]reference-of-thought to be open-minded in wrongly granting supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism (be it 'good or poor/bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism') to a [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ 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 teleology[100]). This 'concurrently-false-premising-of-meaning thread/tracing' can be construed as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation wherein ontologically-veridical-meaningfulness is established by reflecting soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought/postconverging-or-dialectical-thinking[20]–apriorising-psychologism (as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/preconverging-or-dementing[19]–apriorising-psychologism narratives. Critically, this 'concurrently-false-premising-of-meaning thread/tracing' explains how temporal-preservation-as-pseudointemporality[52]-preservation occurs operantly and how by intradimensional cumulative-dynamic-aftereffect it instigates the endemising/enculturating of uninstitutionalised-threshold[103] in the transcendental/transdimensional/interdimensional/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation dynamism, as it further extends to explain how and why 'ontological-reconstituting–as-to-conflatedness[12]'/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-threshold[103] respectively; as postlogic/psychopathic-individuations hollow postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration individuations [11]conjoining-looping-set-of-narratives to the hollow postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77], in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-

intemporal-preservation> to [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] (but then failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and undermining transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity) of 'ontologically-reconstituted'/deconstructed institutionalised registry-worldview/dimension' inducing prospective 'uninstitutionalised registry-worldview/dimension' (as prospective diminishing–human-epistemic-abnormalcy-or-preconvergence[30]), eliciting the intemporal-disposition to 'ontologically-reconstitute'/deconstruct the new 'uninstitutionalised registry-worldview/dimenson'… and so on, circularly up to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalised registry-worldview as utterly-ontological (ontological-normalcy) as 'it can't be hollow-constituted' by its mere ontological-completeness or ontological-utterness or as-ontological-normalcy. This further highlights the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor as validating the requisite 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring decomplexifying/uninhibiting postconverging–de-mentating/structuring/paradigming for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism, in contrast to a 'wrongly misconstrued [104]universal human intemporal-disposition nature' (which is rather a 'functional construal/conceptualisation' arising from intemporalisation/institutionalisation within an

institutionalised registry-worldview/dimension as secondnatured but not beyond its uninstitutionalised-threshold[103]) 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–[56]meaningfulness-and-teleology[100]' gives ontological-anchoring for a Derridean metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ (due to human limited-mentation-capacity-deepening[53]) propped up by a metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ (rather as human projection in 'making-up for' its limited-mentation-capacity-deepening[53], and so beyond a Derridean aporia, 'making-up for' with the abstract and infallible ontological-normalcy/postconvergence referencing/correction-tool as postdication, which upholds intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), to paradoxically transcend and supersede towards deeper ontological-veridicality/intrinsic-reality, as so enabled by the dialecticism of '[14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' in construing the [84]reference-of-thought and meaningfulness of 'the prospective' (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> over 'the prior' in the strive for ontological-normalcy/postconvergence (potency of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]’ is rather about the ontological-veridicality of [84]reference-of-thought. It should not be confused with the more familiar issue involving existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97], and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of [84]reference-of-thought. Thus unlike in the instance of defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise ([54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) in a same or different circumstance, is invalidated when dealing with [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] (with regards to both postlogism[78] and conjugated-postlogism[78]); with the implication that there can’t be mutual contention but rather transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] wherein the superseding (and sound) [84]reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing[19]–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into

the superseding [84]reference-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 [84]reference-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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor are inclined to ‘[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩’ (implying incremental/temporal-accommodation meaningful dispositions of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> as defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview’s/dimension’s–[84]reference-of-thought-for-social-functioning-and-accordance, and worst still when conjugated to postlogism[78] become temporally-preservational-as-pseudointemporality[52]-preservation or conjugated-postlogism[78] as of circularity/recurrence/repetition/repeatability[9] in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] in contrast to defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-

worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance, and rather implying a 'preconverging–de-mentating/structuring/paradigming registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] that defines a registry-worldview/dimension as preconverging-or-dementing[19]–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-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> when such defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism[78] (which directly perverts [84]reference-of-thought), temporal-dispositions are rather then construed as in registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86]' in line with a 'dynamic-cumulative-aftereffect of subontologisation' of the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase state which is thus preconverging-or-dementing[19]–apriorising-psychologism, while the intemporal-disposition is inclined to '[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation intemporal projection-of-thought' (implying notional~deprocrypticism in its preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is inclined to solipsistically-put-into-question/ontologically-reconstituting of the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and imply a prospective/superseding/transcendental registry-worldview that is the new dialectically-in-phase and thus the new 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' as the prior registry-worldview becomes dialectically-out-of-phase/dialectically-primitive and preconverging-or-dementing[19]–apriorising-psychologism. A 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' in registry-worldview terms is rendered operant by 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (with 'ontological-reconstituting–as-to-conflatedness[12]'/deconstruction more like 'a making-up for projection' in transcending as a metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ conceptualisation over hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as a 'failing, due to limited-mentation-capacity-deepening[53],' metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ as it dialectically leaves by the

wayside human temporality[99]/shortness and temporal [84]reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] implications are utterly different between such a familiar [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] and a 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' as the latter calls upon [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ in setting up two dialectical [84]reference-of-thought, wherein the one as prior/present/transcended/superseded is preconverging-or-dementing[19]–apriorising-psychologism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking[20]–apriorising-psychologism. In other words, 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' is dealing with perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (at the uninstitutionalised-threshold[103] or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> '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 [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of a 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' 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-dementing[19]–apriorising-psychologism to a prospective-as-deprocryptic [84]reference-of-thought, which is 'dialectically-in-phase' as postconverging-or-dialectical-thinking[20]–apriorising-psychologism. The latter (as with all relative postconverging-or-dialectical-thinking[20]–apriorising-psychologism references) can only be 'habituated' over the former, and so 'by virtue of its more profound intemporality[52]-potency' validated by its greater ontological-primemovers-totalitative-framework[73] in the middle to long-run with respect to the dialectically corresponding prior meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview. For instance, there is no logical-basis/logic-<as-to—transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]> for a positivistic mindset/[84]reference-of-thought to convince a non-positivism/medievalism mindset/[84]reference-of-thought that it [84]reference-of-thought is better but for the fact that its better ontological-primemovers-totalitative-framework[73] will in the middle to long-run be ontologically untenable thus 'collapsing' the non-positivism/medievalism mindset/[84]reference-of-thought; and so reflecting 'Derridean underdetermination-imbued force/violence conception' and 'Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment' as to mere 'sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking[20]–apriorising-

psychologism>' over 'desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing[19]–apriorising-psychologism>' so-underlining existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>. This is the only basis for establishing the relative ascendency of divergent [84]reference-of-thought (not to be confused with '[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] convincing' as this by definition will instead make circular references to a prior [84]reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective [84]reference-of-thought that precedes and defines the pertinence of an exercise of '[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] convincing' whereby interlocutors already share this common [84]reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking[20]–apriorising-psychologism over preconverging-or-dementing[19]–apriorising-psychologism habituation (at their respective 'uninstitutionalised-threshold[103] or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>') with regards to the postconverging-or-dialectical-thinking[20]–apriorising-psychologism and preconverging-or-dementing[19]–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, [104]universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional~deprocrypticism over procrypticism. It should equally be noted that just as no [84]reference-of-thought will recognise itself as rather preconverging-or-dementing[19]–apriorising-psychologism (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of itself as postconverging-or-dialectical-thinking[20]–apriorising-psychologism) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-[84]reference-of-thought, we will equally have a hard time recognising a preconverging-or-dementing[19]–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of our present positivistic registry-worldview as rather preconverging-or-dementing[19]–apriorising-psychologism (as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought) from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism higher registry-worldview ontological-completeness-of-[84]reference-of-thought; as in both instances, the 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' highlights that the prior preconverging-or-dementing[19]–apriorising-psychologism [84]reference-of-thought faces a 'Heideggerian (engaged)-destruktion', as it is not about substituting our species but enabling the further development of our same species as institutionalisation/intemporalisation, articulated as a Derridean deconstruction involving 'ontological-reconstituting–as-to-conflatedness[12]' of the prospective postconverging-or-dialectical-thinking[20]–apriorising-psychologism [84]reference-of-thought over the hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of the prior preconverging-or-dementing[19]–apriorising-psychologism meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural 'argumentation

reflex'/new [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as 'prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] do not apply with respect to ''Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]'; as the latter is more about an engagement between a prior/transcended/superseded [84]reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as rather hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] whether these are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and a prospective/transcending/superseding [84]reference-of-thought like positivism (which develops new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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–[56]meaningfulness-and-teleology[100]' equally takes cognisance of the fact that a [84]reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect apriorising/axiomatising/referencing—conflation , and with perversion-[84]reference-of-thought involving a subontologisation/subpotentiation 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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) arising from the 'cumulative effect' of the various notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations dispositions with respect to intradimensionally operant [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, as the various 'temporal-dispositions individuations' will, at the given uninstitutionalised-threshold[103], 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 ([50]ignorance/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–[56]meaningfulness-and-teleology[100]' of ontological-reconstituting–as-to-conflatedness[12] 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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations level of hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, which then allows for disambiguated ontological-primemovers-

totalitative-framework[73] with respect to individuals teleologies as being of any of the various notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations (for instance, psychopath postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]-as-reflex-fleeting-logic, psychopath's or postlogic interlocutor [11]conjoining-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-conflatedness[13]/deconstruction analysis' of intradimensional phenomena, and rather construed as of the conflaction of the corresponding registry-worldview [84]reference-of-thought transcendental dialectics. Such a 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]' thus goes on to encompass the [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–[56]meaningfulness-and-teleology[100]-into-the-existentialism-becoming of personhoods-and-socialhood-formation marking any registry-worldview [84]reference-of-thought. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the 'ontological/intemporal postconverging–de-mentating/structuring/paradigming approach' is to have at hand a '[104]universal cadre' that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals. That [104]universal cadre with regards to issues of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> pointing to 'Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]', and so across all registry-worldviews/dimensions, is human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor conjugating with respect to intemporal/ontological meaningfulness requiring re-institutionalisation/re-intemporalisation in successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩, cumulating/recomposuring along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as institutionalising, [104]universalising, positivising and fully/utterly-ontologising into deprocrypticism). Human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ since ‘it grasps the ontological-veracity of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as it recomposures across all the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩’; due to the inherent/permanent nature of human shallow to profound limited-mentation-capacity-deepening[53] (notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations dispositions) along

the successive/snowballing institutional-recomposures with respect to the succession of recomposured human meaningfulness-and-action based-on/given this same form-factor. This implies individuality is then simply 'the unique incidence' of 'human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor individuations dispositions (as form-factor)' in the 'receptacle' that is an individual in a given 'recomposured-existentialism contextualisation', and as such a given 'recomposured-existentialism contextualisation' harbours other individuals (as receptacles) of their own 'unique incidence' of 'human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ involving the skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor (as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor individuations dispositions) towards the ascendency of the intemporal-disposition’s meaningfulness (longness-of-register-of–[56]meaningfulness-and-teleology[100]) as institutionalisation/intemporalisation, this highlights that ‘Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]’ which is rather about perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> ‘conjugate with and thus pervert intemporal/ontological meaningfulness’ requiring ‘ontological-reconstituting–as-to-conflatedness[12]’ over their hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) contrasted to ‘notion of agreement-disagreement’, is a permanent construct for the ontological/intemporal resolution/skewing of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, and in registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]’ is the mechanism of transcending the registry-worldview

[84]reference-of-thought as ‘ontological-reconstituting–as-to-conflatedness[12]/deconstruction’ articulates better and better [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus recomposuring-in-a-snowballing-effect base-institutionalisation, [104]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 temporality[99]/shortness as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of–[56]meaningfulness-and-teleology[100] or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (conjugated: postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>) to the new [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold[103],

and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ thus leads to notional~deprocrypticism which specificity going by the increasing 'rational-realism' of the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ process is to recognise the veridicality of this human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor (as of the intemporal-disposition and temporal-dispositions of postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>) and construct prospective knowledge factoring it in, as 'knowledge-notionalisation' or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning, and be conceptually preemptive of human temporality[99]/shortness since human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor can't be emanantly/becomingly/solipsistic transformed as 'of intemporal-disposition only' (it's a lost cause as that is not our firstnatureness since we are effectively of notional~firstnaturedness—

temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> given our human-subpotency ever limited-mentation-capacity relative to the full-potency of existence as existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance [84]reference-of-thought when in reality it is of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and so by way of percolation-channelling-<in-deferential-formalisation-transference>. Effectively given that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, the determinant nature of intemporal/ontological constructs induced by institutionalisation with respect to social-stake-contention-or-confliction is always bound to elicit two classes of human mental-dispositions with respect to it whether as a temporal extricatory preconverging–de-mentating/structuring/paradigming or as an intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, and knowledge-notionalisation is grounded on addressing meaningfulness insightfully in these two respects. The veridical insight to the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor lies in the fact that the cross-section of humankind at any institutionalisation is institutionalised at its socially-betraying-threshold-of-

ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or uninstitutionalised-threshold[103] or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>; as basically intemporality[52]/longness is a pathway from base-institutionalisation to [104]universalisation to positivism and prospectively notional~deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-axiomatic-construct of ''Différance-disambiguation-of-ontologically-veridical–[56]meaningfulness-and-teleology[100]') is untenable as the same could be implied at base-institutionalisation and [104]universalisation, which obviously we won't recognise and acquiesce to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] often lead to ontological-bad-faith/inauthenticity[64] as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor! The grander insight being that 'institutionalisation devising and devices' already speaks a lot about human potential and capacity (and are basically our virtue with no need for 'false idealisation' that just induces 'vain-temporality[99] passing for intemporality[52]'), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism

is to do away with the 'false feel good' naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as shortness-to-longness-of-register-of–[56]meaningfulness-and-teleology[100] or [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> teleologies) which failure only leads to unrealistically grounded [84]reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments[106] of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and 'that these are actually the necessary pathway for superseding/transcending' for prospective postconverging–de-mentating/structuring/paradigming, just as preceding registry-worldviews had to deal with their preconverging–de-mentating/structuring/paradigming that led up to our positivistic registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrent-utter-uninstitutionalisation for its superseding, no pathway for prospective [104]universalisation without a recognition of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-base-institutionalisation-as-ununiversalisatiion for its superseding, no pathway for prospective positivism without a recognition of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism without a recognition of [75]perversion-of-[84]reference-of-

thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–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 <~~amplituding/~~formative>[5] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ temporal mental-disposition that is more predisposed to project mainly in terms–as-of-axiomatic-construct of 'temporal lifespan of living scale' rather than 'humanity-at-large spatial and timeless scale' of intemporal projection-of-thought mental-disposition; with the inherent moral and intellectual superiority of the latter warranting an uncompromising stance over the former, in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102], as has always been the case all along in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], and so 'looking down' at temporality[99]/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–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential 'perverting temporal-dispositions inclinations' by its 'abstract preemptive mechanisms', the bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation emancipation that is consciously aware of the full implications and thus paradoxically uninhibited/decomplexified in dealing with this realism rationally and further expand human intemporal potential as the notional~deprocrypticism registry-worldview. Actually the notional~deprocrypticism registry-worldview/dimension we will be able to supersede human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor because its preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ about the real nature of human action’ thus undermining the disposition for human temporal-preservation-and-prevarication behind relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’; as in fact the successive institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ (as ‘postconverging-or-dialectical-thinking[20]–apriorising-psychologism and in-phase/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought’ in voiding/annulling the ‘supposed pretence of a contending posture or [84]reference-of-thought’ of the successive corresponding uninstitutionalised-threshold[103] as actually the ontological reflection of their mental-disposition is ‘of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]

manifestation intradimensionally) as temporal-dispositions are actually involved in pseudointemporality[52] inducing temporal-preservation-as-pseudointemporality[52]-preservation defining the corresponding uninstitutionalised-threshold[103], beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] manifestation, thus represented as 'preconverging-or-dementing[19]–apriorising-psychologism and dialectically-out-of-phase/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought', and thus the 'point of engagement' with all established uninstitutionalised-threshold[103] is rather a 'reflection of postlogism[78]-formulaic–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]-or-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' reflex disposition or preconverging-or-dementing[19]–apriorising-psychologism' and not the 'natural institutionalisations inclination to reflect a prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism re-engaging reflex or thinking reflex', for instance 'we don't think' with a non-positivism/medievalism uninstitutionalisation-mindset/[84]reference-of-thought as the point-of-meaningful-engagement' with it from our positivistic perspective is its out-of-phase decentering and preconverging-or-dementing[19]–apriorising-psychologism, likewise the point-of-meaningful-engagement from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism perspective with our registry-worldview/dimension [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought is 'not a thinking relation' but a 'decentering and preconverging-or-dementing[19]–apriorising-psychologism' as dialectically-out-of-phase and logically-incongruent) arise because of intermittent/relative [104]universal transparencies induced by knowledge in grasping over

recurrent-utter-uninstitutionalisation-recurrency the notion of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as‘first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as base-institutionalisation which temporal hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as ununiversalisation led to [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as ‘second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as [104]universalisation which temporal hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as non-positivism/medievalism led to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as ‘third-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ as positivism/rational-empiricism, and which temporal hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought should lead to preempting—disjointedness-as-

of-[84]reference-of-thought,-as-to-‘[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[13]/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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[80]⟩ 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–[56]meaningfulness-and-teleology[100] by reflex focussed mostly on inherent ontological-veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/notional~philosophy is by itself a preconverging–de-mentating/structuring/paradigming shortcoming with respect to our understanding possibilities, given that our artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-oneness-and-entirety’), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren’t discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding–oneness-of-ontology and the place for elucidating epistemic disagreement

(with the practical desire for an appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the 'abstractly inventing conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche', as the fact is it was a philosophical orientation whether explicit with Descartes's 'I think therefore I am' establishing the positivistic mindset/[84]reference-of-thought/consciousness-awareness-teleology[100] so excellently, with the later requalification of Hume, Kant and others of that same mindset/[84]reference-of-thought/consciousness-awareness-teleology[100] 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ 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/[84]reference-of-thought/consciousness-awareness-teleology[100] of essences, alchemies and superstition as an altogether different [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought of human mindset/[84]reference-of-thought/consciousness-awareness-teleology[100], together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the 'natural referentialism ontological-normalcy/postconvergence nature of knowledge' that is at the basis of misapprehending the complementing as criticisms, as in fact these will actually be better construed as Extended Rationalism –rationalism, empiricism, subjectivism, realism, idealism, phenomenology, as the fact is none of the latter claims to be 'irrational') or less-explicit with Copernicus, Galileo,

Darwin, etc. scientific endeavours/postures that 'invented-and-upheld' the positivistic psyche/psychical-orientation for our present-day positivistic knowledge form, as the fact is Descartes 'utterly-thinking-proposition psyche' is not a given as of its epistemological and ontological implications as to projective dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97], and in the same token there is a case to be made that suprastructuralism as a meaningful-frame ushered in by post-structuralism will be the requisite human teleology[100] of mindset/[84]reference-of-thought/(recomposured)-consciousness-awareness-[45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought for the prospective knowledge-form/[56]meaningfulness-and-teleology[100] associated with notional~deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]; as 'different institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ have their knowledge-form/[56]meaningfulness-and-teleology[100] psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche of apriorising/axiomatising/referencing without projecting of varying/successive fundamental apriorising/axiomatising/referencing framing, but this can be elucidated by an ontology-driven 'postconverging-or-dialectical-thinking[20]–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 [104]universalisation–non-positivism-or-medievalism to positivism–procrypticism, and prospectively notional~deprocrypticism psyche. Suprastructuralism ultimately reflects the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] by bringing to the 'collective-human-psyche-and-consciousness as a transparent-pillar or social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ the insight of a lockstep relationship of the-postconverging-or-dialectical-thinking[20]-narrative—by—the-preconverging-or-dementing[19]-narrative' in grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by [14]de-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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor with respect to institutionalisation possibilities and more precisely and prospectively, preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism as deprocrypticism-and-its-potential-for-prevailing-over-or-superseding-human-vices-and-impediments[106]-as-arising-from-disjointedness-as-of-[84]reference-of-thought as well as knowledge-notionalisation undermining the prospective denaturing[15] of institutionalisation possibilities as subknowledging[95]. 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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> with respect to ushering in the requisite preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness'—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism that should define and conceptualise the notional~deprocrypticism registry-worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme'. Basically, a 'postconverging-or-dialectical-thinking[20]–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/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation meaningfulness [84]reference-of-thought), renders suprastructuralism and associated transcendental concepts

comprehensively operant (as well as rendering ontologically-pertinent a storied-construct/ontologically-valid-narration enabling a more profound intuitive elucidation of the phenomena reflected by the conceptualisations in this paper) as such a conceptual-scheme effectively construes the reality of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] defect in its failing-and-succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation; with the idea that notional~deprocrypticism existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of rational-empiricism/positivising-rules' is attainable as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation clear delineating, in human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor driven

lockstep dynamism of uninstitutionalised-threshold[103]/institutionalisation as a circular process of 'ontological-reconstituting–as-to-conflatedness[12] (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-conflatedness[12] (upholding-intemporal-preservation) as uninstitutionalised-threshold[103]', and so in prospective circularity'. The 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme' thus construes notional~deprocrypticism existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of rational-empiricism/positivising-rules' as a suprastructural tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/postconvergence teleology[100]. Thus, such a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme' involves, mobilising an 'ontological-tautologisation/existential-reference conceptual-scheme' (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-

normalcy/postconvergence teleology[100] thus postdicatory (as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ conceptualisation), is of 'subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as the given subject-matter in a full-blossoming unison of second-order ontology with first-order ontology. Insightfully, superseding–oneness-of-ontology points out that human ascription of knowledge into various categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division of labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, observation or experiment depending on the inherent nature of the said subject-matter, so long as this then allows for ontological-primemovers-totalitative-framework[73].) 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 [56]meaningfulness-and-teleology[100] but naively purported to

be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing with our given limited-mentation-capacity-deepening[53]. 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-framework[73] success being not only a success of the second-order ontology but a percolated success of notional philosophy as of its historical development of human conceptualisation in inducing the second-order-ontologies and irrigating them with meaningful-insights, whether we talk about the sciences, jurisprudence and law, ethics, engineering, aesthetics, etc. (This insight means that the classical conception we have of philosophy as mainly about great philosophical thinkers is incomplete as we equally need to understand the 'organic-knowledge' as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality of other thinkers as they were developing second-order ontologies, and analyse such thoughts in philosophical terms and make these part and parcel of philosophy without necessarily going deeply in their concrete 'operant mechanical-knowledge' except where this clarifies their 'organic-knowledge'. That's why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are 'more than just technicalities' as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the 'mechanical-knowledge' they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such 'organic-knowledge' brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical

accounts of past masters but further involves the active relation of these in construing the 'becoming-and-emancipating human psyche as of individual and social implications then and now'.) 'Notional philosophy' as articulated above is the very profundity behind the human ('social framework of intersolipsistic deambulation') imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today's second-order ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human [45]<~~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 [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought as of a prospective mindset/[84]reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn't recognise our artificial delimitations of knowledge organisation), just as the reverse equally

holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the superseding drive behind the 'inventing/creating' of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from 'ordinary apathy and constraining framework of secondnatured institutionalisation' to rearticulate dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection underlying the 'inventing/creating' of prospective secondnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue. Ultimately and beyond shallow technicalities/professions of presences as has been variously and decisively the case throughout humankind history, the most important philosophical work is the preservation of the human existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality by 'maintaining a contemplative distance/detachment from ordinary human blithe' susceptible to render [56]meaningfulness-and-teleology[100] 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>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-'nondescript/ignorable–void'-with-regards-to-prospective-apriorising-implications>⟩) as of its temporal [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33]

by adopting a '[80]presencing—absolutising-identitive-constitutedness[13] 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–[56]meaningfulness-and-teleology[100]) for prospective [56]meaningfulness-and-teleology[100]; as no registry-worldview/dimension 'as a product of secondnatured institutionalisation' should be construed as defining itself 'in its self-referencing/nombrilism as being the ultimate grounding of [56]meaningfulness-and-teleology[100]', be it at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]. That is the most important work of all human jobs whether it is done as of 'institutionally secondnatured construed technical/professional philosophy' or not, as secondnatured institutionalisation by itself doesn't guarantee such a requisite dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/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-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~-de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection notional philosophical dispositions' upholding an opened-construct-of–[56]meaningfulness-and-teleology[100] to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as-'inventing'-or-'creating'-or-'upholding'-new-intellection—de-mentating/structuring/paradigming–of-societies, are the 'most social of human acts' as keeping up by renewing–apriorising/axiomatising/referencing of

prospective apriorising/axiomatising/referencing—conflatedness[12] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] temporal-dispositions' as <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ blithe to such retrospective-and-thus-prospective insight by their temporal extricatory preconverging–de-mentating/structuring/paradigming in distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] as of epistemic-abnormalcy/preconvergence[30]. 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-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<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-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage) in the form of conceptualisations based on 'creative-spaces-of-metaphors' (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of

such analysis, as such writing are not 'story writings' nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as $E=MC^2$ is beautiful but the underlying physics is a head-scratcher one can equally say 'there is nothing outside the text' is a beautiful statement but don't expect the underlying Derridean deconstruction and implications to be child's play, nor should the fact that the meaningfulness of the social 'being closer to us emotionally' compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part and parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can't exclude ourselves from prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity), which ultimate knowledge-credential is not in the 'metaphors themselves', as misunderstood by naïve critics, since these are just a 'conceptualisation detour' with respect to apprehending a fleeting-perception of reality but rather 'as-of-the-implied-or-derived-elucidation' which is the actual 'product of ontological import', by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as pertinent and as so-validated by ontological-primemovers-totalitative-framework[73] and insight. Central to such 'ontological-tautologisation/existential-reference conceptual-scheme' is the idea of superseding–oneness-of-ontology, as obviously there can't be any predication-and-postdication without a 'sole ontology' with a 'sole intrinsic ontologically-veridical-meaningfulness' (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' due to our limited-mentation-capacity-deepening[53], with such a conceptual

scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening[53], we are actually involved in a 'developmental notional~teleology[100] 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[67]—of-the-human-institutionalisation-process[68]; with such limited-mentation-capacity-deepening[53] reflected and encapsulated in the operant concept of 'disjointedness-as-of-[84]reference-of-thought' misappropriated [56]meaningfulness-and-teleology[100] in arrogation (as relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, with respect to ultimate ontological-normalcy/postconvergence. The [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] of 'disjointedness-as-of-[84]reference-of-thought' misappropriated [56]meaningfulness-and-teleology[100] in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting ontological-primemovers-totalitative-framework[73] 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 [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ inducing 'placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] rescheduling' wherein a given

present registry-worldview of relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, is transcended/superseded as preconverging-or-dementing[19]–apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, which is transcending/superseding as 'postconverging-or-dialectical-thinking[20]–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/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation of ontology/ontologically-veridical-meaningfulness/intrinsic-reality. Secondly, with respect to the psychological/psychoanalytical basis of meaningfulness representation (placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology[100]), with regards to the fact that the 'reflex supplanting–conviction-as-to-profound-supererogation[97]—of-

‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism mental-disposition’ is a ‘purely abstract construct’ of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation [84]reference-of-thought where intemporality[52]//longness-of-register-of–[56]meaningfulness-and-teleology[100] has been more or less secondnatured, at its uninstitutionalised-threshold[103]) as this fails to reflect the fact that the same-terms-of-expressions/seemingly-same-implied-meaningfulness have various temporal-to-intemporal conjugations of meaningfulness with regards to ontologically-veridical-meaningfulness when truly reflecting the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor unlike a naïve foundation wrongly based solely on an intemporal human nature conceptualisation specifically at a registry-worldview’s/dimension’s uninstitutionalised-threshold[103], 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-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] representation of meaningfulness affirmations (and, specifically with a [75]perversion-of-[84]reference-of-thought-<as-effectively-

apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>

phenomenon like a psychopathic-and-social-psychopathic-situation, it is never about bringing up or falling back to the [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] but in the first place, rather the preceding/superseding ontological notion of the appropriateness/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought of implied [84]reference-of-thought in establishing what is 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought and in-phase' and 'preconverging-or-dementing[19]–apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-bad-faith/inauthenticity[64]-of-[84]reference-of-thought/slantedness and dialectically-out-of-phase'; from whence [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] then arises in protraction in an altogether different construction only if appropriate/soundness/ontological-good-faith/authenticity[69]-of-[84]reference-of-thought of meaningfulness is established, dismissing hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/non-veridical/vacuous constructs of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> with the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] 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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism interlocutor or postlogic/psychopathic/postlogic-

backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77] interlocutor or conjugated-postlogic/[11]conjoining-looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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’>[77] interlocutor or conjugated-postlogic/[11]conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-dispositions (recursively with postlogic/psychopathic, progressively with exacerbation/opportunism and regressively with ignorance/affordability). However, we can ascertain the true motive and ontological-veridicality of the 3 types of interlocutors by the ‘trace of their dots as separate narratives’ in revealing their true mental-dispositions and motives, as of the circularity/recurrence/repetition/repeatability[9] as of existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] 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’>[77] interlocutor or conjugated-postlogic/[11]conjoining-looping-set-of-narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of-[84]reference-of-thought’ misappropriated [56]meaningfulness-and-teleology[100] in arrogation that shines the light on the fundamental driver/ontological-primemovers-totalitative-

framework[73] of the postlogism[78]/psychopathic and conjugated-postlogism[78] interlocutors as well as the reality of the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> whereas the same exercise with supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism interlocutor will show a coherence of the trace-of-dots-as-narratives and actually in the case where a supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism interlocutor is actually the target of such postlogism[78]-slantedness inducing 'faulty-mentation-procedure-deception-or-urge[42]' about the latter, that trace-of-dots-as-narratives from the supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism and the postlogic/psychopathic and/or conjugated-postlogic interlocutors will reveal the ontological nature of the 'faulty-mentation-procedure-deception-or-urge[42]'. The reason why 'separate dots as separate narratives' lead to postlogic and conjugated-postlogic faulty-mentation-procedure-deception-or-urge[42] is that their extrapolation is actually an extrapolation of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of 'same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism' whereas retracing of the mental-disposition foregoes elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] of separate dots as separate narratives, and thus is existentially involved in construing the reality to the point of revealing 'disjointedness-as-of-[84]reference-of-

thought' misappropriated [56]meaningfulness-and-teleology[100] in arrogation in the trace-of-successive-dots-as-(hollow)-narratives that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework[73] of the postlogic and/or conjugated-postlogic interlocutor as well as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging[95] 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] of the purely abstract meaning as seemingly sound separate dots as separate narratives but which are non-existentially real, rather than existentially trace the successive dots as separate narratives. This is what enables the establishment, as of the circularity/recurrence/repetition/repeatability[9] as of existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40], at the relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'-threshold (as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation), defining the typical threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–

apriorising-psychologism> psyche of successive uninstitutionalised-threshold[103] (beyond-the-consciousness-awareness-teleology[100]-<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-dementing[19]-psyche, ununiversalisation preconverging-or-dementing[19]-psyche, non-positivism/medievalism preconverging-or-dementing[19]-psyche and our uninstitutionalised-threshold[103] as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought preconverging-or-dementing[19]-psyche. This equally reflect how the childhood psychopathy psyche is preconverging-or-dementing[19]–apriorising-psychologismly perceived though at childhood temporal-dispositions-conjugated-postlogism[78]/preconverging-or-dementing[19]-integration to psychopathy is not significant as its [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is still [104]universally transparent as delirious and thus it doesn't elicit temporal-preservation by conjugated-postlogism[78]/preconverging-or-dementing[19]-integration, since it is not spatialising, maturating, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'-threshold (as the-relative-ontological-incompleteness[89]-is-inherently-thus-'in-wait' for [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or temporal-preservation-as-pseudointemporality[52]-preservation) as so-manifested at the uninstitutionalised-threshold[103], hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/extrapolating/inferring to derive essence-of-meaningfulness is not a credible

notion with respect to a human animal of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> wherein 'same-terms-of-expressions/seemingly-same-implied-meaningfulness' is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation secondnaturing, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms–as-of-axiomatic-construct of eliciting abstract/extrapolating/inferring hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> nor existential-transitioning/iterability-tracing-of-dots-as-<hollow>narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism[78] and conjugated-postlogism[78], it is always about 'falsely and parasitically/co-optingly' staking a claim to the [84]reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/inferring/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the 'lack of constraining social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ resulting in other temporal characters, beyond-the-consciousness-awareness-teleology[100]-<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 temporality[99]/shortness (shortness-of-register-of–[56]meaningfulness-and-teleology[100]) and intemporality[52]/longness (longness-of-register-of–[56]meaningfulness-and-teleology[100]) are both basically the same notion of intemporality[52], but with temporal-dispositions ([50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality[52]/longness (longness-of-register-of–[56]meaningfulness-and-teleology[100]) but that in so doing such temporal-dispositions of individuation 'falsely retaining their teleology[100]/purposefulness' as if of intemporal-disposition leading to their 'pseudointemporality[52]' (and so with respect to their apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]), inducing preconverging–de-mentating/structuring/paradigming registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] where such false-retention construed as temporal-preservation-as-pseudointemporality[52]-preservation is rather in conjugated-postlogism[78]; with the idea that this 'false-retention' by temporal-dispositions individuations results in 'disjointedness-as-of-[84]reference-of-thought' misappropriated [56]meaningfulness-and-teleology[100] in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become 'an exercise in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' (whether-consciously-or-unconsciously), as can be so established as of the circularity/recurrence/repetition/repeatability[9] delineating existential-transitioning-or-iterability-

trace-of-narratives-as-dots/existential-contextualising-contiguity[39]-reification[87]/superseding–oneness-of-ontology[40] by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation. This conceptualisation of temporality[99]/shortness as being about failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporality[52]/longness (which perfectly syncs intemporality[52]/longness and temporality[99]/shortness as longness-of-register-of–[56]meaningfulness-and-teleology[100] and shortness-of-register-of–[56]meaningfulness-and-teleology[100], beyond just a qualification notion but rather a [45]<~~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context construct), equally perfectly renders the notion of temporality[99]/shortness and intemporality[52]/longness operant for a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme'. The notion of temporality[99]/shortness as actually 'pseudointemporality[52]' provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically, in the moral sense as temporality[99]/shortness is much more than morality as derived from intemporality[52]/longness which is about 'full potency of ontological-and-virtue effectiveness') by de-emphasising the naïve but wrong intuition that these notions have their own 'mental-dispositional drives-as-teleology[100]' (to be bad, to be evil, to be wicked, etc.) by rather highlighting that 'mental-dispositional incapacity for intemporality[52]' of such individuations induces 'notional-

disjointedness-as-of-[84]reference-of-thought' misappropriated [56]meaningfulness-and-teleology[100] in arrogation (at individuation-level as relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality[52], while with respect to a traditional conceptualisation it is wrongly 'vaguely imbued with a dispositional-drive-as-teleology[100]' as bad, as evil, as wicked… etc. Now, the consequences of pseudointemporality[52] individuations (postlogism[78]-slantedness, postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology>) are reflected developmentally in the social fabric which is a 'framework of social-stake-contention-or-confliction' as the transference, in dynamic-cumulative-aftereffect, of such pseudointemporality[52] individuations into 'individual personalities dispositions and social dispositions' induces correspondingly subontologisation/subpotentiation in 'disjointedness-as-of-[84]reference-of-thought' misappropriated [56]meaningfulness-and-teleology[100] in arrogation (at individuation-level relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', as-it-is-thus-'in-wait'-for-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-

supererogation[97]>,–or-temporal-preservation-as-pseudointemporality[52]-preservation, on 'social ontologically-veridical-meaningfulness' and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments[106], and how these can be superseded/transcended, because the reality is that humans have transcended retrospectively to the present and there is no particular reason to think that there can't be prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. Such a 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme' will further highlight in contrast to the present 'psychology of qualification/qualification-schemes' that human psychology is actually much more of a becoming dynamic construct, rather than static, which wholly readjusts to human deepening grasp of ontologically-veridical-meaningfulness/intrinsic-reality/existence as a retrospective, present and prospective development; that collectively-and-inclusively-individuals-and-their-social-constructs do have latitude for the choices they make in existence more than and beyond the limits of personality traits and social character, and further that the human mind is 'not irresponsible' with respect to given personalities dispositions (whether with respect to abnormal psychology or functional psychology) with the idea that such stances taken by a 'psychology of qualifications/qualification-schemes' induces a confounding-effect with respect to individual personalities themselves in assuming their self-emancipation possibilities and what they can aspire for together with their interveners/relators, whether social or clinical. Such insight do arise when we factor in that all along in reflecting holographically-<conjugatively-and-

transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], human secondnaturing is actually the very central ontologically-led developmental element as the critical tool of human psychological renewal that enabled 'an animal in many ways' to emancipate itself developmentally across epochs such that the 'insightful depth' of such a developmental understanding of human psychology is necessarily much more than 'a cultural universe of several decades of modernity', as it conceives that human psychology is an ongoing active construct such that a 'postconverging-or-dialectical-thinking[20]–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[100] as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology[100] of a recurrent-utter-institutionalised mindset/[84]reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a [104]universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism mindset/[84]reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ is the central concept for such a succession of human 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' renewal retrospectively, presently and prospectively, with ontological-normalcy/postconvergence teleology[100] being the central determinant driving and defining human psychology construed by its metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–

ontological-normalcy/postconvergence>⟩ as diminishing–human-epistemic-abnormalcy-or-preconvergence[30]. Interestingly, psycho-ontological-tautologisation/psycho-existential-reference as a human disposition for correspondence/equalisation/squaring-off with existence/intrinsic-reality/ontology, as of subpotency-to-full-potency as qualified by recomposuring from shallow limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—constitutedness[13]⟩ to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩, 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-threshold[103]), 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 teleology[100] is the mind as 'human [45]<~~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–[56] meaningfulness-and-teleology[100]⟩ as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, 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-teleology[100] as the human-mimetic-mind. Existence is actually a contextualising-contiguity of existence-potency[38]~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[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'), wherein tautologically/by-existential-reference 'being-in-existence'/existing implies there can't be any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] (induced by our 'limited-mentation-capacity as of our relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'') 'outside of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]', when so-construed from our 'limited-mentation-capacity as of our relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>''. Existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39], 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] conceptualisations, and while these are 'mental tools of analysis' we have in grasping knowledge, as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] these are rather 'sub-par to the full grasp of existential reality' (given that our limited-mentation-capacity-deepening[53] as of our relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-

supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] of arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/inferring will have to be adjusted-in-a-‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations), and as metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ (i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ is rather the ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights for predication, which is equally construed as ontological-reconstituting–as-to-conflatedness[12]/deconstruction (i.e. implying ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]’s-

reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality so-construed from the perspective of our limited-mentation-capacity-deepening[53] as of our relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', in order to avoid elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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-deepening[53] as of our relative-ontological-incompleteness[89]-induced,-'threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] and this is ontologically-veridical by abstract-construal/abstractly. Being-construal on the other hand is of existential-reference/existential-tautologisation as of becoming/being (as practically qualified by our consciousness-awareness-teleology[100]). If by mere derivation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] (given human limited-mentation-capacity-deepening[53] as of our relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩). But, then how is the ontological-veridicality of being-construal/existential-reference/existential-tautologisation attained? Though ontologically non-veridical, 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ has as metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ can be ontologically-reconstituted/deconstructed from the corresponding metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ 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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] which is ontologically-veridical as abstract-construal). This ontological-reconstituting–as-to-conflatedness[12]/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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩) with respect to being-construal/existential-reference/existential-tautologisations to attain ontological-veridicality by ontological-reconstituting–as-to-conflatedness[12]/deconstruction (as ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-conflatedness[12]/deconstruction. Equally, ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ is metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ that is the ‘honing exercise’/recomposure backdrop for metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ as ‘projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]’s-

reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[79]–apriorising-psychologism> of rational-empiricism/positivising-rules' should imply ontologically subsuming 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-tautologisisation, and thus will be the [104]universal nested-congruence of the comprehension of intrinsic-reality, aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the

uninstitutionalised-threshold[103] arise from 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' of the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of corresponding prior institutionalisations and thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] manifestation intradimensionally); wherein temporal-dispositions are involved in temporal-preservation-as-pseudointemporality[52]-preservation by wrongly elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] their [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference', and which ontological-reconstituting–as-to-conflatedness[12]/deconstruction (in disambiguating [84]reference-of-thought, with the prior/untranscended/superseded uninstitutionalised-threshold[103] [84]reference-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 [84]reference-of-thought involving the 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [84]reference-of-thought is rather a 'being-contrual'/existential-reference/existential-tautologisation that implies 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [84]reference-of-thought as being-construal/existential-reference/existential-tautologisation makes reference to the comprehensive implications existentially with respect to mental-dispositions along the apriorising–registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100], and involving the potency of both consciousness-awareness-teleology[100] representations and implications, for instance, the difference of the [84]reference-of-thought as an alchemist and a chemist is much more than just an on-occasion/incidental difference (difference in abstract-construal) with respect to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions [45]<~~amplituding/~~formative–

epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]. In fact, ontological-reconstituting–as-to-conflatedness[12]/deconstruction which always refers rather to the issue of [84]reference-of-thought is actually of 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect' nature and it is about implying a prospective [84]reference-of-thought, rather than just a différance (differentiation) as within the same prior/given [84]reference-of-thought as of a basic abstract-construal. This is one of the reasons for its misapprehension as it implies an overall change in the [84]reference-of-thought of appreciation which ends up putting everything 'of old/of prior' into question, contrary to the traditional analytical expectation of selective-or-limited critique/contestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting–as-to-conflatedness[12] to the existential framework of ontological-veridicality should further allay the confusion. Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening[53] as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting–as-to-conflatedness[12]; generating differing consciousness-awareness-teleology[100] outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human 'changing-of-the-psyche'/psychical-

readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence[30] as implied by an ontology-driven 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics', wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] 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 '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought') by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening[53] in 'engaging the same existential reality and drawing implications thereof' as human [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, it is thus analysed as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as a mental-rescheduling and goes by the 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] which will wrongly hollow-constitute and induce 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference'. So the tautological implication of deconstruction as ontological-reconstituting–as-to-conflatedness[12] is all about human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] 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 [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ 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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression already given as ontological-normalcy/postconvergence oneness, and prospectively transcendentally 'a psychoanalytic-rescheduling from [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought to [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context involving existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-

intradimensional'-prospectively-disontologising~preconverging/dementing[19] –apriorising-psychologism> of rational-empiricism/positivising-rules' while intradimensionally it is about an analytical rescheduling ([55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation that 'decenters the prior [84]reference-of-thought' for 'the centering of the prospective [84]reference-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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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, [104]universalisation-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-threshold[103] of the corresponding-successive-prospective-institutionalisations-registry-worldviews, 'as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19] –apriorising-psychologism>' which are 'ontologically filled-up' by the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a dialecticism of 'ontological-superseding of prospective [84]reference-of-thought over the prior one' (even where the prior as

the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-construal or being-construal/existential-reference/existential-tautologisation in order to avoid the ontologically non-veridical 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of the prior positivism institutionalisation leading to [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, and failing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) has bearing when it comes to the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme meant to be the ontologically-veridical basis, as of aetiologisation/ontological-escalation, for construing an insightful storied-construct/ontologically-valid-narration articulating on an intuitive level the conceptualisations introduced in this paper. The aetiologisation/ontological-escalation implied by such a storied-construct/ontologically-valid-narration will be grounded on 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 postlogism[78] and conjugated-postlogism[78]) as being of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] manifestation intradimensionally) and as of 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference', in construing the consequent [81]procrypticism–or–disjointedness-as-of-[84]reference-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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 '[104]universalisation imbricatedness/threadedness/recomposuring' while reflecting ununiversalisation/perversion-of-base-institutionalisation-meaningfulness as 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference'; and in a recurrent-utter-uninstitutionalisation setup is necessarily a 'base-institutionalisation imbricatedness/threadedness/recomposuring' while reflecting recurrent-utter-uninstitutionalisation/recurrent-perversion-in-upholding-utter-uninstitutionalisation as 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference'. Transcendentally/transdimensionally/interdimensionally, it is the ontological-contiguity[67] implied by 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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[67]—of-the-human-institutionalisation-process[68] behind base-institutionalisation/[104]universalisation/positivism/prospective-deprocrypticism, and likewise it is the notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–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-[84]reference-of-thought' misappropriated [56]meaningfulness-and-teleology[100] in arrogation (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] manifestation), that induces the uninstitutionalised-threshold[103] process behind recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procypticism. The implications at the individuation-level is that our limited-mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality[99]/shortness as of apriorising/axiomatising/referencing—constitutedness[13] that ultimately fails hence inducing virtualities. And so, when initially striving to explicate the coherence of a given ontological/being phenomenon or explicating its coherence with other ontological/being phenomena or more profoundly explicating its coherence with the overall existential ontological/being phenomenon. This is inherently-and-intuitively underscored by our underlying 'coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying supposedly coherent ontological-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation' such as logic/mathematics/virtue/space/time/[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>/instantaneity/cogency/methodology (or in the case herein 'human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/Doppler-thinking as it disambiguates human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor [56]meaningfulness-and-teleology[100] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]', and not as it may be wrongly construed to be '[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>' 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-commitment[66] as of ontological-

primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [45]<~~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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-

reality/ontological-veridicality articulation' should be construed to compensate for our temporality[99]/shortness disposition associated with apriorising/axiomatising/referencing—constitutedness[13], with this compensating exercise construed as of '[80]presencing—absolutising-identitive-constitutedness[13]' or more consummately as apriorising/axiomatising/referencing—conflation/conflatedness[12]. This [80]presencing—absolutising-identitive-constitutedness[13] and apriorising/axiomatising/referencing—conflatedness[12] compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally clarifies why [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] (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, [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>, 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–

epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation by [80]presencing—absolutising-identitive-constitutedness[13] or apriorising/axiomatising/referencing—conflatedness[12] '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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [84]reference-of-thought or axiomatic-construct' incidenting) as 'implicited 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [84]reference-of-thought or axiomatic-construct' incidenting) as 'implicited 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [84]reference-of-thought or axiomatic-construct' incidenting) as 'implicited 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 apriorising/axiomatising/referencing—conflatedness[12] 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 [84]reference-of-thought ⟨given consciousness's [58]neuterising-induced-or-deneuterising[16]-induced⟩-[84]reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of [56]meaningfulness-and-teleology[100] as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue, thus reflecting the registry-worldview's/dimension's [84]reference-of-thought ontological-performance[72]-<including-virtue-as-ontology> as of its [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> as so-analysed as from notional~deprocrypticism! (It is important in this regard to distinguish what is implied by 'incidenting' not to be confused with 'instantiation', as incidenting implies an 'abstract construction' of the implication of logic or any 'knowledge-constructs/theories/intersolipsistic-

intercessory-notions/notional~referential-notions/articulations/virtue' that may or may not be of existential-instantiation, whereas instantiation refers actually to 'actual existential instance'. It is critical to uphold this distinction with respect to the existentially attendant nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all 'intersolipsistic-intercessory-notions/notional~referential-notions'/knowledge including our grasp of logic or mathematics. As 'abstractly-speaking' there is no absolute certitude that in say a million years from now 'a given as of yet unelucidated notion', as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the 'existential-instantiations' validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicness beyond-and-over human construal/conceptualisation of [56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of a given [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-

construal-as-intrinsic-reality/ontological-veridicality whether as of a science, a social science or social study, or even abstract logic ontology or abstract mathematics ontology; otherwise the naïve use of logic or mathematics (and/or any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue) become a relatively sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence's~sublimating–nascence> exercise qualified more pertinently as 'conceptual patterning' as of apriorising/axiomatising/referencing—constitutedness[13] in any such [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of a given [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as of apriorising/axiomatising/referencing—conflation. Pointing out that there must necessarily be an exercise in developing the requisite 'ontological [84]reference-of-thought or axiomatic-construct of an epistemic-totalising[32]~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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression), but it wouldn't work out the other way round on the basis of simple methodological mimicry starting out from the mimicked construal/conceptualisation of logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-

notions/articulations/virtue) on the naïve goal of then grasping a [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of a given [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of the specific biology [45]<~~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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] of a given [45]<~~amplituding/~~formative–epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred[7] 'conceptual patterning' particularly in such domains-of-study where the positive or negative sanctioning by ontological-primemovers-totalitative-framework[73] of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity is not immediately perceptible but rather

remote like in the human sciences and to some extent as well with some studies in the natural sciences (where for instance the overall cogency of the whole experimental framework relative to the conclusions advanced of many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be introduced with regards to the underlying articulation herein and based say on an 'arbitrary [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> grounded methodology on the basis of just vague impression' it will rather be conceptual patterning. What is required is an underlying [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-aposteriorising/logicising/deriving/intelligising/measuring–[56]meaningfulness-and-teleology[100] (as implied by this author herein, as of 'human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩/Doppler-thinking as it elicits human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]'). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the [45]<~~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-though apriorising/axiomatising/referencing—constitutedness[13]. This insight is critical with respect to

the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often 'under-elaborating the ontological [84]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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview psychologism should fully enable (rather as an overall grounding of [56]meaningfulness-and-teleology[100] that overcomes disjointedness-as-of-[84]reference-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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) anchoring the human in the becoming of existence' allowing for human subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-

from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) in defining-and-redefining [56]meaningfulness-and-teleology[100]; 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-commitment[66] as of ontological-primemovers-totalitative-framework[73] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [56]meaningfulness-and-teleology[100] in existence. Basically, the induced social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩' of meaningfulness from 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-dementing[19]–apriorising-psychologism 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' (of temporal-dispositions [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>s), will reflect the reality of temporal-dispositions as of postlogism[78]-slantedness (psychopathic-or-postlogic) or [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point where the social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ is lost or at uninstitutionalised-threshold[103]) 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor, and so across all uninstitutionalised-threshold[103]. Thus, basically ontological-reconstituting–as-to-conflatedness[12]/deconstruction as 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-'motif-and-apriorising/axiomatising/referencing'[102] (transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]) dynamism of 'temporal-

dispositions threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ (as elicited by postlogism[78]-and-conjugated-postlogism[78]) and the ‘intemporal-disposition/ontologically-veridical supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–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-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 postlogism[78]-and-conjugated-postlogism[78] uninstitutionalised-threshold[103] [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as) ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (the-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-positivistic-meaningfulness or the-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of-positivistic-categorical-imperatives-or-axioms-or-registry-

teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] manifestation); and so-construed suprastructurally (beyond the positivistic/procrypticism registry-worldview consciousness-awareness-teleology[100], as it is preconverging-or-dementing[19]–apriorising-psychologism and dialectically-out-of-phase). This 'aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation' can be extended 'correspondingly as of positivism, [104]universalisation and base-institutionalisation imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation' as these reflect/perspectivate/highlight the corresponding postlogism[78]-and-conjugated-postlogism[78] uninstitutionalised-threshold[103] [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-threshold[103] (as beyond their respective corresponding consciousness-awareness-teleology[100]) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional~deprocrypticism as beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-

unthought>[6] of our present 'procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference'. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendenable) by articulating the same aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a 'notional~deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality' as well as 'positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality' wherein from our vantage positivistic position we'll recognise the suprastructurally implied preconverging-or-dementing[19]–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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism about the suprastructurally implied preconverging-or-dementing[19]–apriorising-psychologism and dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective 'postconverging-or-dialectical-thinking[20]–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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as the preconverging–de-mentating/structuring/paradigming vices-and-impediments[106] 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 [84]reference-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-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism and positivism–procrypticism. At the point of relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' or uninstitutionalised-threshold[103] meaningfulness in the registry-worldview/dimension is related to as if there isn't any relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) hence inducing uninstitutionalised-threshold[103], as it is impossible to critically extend ontological-capacity on the basis of the same [84]reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming but for a new [84]reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with respect to

existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold[103] with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold[103]; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the [51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation and notional~disjointedness-as-of-[84]reference-of-thought associated with [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought for notional~deprocrypticism existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality 'preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of rational-empiricism/positivising-rules'. This consequent 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' reflecting/perspectivating/highlighting of the prior/transcended/superseded registry-worldview of positivism–procrypticism (temporal-dispositions-in-temporal-preservation-as-pseudointemporality[52]-preservation) as 'preconverging-or-dementing[19]–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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism') as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> with respect to the [84]reference-of-thought–[8]categorical-

imperatives/axioms/registry-teleology[100] in ontological-normalcy/postconvergence of new/prospective institutionalisation as deprocrypticism; (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] manifestation), in '[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>–[8]categorical-imperatives/axioms/registry-teleology[100] of the prior institutionalisation as positivism known as procrypticism uninstitutionalisation ('procrypticism-uninstitutionalisation of positivism-institutionalisation'), in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of the positivistic [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100], 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-conflatedness[12]/deconstruction calls for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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–[8]categorical-imperatives/axioms/registry-teleology[100]-as-of-flawed-and-shallow-existential-reference-as-virtuality) by way of 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'

psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein procrypticism uninstitutionalisation is shown as 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, and preconverging-or-dementing[19]–apriorising-psychologism and dialectically-out-of-phase' by the ontological-primemovers-totalitative-framework[73] of the notional~deprocrypticism implied [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as of 'the notional~deprocrypticism imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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–[8]categorical-imperatives/axioms/registry-teleology[100]-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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' will be critically about: (i) the phased storied articulation of procrypticism uninstitutionalisation threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as being a social-construct ‘uninstitutionalised-threshold[103] mirroring development of the fundamental insane-fitment of the childhood-psychopath/cinglé [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> mental-disposition structure’ (which is very much socially [104]universally transparent at childhood and thus does not start to elicit protracted social postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ as conjugated-postlogism[78]/preconverging-or-dementing[19]-integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism[78]), (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism[78] lessens the social dysfunctioning of its postlogism[78] as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism[78]/preconverging-or-dementing[19]-integration threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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[38]~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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations and social-circumstances phenotyping elucidation in the social-construct, wherein the-social-dynamics-of-individuation-phenotypes-of-individuals is a construable metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ of the social as metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩' (arising because of the decreasing social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the cinglé's postlogism[78]-slantedness/disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism[78]-slantedness in a social atmosphere where it is not [104]universally transparent to be the denaturing[15] of [84]reference-of-thought with respect to social-stake-contention-or-confliction), as postlogism[78]-and-its-conjugated-postlogism[78]/preconverging-or-dementing[19]-integration is upheld by temporal-preservation-as-pseudointemporality[52]-preservation threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[16]–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-framework[73] construction' is what creates our virtue in superseding our vices-and-impediments[106], just as for instance, 'medieval vices-and-impediments[106]' 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-framework[73] and its corresponding 'institutional-designing by percolation-channelling-<in-deferential-formalisation-transference>' as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme of insightful 'tone-as-temperament and thematic construal of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation covering the concepts articulated in this paper on social-construct and social institutions teleology[100] and value-reference as of notional~deprocrypticism imbricatedness/threadedness/recomposuring with regards to the 'implications of postlogism[78]-and-procrypticism mental orientations', (iv) and further, the possibility of a remaking of the above storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation (as elaborated in i, ii and iii above) rather as of 'positivism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation' reflecting/perspectivating/highlighting 'non-positivism/medieval uninstitutionalised-threshold[103] threshold-of–nonconviction/madeupness/bottomlining-in-

shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’, to contrastively provide the revealing retrospective insight of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as uninstitutionalised-threshold[103] as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor is construable from the perspective of ontological-normalcy/postconvergence and so paradoxically provide the décomplexage/uninhibitedness (induced by our metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ or illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation construed from the perspective of ontological-normalcy/postconvergence, wherein we are then in a position to appreciate the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ representation of the present positivism–procrypticism uninstitutionalisation as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought-and-teleology[100] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] 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-[84]reference-of-thought, i.e. unsound/perverted 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]); by rather reflecting/perspectivating/highlighting the points where such 'breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness' occur as of 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (in postlogism[78] and conjugated-postlogism[78]) and as preconverging-or-dementing[19]–apriorising-psychologism and dialectically-out-of-phase', as 'the very notion of postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] and conjugated-postlogism[78] [11]conjoining-

looping-set-of-narratives of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>[77]’ 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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as ‘prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism re-engaging reflex’) wrongly implies the validity of a logical-level-engagement ([54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]) based on wrongly implied prospective relative-ontological-completeness[88]-of-[84]reference-of-thought-(as-of-existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context) and wrongly implied soundness/non-perverted-[84]reference-of-thought, whereas in reality it is just an [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of the relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ and its unsound/perverted ‘apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100]. Such a defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-

existential–defect>[86] having to do with the defect of [84]reference-of-thought and relative-ontological-incompleteness[89] is utterly different from 'a defect–of-[54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] of the registry-worldview's/dimension's–[84]reference-of-thought-for-social-functioning-and-accordance which doesn't bar a new [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as 'prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism re-engaging reflex' as the latter is with regards to wrong [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] which might be well/soundly-be logically-processed or effectively-executed upon reengagement, so long as the [84]reference-of-thought for the reengaging is not unsound/perverted and not undermined by relative-ontological-incompleteness[89]. A registry-worldview's/dimension's-uninstitutionalised-threshold[103]–defect-<as-Being-or-ontological-or-existential–defect>[86] on the other hand having to do with defect of [84]reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the [84]reference-of-thought, and so a decentering of meaningfulness; the [45]~~<amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] being more like what it takes to get a medieval as non-positivistic mindset/[84]reference-of-thought into a positivistic mindset/[84]reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-

intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' is in a state of [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] of a medieval worldview will grasp that that unique demonstration of medieval-postlogism[78]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] as 'prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism re-engaging mental-reflex' that re-engages with non-positivism/medievalism mindset/[84]reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments[106] 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/[84]reference-of-thought into a positivistic mindset/[84]reference-of-thought that is ontologically-speaking to be construed as the postconverging–de-mentating/structuring/paradigming resolution of the vices-and-impediments[106] 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism worldview. This explains why 'perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is more than just an issue of an act or acts, but is ‘reconceptualised rather as prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of denaturing[15]’ in implying that inherent intrinsic-reality/ontological-veridicality is already given and the perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is in the bigger picture revealing an inherent problem as of the prior human [84]reference-of-thought conceptualisation of inherently given intrinsic-reality/ontological-veridicality, and that the ‘occurred event[37] of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is simply ‘pointing to an altogether deeper underlying human relative-ontological-incompleteness[89]-of-[84]reference-of-thought issue, in this case as of psychopathy and its conjugated-postlogism[78] at the uninstitutionalised-threshold[103] of positivism–procrypticism as well as providing a revealing overall understanding of the human uninstitutionalised-threshold[103]-by-ontological-contiguity[67]—of-the-human-institutionalisation-process[68] with notional~deprocrypticism prospective institutionalisation [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67], which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation’ as the prospective relative-ontological-completeness[88]-of-[84]reference-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-incompleteness[89]-of-[84]reference-of-thought issue which is then the-entire-reconceptualised-problem as of the aetiologisation/ontological-escalation in producing the science/laws of physics and equally inspiring other such similar positivistic ontological-primemovers-totalitative-framework[73] approaches in human conceptualising of the

natural world as the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought. Hence contrary to what we may think from our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] perspective the mere fact of relative-ontological-incompleteness[89]-of-[84]reference-of-thought is de-mentatively/structurally/paradigmatically associated with a perversion-or-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our [84]reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our '[84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology> of [84]reference-of-thought conceptualisation' is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<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[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Thus intrinsic-reality/ontological-veridicality is derived 'wholly by apriorising/axiomatising/referencing—conflatedness[12]' or in other words ensuring the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought with respect to problematic prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought reflected by perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, with no

[45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] allowed by intrinsic-reality/ontological-veridicality. In other words as of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩, the ordinariness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ in non-positivism/medievalism with its [84]reference-of-thought is inclined to relate to perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> phenomenon as a non-positivism/medieval postlogism[78] phenomenon such as notions-and-accusations-of-sorcery on the basis of non-positivism/medievalism [84]reference-of-thought <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ of 'great living' as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought but then a 'conflatedness[12] of conceptualisation' will convert such perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in terms of the 'Being defect as uninstitutionalised-threshold[103] of the so-called great living of non-positivism/medievalism [84]reference-of-thought' to arrive at the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of positivism opened-construct-of–[56]meaningfulness-and-teleology[100] which de-mentatively/structurally/paradigmatically resolves the vices-and-impediments[106] of non-positivism/medievalism. This same process applies to our positivism–procrypticism with respect to psychopathy and social psychopathy wherein the associated perversion-and-derived-

[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> will elicit an ordinariness <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ of 'great living' as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought but then a 'conflatedness[12] of conceptualisation' will convert such perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> in terms of the 'Being defect as uninstitutionalised-threshold[103] of the so-called great living of our positivism–procrypticism in disjointedness-as-of-[84]reference-of-thought' to arrive at the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought of notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought opened-construct-of–[56]meaningfulness-and-teleology[100] which de-mentatively/structurally/paradigmatically resolves the vices-and-impediments[106] of our positivism–procrypticism; as basically, our intellectual-and-moral constructs as of our [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] are shown to be of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought and thus ontologically-speaking our logical-dueness doesn't even arise, no more than the logical-dueness of a non-positivism/medievalism mindset arises as with respect to medieval postlogism[78] phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical

[56]meaningfulness-and-teleology[100] exists beyond their <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ as of the respective notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought and positivism [84]reference-of-thought that carry the prospective relative-ontological-completeness[88]-of-[84]reference-of-thought opened-construct-of–[56]meaningfulness-and-teleology[100]. Ultimately, the very transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is 'the very paradox of [56]meaningfulness-and-teleology[100] explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity'. In other words, if the former had a grasp of its state 'as to its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought' with the transcendental de-mentative/structural/paradigmatic [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [56]meaningfulness-and-teleology[100] might seem arbitrary when [56]meaningfulness-and-teleology[100] is rather interpreted in terms of the prior [84]reference-of-thought. This further explains 'the socially conflicted nature of all implied transcendental constructs' whether with prophesying metaphysico-theological constructs of early times

reflected in non-universal and [104]universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor; but then humankind has always been called upon to show itself capable of surperseding/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ in that relative-ontological-incompleteness[89]-of-[84]reference-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-impediments[106], as it is rather an issue of uninstitutionalised-threshold[103] as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring [104]universalisation institutionalisation, non-positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought uninstitutionalisation requiring prospective notional~deprocrypticism institutionalisation as preempting—disjointedness-as-of-[84]reference-of-thought institutionalisation, and so rather as of a transcendental habituation exercise construed as 'ontological-resetting' of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of relative epistemic-abnormalcy/preconvergence[30] for relative ontological-normalcy/postconvergence as of [14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ stranding dynamics. A 'relative-ontological-completeness[88]-of-[84]reference-of-thought' implies 'a new all-pervasiveness of [84]reference-of-thought–[8]categorical-

imperatives/axioms/registry-teleology[100] as the axiomatic-construct of [56]meaningfulness-and-teleology[100]' as a prospective institutionalisation [84]reference-of-thought. Thus a [84]reference-of-thought is an all-pervasiveness of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as the axiomatic-construct of [56]meaningfulness-and-teleology[100]; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, with such implied derogation of such 'all-pervasiveness of [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as the axiomatic-construct of [56]meaningfulness-and-teleology[100]' signalling fundamentally a threshold of failure of [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology> and construed as relative-ontological-incompleteness[89]-of-[84]reference-of-thought. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, construed as its institutionalisation, is as of 'conflatedness[12]' which itself involves the '[104]universally-transparent constraining mechanical-knowledge as of the bare [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as axiomatic-construct' and 'the social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue'. Perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is induced by 'denaturing[15] of the form of [56]meaningfulness-and-teleology[100]' on the '[104]universally-transparent constraining mechanical-knowledge as of the bare [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as axiomatic-construct' and obviating 'the social-[104]universally-non-transparent-thus-non-

constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue' while paradoxically wrongly projecting it in distractiveness/shortness-of-register-of–[56]meaningfulness-and-teleology[100] as if it was of 'conflatedness[12]' in [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] implying an uninstitutionalised-threshold[103] of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> reconceptualised as prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. Across all registry-worldviews/dimensions, the specific association of postlogism[78] to 'denaturing[15] of the form of [56]meaningfulness-and-teleology[100]' arises as of its [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ physiological condition in relation to 'prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> [56]meaningfulness-and-teleology[100]', which at childhood postlogism[78] is more or less [104]universally-transparent but with adulthood given maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about social lack of social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-

completeness[88]⟩ inducing the conjugated-postlogism[78] of temporal-dispositions of [50]ignorance/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 'denaturing[15] of the form of [56]meaningfulness-and-teleology[100]'. Thus at that uninstitutionalised-threshold[103] which highlight 'denaturing[15] of the form of [56]meaningfulness-and-teleology[100]' as temporality[99]/shortness in concatenation with 'conflatedness[12]' as intemporality[52], it is only a renewed 'conflatedness[12]' as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that induces a prospective '[104]universally-transparent constraining mechanical-knowledge as new bare [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as axiomatic-construct' and 'its social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue' that brings about prospective relative-ontological-completeness[88]-of-[84]reference-of-thought; construed as 'ontological-resetting' of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] of relative epistemic-abnormalcy/preconvergence[30] for relative ontological-normalcy/postconvergence as of [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ stranding dynamics 'which is effectively the concatenated mechanism that engenders sublimating [46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'> towards prospective notional~deprocrypticism'. Thus this further explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because more than just an individuation phenotype and

incidental/on-occasion phenomenon, it speaks of a registry-worldview's/dimension's our dimension, relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought in endemising/enculturating it, thus in need of notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments[106] of our positivism–procrypticism registry-worldview/dimension. That is, with acts of perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 'it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their [104]universally implied prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought' with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism relative-ontological-incompleteness[89]-of-[84]reference-of-thought itself is the grander problematic with respect to the endemisation/enculturation of notions-and-accusations-of-sorcery acts/occurrences, and so more than just an act or acts of notions-and-accusations-of-sorcery construed as perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, as revealing of the grander framework of vices-and-impediments[106] inherent to the relative non-positivism/medievalism relative-ontological-incompleteness[89]-of-[84]reference-of-thought. Rather it is about articulating the ontological-completeness-of-[84]reference-of-thought as 'Being correction' as of base-institutionalisation institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, [104]universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-

positivism/medievalism uninstitutionalisation, and prospectively notional~deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers totalising-entailing/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivism/medievalism world's postlogism[78] associated with their social cognisance-and-integration of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivism/medievalism [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 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-[84]reference-of-thought in overcoming [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] by prior/transcended/superseded non-positivistic or procrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with prospective/transcending/superseding positivistic or notional~deprocrypticism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

So [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> has always been recurrent in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of–

[56]meaningfulness-and-teleology[100] into the intemporal-disposition as longness-of-register-of–[56]meaningfulness-and-teleology[100] but designed to skew ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening[53], the possibility for [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold[103] in want for prospective institutionalisation as the ontologically-veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event[37]), it is properly time to 'trample' the melee of common sense disposition for self-preserving extrication/temporal preconverging–de-mentating/structuring/paradigming with the elicited intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought') thus take the form of postlogism[78]-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~of-motif-and-apriorising/axiomatising/referencing transitioning construal' of 'ontologically-veridical meaningfulness with [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as intemporally-preservational' distracted by 'the breaking or a subtransversality~of-motif-and-apriorising/axiomatising/referencing 'disjointedness-as-of-[84]reference-of-thought' misappropriated [56]meaningfulness-and-teleology[100] in arrogation as ontologically non-veridical with [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] apriorising/axiomatising/referencing> failing/not-upholding-<as-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation', 'in distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] as-the-arrogation-or-disjointedness-of-acting-in-pseudointemporality[52] (by temporal-dispositions in postlogism[78] and conjugated-postlogism[78]) with respect to the supratransversality~of-motif-and-apriorising/axiomatising/referencing as 'notional~deprocrypticism imbricatedness/threadedness/recomposuring of ontologically-veridical meaningfulness', thus 'reflecting/perspectivating/highlighting temporal-dispositions (postlogism[78] and conjugated-postlogism[78]) as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought, preconverging-or-dementing[19]–apriorising-psychologism and dialectically-out-of-phase in pseudointemporality[52]', and so by a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation that is ontologically-reconstituting (deconstruction) of the threadedness/thread, with no elaboration-as-

mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] (that will falsely validate the wrongly implied soundness/non-perverted [84]reference-of-thought, i.e. unsound/perverted 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100], as first-order faulty-mentation-procedure-deception-or-urge[42], 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-urge[42] as correct). Insightfully, humans actually come into existence which avows an existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context of imbricated-becoming-transitioning within which they come to grasp rules and principles (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]), but these rules and principles are divulged by 'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-framework[73] within 'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]) out of the scope of 'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [56]meaningfulness-and-teleology[100]' as it is divulged with human limited-mentation-capacity-deepening[53] in the construal of superseding–oneness-of-ontology. The reason for the disambiguation of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] into a supratransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought over a subtransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought for the ontological-reconstituting–as-to-conflatedness[12] of 'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> behind all the postlogism[78]/disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>; wherein this process is reversed (but beyond a temporal equivalence and rather for an aetiologisation/ontological-escalation of the [104]universal implications as metaphysics-of-absence-(implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>)) in re-establishing ontological-veridicality of 'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' [84]reference-of-thought, wherein the 'induced de-individuation [84]reference-of-thought' is rather reconstrued in its veridical existential-reality of narratives by SUPRATRANSVERSALITY~OF-MOTIF-AND-APRIORISING/AXIOMATISING/REFERENCING (ontologically-veridical [84]reference-of-thought of 'notional~deprocrypticism preempting—disjointedness-as-of-[84]reference-of-thought [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-

prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]' 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~of-motif-and-apriorising/axiomatising/referencing; and so by way of the-transcendental-enabling/sublimating/~~supererogatory~~de-mentativity-that-is-intrinsic-reality-or-ontological-veridicality as against 'social-aggregation-enablers undermining of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' with perverted use of such notions as differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity[64], implying an equivalence between [104]universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a [104]universal construct but targeted, avowing its reality as fake and thus of temporal-disposition, etc.), while the 'induced pri-individuation [84]reference-of-thought' of psychopathic postlogism[78] and conjugated-postlogism[78] 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~OF-MOTIF-AND-APRIORISING/AXIOMATISING/REFERENCING (in perverted-or-derived-perverted-[84]reference-of-thought [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought extricatory-and-temporal incidental construals of [56]meaningfulness-and-teleology[100] wrongly striving to equivocate its extrication/temporality[99] 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~of-motif-and-apriorising/axiomatising/referencing preempting—disjointedness-as-of-[84]reference-of-thought [45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]). The disambiguation of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] into a 'supratransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought of [56]meaningfulness-and-teleology[100]' over a 'subtransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought of [56]meaningfulness-and-teleology[100]' can equally be understood by comparison with the notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as [84]reference-of-thought of [56]meaningfulness-and-teleology[100], as there can't be common [84]reference-of-thought of contention (mutually intelligible aposteriorising/logicising/deriving/intelligising/measuring as mutually intelligible [56]meaningfulness-and-teleology[100]) between a flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (subtransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought of [56]meaningfulness-and-teleology[100], as preconverging-or-dementing[19]–apriorising-psychologism from ontological-normalcy/postconvergence epistemic/notional~projective-perspective) and a correctly functioning apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (supratransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought of [56]meaningfulness-and-teleology[100], as 'postconverging-or-dialectical-thinking[20]–apriorising-psychologism' from ontological-normalcy/postconvergence epistemic/notional~projective-

perspective). It is the idea of the ontological-primemovers-totalitative-framework[73] 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 [56]meaningfulness-and-teleology[100] processing’ in relation to ‘appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] processing’ (just as there can’t be logical intelligibility between a non-positivisit/medieval mindset/[84]reference-of-thought of [56]meaningfulness-and-teleology[100] 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-[84]reference-of-thought-as-of-conflatedness[12]) in the middle to long run construed as of [14]de-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 [84]reference-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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ 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-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor individuations. That is while the implied aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-measurements (implied [56]meaningfulness-and-teleology[100]) 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~of-motif-and-apriorising/axiomatising/referencing) being real and the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (being unreal as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>), without mutual intelligibility of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] but for the effectiveness/ontological-primemovers-totalitative-framework[73] of the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (supratransversality~of-motif-and-apriorising/axiomatising/referencing) appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] that collapses the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (subtransversality~of-motif-and-apriorising/axiomatising/referencing) [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, as of the consequences in a comparative use of both apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument after a while (crossgenerationally). Thus issues of defect of [84]reference-of-thought (apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument defect issues) cannot be resolved by mutually intelligible [54]logical-processing-or-logical-implicitation—

supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] (mutually intelligible measuring), but rather by the superseding supratransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought (as-of correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) in intemporal/longness projection for aetiologisation/ontological-escalation over the subtransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought (as-of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) of temporal extricatory preconverging–de-mentating/structuring/paradigming incidental construal in wrong equivalence to the supratransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought. This equally validates the notion of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] as logical-incongruence of appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12] and perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>. This is de-mentatively/structurally/paradigmatically the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination[27] along formal constructs based on a postconverging–de-mentating/structuring/paradigming for skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) towards intemporality[52], and not wrongly averaging of human thought in equivalence as logical-congruence of temporality[99]/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-framework[73] 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation in grasping 'existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[12]⟩, and is creatively grounded on 'on phased phases construed in mirroring the fundamental insane/postlogism[78]-fitment of the childhood-psychopath [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> mental-disposition structure as it induces conjugated-postlogism[78]/preconverging-or-dementing[19]-integration later on and most effectively at adulthood psychopathy'. This fundamental structure of the denaturing[15] nature of postlogism[78] and conjugated-postlogism[78]/preconverging-or-dementing[19]-integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing[15] of its mental-disposition is relatively socially-[104]universally-transparent (enabling an understanding-of-ontological-primemovers-totalitative-framework[73]-of-the-underlying-phenomenon). In the case were in a 'dereifying act' water is spilled on a chair, and a visiting stranger (as-of-pseudointemporality[52] by ignorance) not aware

of the mental-disposition of the childhood-psychopath coming into the scene after the event[37] and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism[78] or conjugated-ignorance as its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' led it to align in-prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologismly (as-of-pseudointemporality[52]) to the childhood-psychopath's postlogic narrative, and so in 'ignorance-temporal-preservation-as-pseudointemporality[52]-preservation', that it was the brother that spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger's meaningfulness is 'supposedly in prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as-of-pseudointemporality[52]) but is rather effectively 'conjoining looping narratives of flawed-existential-elevation-of-[84]reference-of-thought[43]' with respect to the 'denaturing[15] postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]-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-postlogism[78] and has 'joined the childhood-psychopath in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-

psychologism> and is preconverging-or-dementing[19]–apriorising-psychologism and dialectically-out-of-phase' with respect to ontologically-veridical existential-reality as construed from ontological-normalcy/postconvergence, and further it state of ignorance speaks of its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought which can't be overlooked for aetiologisation/ontological-escalation conceptualisation by the fact that the visiting stranger or more precisely an individuation of the type expressed by the visiting stranger (as-of-pseudointemporality[52] 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-reification[87]/ontological-primemovers-totalitative-framework[73] construct' and not 'impression-driven/good-naturedness/wishfulness construct' as reality is above all 'effectivity' by its manifestation. But then given the relative social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality[52]) and will assume mostly an incidental/on-occasion conjugated-postlogism[78] effect in the attendant social space. The fact is at this childhood stage conjugated-postlogism[78] will tend to be incidental and mostly arise as ignorance-conjugated-postlogism[78]. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism[78] but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-

relative-ontological-completeness[88]〉 of the postlogism[78] is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism[78] cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is 'more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of enculturated postlogism[78] as social psychopathy, however ad-hoc and opportunistic'. At the grander transcendental/transdimensional/interdimensional/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation level as dynamic-cumulative-aftereffect [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' reflects/perspectivates/highlights this comprehensively as the registry-worldview/dimension uninstitutionalised-threshold[103] threshold highlighting the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of the registry-worldview's/dimension's institutionalised [56]meaningfulness-and-teleology[100] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as temporal-preservation-in-pseudointemporality[52]-preservation as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, going by the dynamism of human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor). 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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the underlying postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ 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 notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations teleologies/teleological-differentiations (as postlogism[78] and conjugated-postlogism[78] in pseudointemporality[52]/preconverging-or-dementing[19]–apriorising-psychologism, and supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism as to intemporal/ontological in non-pseudointemporality[52]/thinking) ensue. It exclusively requires on an ontological postconverging–de-mentating/structuring/paradigming involving [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] 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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–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-contiguity[39] as the visiting stranger (as-of-pseudointemporality[52]) wrongly did (as the latter only arises where 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100], even though the natural reflex to be of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at> means that we rather tend to assume by reflex that the implied–logical-dueness-or-implied-scape of every interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)', which is the psychopath foundational faulty-mentation-procedure-deception-or-urge[42] as first-order level of faulty-mentation-procedure-deception-or-urge[42], as it further enables an infinitely expansive second-order level deception arising from wrongful [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge[42] logically/'elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]' 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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism mind's own reflex mental-disposition to be of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-

outcome-arrived-at>). Critically, the concepts articulations in the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation involve the 'point-of-departure-of-construal of [84]reference-of-thought technique of distractive-alignment-to-[84]reference-of-thought-<of-apriorising/axiomatising/referencing>[29] wherein: the narratives of the temporal-dispositions (postlogism[78] and conjugated-postlogism[78]) as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> are construed in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] as of subtransversality~of-motif-and-apriorising/axiomatising/referencing(*as-of-pseudointemporalities; referring to unsound [84]reference-of-thought, and so as 'breaking imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought preconverging-or-dementing[19]–apriorising-psychologism', and consequently necessarily wrongly implied soundness/non-perverted-[84]reference-of-thought, i.e. unsound/perverted 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' including implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] and speaking of a mental-disposition not thriving for intemporal-preservation –

whether unconsciously as with conjugated-ignorance, by-expediency as with conjugated-affordability or consciously as with conjugated-opportunism and conjugated-exacerbation, hence of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, i.e. [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>)-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'>[77]-as-well-as-conjugated-postlogism[78]-progressive-and-regressive-[11]conjoining-looping-set-of-narratives) as-recursive/progressive/regressive-preconverging-or-dementing[19]-distractive-loopings-(in-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'-as-preconverging-or-dementing[19]–apriorising-psychologism-and-dialectically-out-of-phase)-to the-supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]; referring to sound [84]reference-of-thought, and so as 'upholding imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97], hence postconverging-

or-dialectical-thinking[20]–apriorising-psychologism and dialectically-in-phase, i.e. sound-registry-⟨reflected-as-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought⟩)-ontologically-hegemonising-narrative[71]-(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~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and the supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]) as 'conviction-as-to-profound-supererogation[97], transcendental and maximalising' implies that the assertive pretences of 'supposed intellectual-and-moral equivalence' of the subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) are of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]). As the notion of 'first-order-ontology/ontological-construal' of intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–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 preconverging–de-mentating/structuring/paradigming within secondnatured institutionalised-being-and-craft

constructs. Supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]) speaks of upholding the intemporal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation by underlining imbricatedness/threadedness/recomposuring that is of-existential-reality as of relative ontological-contiguity[67] of [84]reference-of-thought, and reflecting/perspectivating/highlighting subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) as upholding the temporal/non-transcendental/[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation by disjointed/discontinuous/decontextualised/misappropriated utilisation of the same abstract construal (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39]) for being-construal/existential-reality-construal as does supratranversality, thus inducing virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference as [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> involving the discontinuity (as postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] and [11]conjoining-looping-set-of-narratives of the postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]) of [84]reference-of-thought, reflecting a teleologically-perverted (postlogism[78]) and derived-teleologically-perverted (conjugated-postlogism[78]) mental-dispositions and so as of ontological-bad-faith/inauthenticity[64], where such is not unconscious/unwitting as arises with ignorance-conjugated-postlogism[78]. It is this ever-perverting effect on ontological-veridicality of subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the 'contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality~of-motif-and-

apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52])' as instigated by postlogism[78]/enculturated-postlogism[78] in protraction as temporal-preservation-as-pseudointemporality[52]-preservation that tends to generate threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> reflecting the uninstitutionalised-threshold[103] at institutionalisations' uninstitutionalised-threshold[103]. Basically, from a transcendental/transdimensional/interdimensional/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation insight, the supratransversality~of-motif-and-apriorising/axiomatising/referencing contends about the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of the subtransversality~of-motif-and-apriorising/axiomatising/referencing which is in protracted-pseudointemporality[52]; more like a deprocrypticism, positivism, [104]universalisation or base-institutionalisation supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]) contending correspondingly about the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> of the procrypticism, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality[52]). The implication here is that from a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation, just as a positivistic supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]) 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~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality[52]) as a 'distractive looping-alignment-of-narratives' in distraction to the former, with the positivistic supratransversality~of-motif-and-apriorising/axiomatising/referencing rather a maximalising/transcendental firmament for obtruding the subtransversality~of-motif-and-apriorising/axiomatising/referencing as of its 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', reflected by the subtransversality~of-motif-and-apriorising/axiomatising/referencing subontologisation/subpotentiation (in-a-social-dynamism-of-meaningfulness-misappropriation) by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation effect; the same analysis will be drawn for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation with respect to notional~deprocrypticism supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]) and procrypticism subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality[52]) 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~of-motif-and-apriorising/axiomatising/referencing over subtransversality~of-motif-and-apriorising/axiomatising/referencing insight can transcendentally be grasped in the archetype characters of say a Socrates or Rousseau. Wherein

within their respective registry-worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality~of-motif-and-apriorising/axiomatising/referencing (as the grander intellectual-and-moral effort that can be made within their registry-worldviews/dimensions) is rather poorly construed to the ordinariness/averageness of thought within their respective registry-worldviews/dimensions setups (which mental-dispositions and conventioning –as 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather 'a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> [84]reference-of-thought' in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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[4] 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 [104]universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically

temporal-dispositions do not appreciate that there is a more 'profound level of living in the realm of human thoughtfulness' based on eudaemonic-contemplation of 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-or-ontological-reprojecting that then 'invents/creates' the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn't any inherent intemporality[52]/longness but for the disposition for [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality[52]/longness as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation needs its [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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–[56]meaningfulness-and-teleology[100] into the intemporal-disposition/longness-of-register-of–[56]meaningfulness-and-teleology[100] (not about firstnaturedness of human dimensionality-of-sublimating[24]-⟨<~~amplituding/~~formative>~~supererogatory~~de-mentativeness/epistemic-growth-or-conflatedness[12]/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩) but rather is solely a positive-opportunism[76] secondnaturing to supersede the uninstitutionalised-threshold[103] divulged as to its relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'. The implication is

that acting as-of-a-‘secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation nature’ is not enough for articulating prospective institutionalisation requiring ‘intemporal projection [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’ for the requisite prospective [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, and such conceptualisations from only a secondnaturedness of thought as rather contextually temporal is not ‘intemporal as of-[104]universal-and-abstractive originariness-parrhesia,–as–spontaneity-of-aestheticisation nature’ but is rather in ‘<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩. Thus institutionalisation secondnaturedness is challenged by its very own level of relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ marking its uninstitutionalised-threshold[103] whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism and procrypticism in need for a renewed institutionalisation respectively as base-institutionalisation, [104]universalisation, positivism and prospectively deprocrypticism. This is rather addressed by transversality~of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’[102] as supratransversality~of-motif-and-apriorising/axiomatising/referencing non-pseudointemporality[52]-as-thinking-and-in-phase over subtransversality~of-motif-and-apriorising/axiomatising/referencing pseudointemporality[52]-as-preconverging-or-dementing[19]-and-out-of-phase so reflected in storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation evolving thematic and tone-as-temperament rather by

[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of–[56]meaningfulness-and-teleology[100]) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation in base-institutionalisation–ununiversalisation inducing transcendental/intemporal-preserving [104]universalisation, [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of–[56]meaningfulness-and-teleology[100]) in [104]universalisation–non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation (as intemporal-projection/longness-of-register-of–[56]meaningfulness-and-teleology[100]) 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/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation Copernicus, an intemporal-prioritising/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation Rousseau, an intemporal-prioritising/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation Galilei or an intemporal-prioritising/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation Darwin, and so as a fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the pretence of engaging such on the basis of shallow temporal extricatory preconverging–de-

mentating/structuring/paradigming as of institutionalised-being-and-craft setup whose temporal-dispositions terms are alien to the intemporal disposition required for transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a secondnatured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (that goes beyond subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of 'irrealism and corresponding virtualities' that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the

analysis required for their understanding and resolution)! It equally speaks of the 'requisite specialness of the discipline of philosophy as a first-order ontology' among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] of thought, postures and teleology[100] above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can't be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ or banality-of-thought doesn't necessarily as of solipsistic intemporal projection appreciate 'the need for prospective transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming over the extricatory/temporal/expediency preconverging–de-mentating/structuring/paradigming with respect to its registry-worldview/dimension' (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/[104]universal/transcendental/[55]maximalising-

recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming which is necessarily antipodal to the everyday temporal extricatory preconverging–de-mentating/structuring/paradigming mental-disposition, ontologically justifying 'subtransversality~of-motif-and-apriorising/axiomatising/referencing(as-of-pseudointemporalities)/suprastraversality 'point-of-departure-of-construal of [84]reference-of-thought technique of distractive-alignment-to-[84]reference-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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> underlying all uninstitutionalised-threshold[103], and so beyond their consciousness-awareness-teleologies; with the implication that (from a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation ontological-normalcy/postconvergence epistemic/notional~projective-perspective) the subtransversality~of-motif-and-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~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]) is 'profound'-or-of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative[71]-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-‘motif-and-apriorising/axiomatising/referencing’[102] is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality[52]) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporality[52]) was of ‘sound registry-⟨reflected-as-soundness-or-ontological-good-faith/authenticity[69]-of-[84]reference-of-thought⟩’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-[84]reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-[84]reference-of-thought’ (as lacking notional~deprocrypticism from an ontological-normalcy/postconvergence epistemic/notional~projective-perspective) arising from its [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought (as social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ about the child-psychopath’s postlogism[78] wasn’t available to it) implied an existential-reality of imbricatedness/threadedness/recomposuring that ‘decentered’ (by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation) its meaningfulness as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, as subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities), of the visiting stranger rather as a virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference given the visiting stranger’s (as-of-pseudointemporality[52]) ignorance-conjugated-postlogism[78], such that it was actually in ‘threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’. This ‘decentering drive’ rather construed by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation that then reveals the true center as ‘notional~deprocrypticism supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism as of transcendental-projection/intemporal-preserving/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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–logic[1]’; as it uncompromisingly ‘decenters temporal-dispositions as postlogism[78] (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) and conjugated-postlogism[78]’ (in the latter case whether beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]-as-ignorance) as per their ‘ontological-incompleteness-of-[84]reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance-so-construed-by-prospective-[84]reference-of-thought’ (as being [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought), starting with the psychopath’s postlogism[78]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> itself wherein its decentering (by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> while 'establishing the center' as the 'notional~deprocrypticism supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as of transcendental-projection/intemporal-preserving/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation imbricatedness/threadedness/recomposuring of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as to intemporal-preserving/transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation teleological [84]reference-of-thought' as supratranversality, and as conjugated-postlogism[78]/preconverging-or-dementing[19]-integration (as per the corresponding mental-dispositions highlighted earlier for the various conjugated-postlogism[78], with corresponding 'contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality~of-motif-and-apriorising/axiomatising/referencing, as-of-pseudointemporalities, in relation to supratransversality~of-motif-and-apriorising/axiomatising/referencing, as-of-non-pseudointemporality[52]') arises from ignorance-conjugated-postlogism[78], affordability-

conjugated-postlogism[78], opportunistm-conjugated-postlogism[78], exacerbation-conjugated-postlogism[78], social-chainism-conjugated-postlogism[78] and temporal-enculturation-conjugated-postlogism[78], such that correspondingly these are 'decentered' (by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as of transcendental-projection/intemporal-preserving/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought') reflecting their corresponding [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and these are ontologically never allowed to escape the intrinsic-reality of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, wherein 'the notional~deprocrypticism supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as of transcendental-projection/intemporal-preserving/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—

unenframed-conceptualisation threadedness/thread as of existential-reality never breaks' (given that intrinsic-reality/existential-reality is an ontological-contiguity[67] that precedes and supersedes any threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>!) This 'continuous profound/elaborate notional~deprocrypticism supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as of transcendental-projection/intemporal-preserving/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought') is the supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]) that is a complete and unique 'ontologically-hegemonising-narrative[71] ontological-performance[72]-<including-virtue-as-ontology>' in its supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism or transcendental/intemporal/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation disposition of [84]reference-of-thought which 'bounces off and decenters' (by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation) the-recursive/progressive/regressive-

preconverging-or-dementing[19]-distractive-looping-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism[78] and conjugated-postlogism[78]) as the subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities), to their collapsing (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). Thematically (with regards to 'associated-themes-and-social-contexts'/thematic) psychopathy as postlogism[78] interlocks with temporal-dispositions (instigating social psychopathy in 'socially-perceived-value as of social-stake-contention-or-confliction situations') as temporal-dispositions are already preset/'in-wait as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought defective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for its induced conjugated-postlogism[78] by inherent relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' (notional~procrypticism, i.e. the corresponding uninstitutionalised-threshold[103]), such that the postlogism[78] dynamism in its social protraction reflects a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as of temporality[99]/non–transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity/[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation in corresponding conjugated-postlogism[78] of temporal-dispositions with the protracting effect of 'significant others basis of logic', as subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities). Such that grasping and superseding of psychopathy and social psychopathy ontologically requires 'avoiding to construe the generality/averaging of the social-construct as being of the sound/appropriate ontological cadre/framework' but rather

ontologically adopting deferential-formalisation-transference (as all formal constructions whether the law, subject-matters, formal institutions, etc. have always been conceived) to 'abstractly reference prospective institutionalising as a secondnaturing that is of [104]universal implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in the requisite supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as of transcendental-projection/intemporal-preserving/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation construct that transcends/supersedes subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities), as supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]). Such a technique for articulating supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]) in aetiologisation/ontological-escalation with respect to 'associated-themes-and-social-contexts'/thematic as deferential-formalisation-transference involves 'construing supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52]) over subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities)' wherein the differentiated-conjugated-postlogism[78] are construed as interlocking with postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] (as the conjugated-postlogism[78] conjoin to and elevate postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77]) in the 'associated-themes-and-social-contexts'/thematic framework/cadre. The fact is this thematic construal is further compounded by the varying tone-as-temperament associated with psychopathy and social psychopathy wherein the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-

psychologism> of postlogism[78]/, conjugated-postlogism[78] or temporal-dispositions means that it is 'ontologically wrong to be engaged solely on the basis of a supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism tone as temperament'; as the 'consciously eluding/circumventing' psychopathy as postlogism[78] 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 [84]reference-of-thought, whether acting (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>) by 'imploring, contesting, affirming, condescending, rebelling or self-victimising' depending on what it perceives as advancing its postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism[78]) or consciously adopted by conjugated-postlogism[78] mental-dispositions particularly when exacerbatory or opportunistic. This 'contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality~of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality[52])' is central in articulating a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation that further elucidates the conceptualisations

herein. The conceptual background for this tone-as-temperament and thematic teleological conceptualisation (for the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation) lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology[100]/teleological-differentiation with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' situations whether in 'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation terms' and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendentally/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology[100]/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology[100]/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology[100]/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the corresponding ways of thoughts and live patterns. Going by the defining notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> of individuals action intradimensionally (and as recurrently affirmed by the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold[103]), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency–

aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology[100]/teleological-differentiation at the individuation-level in a continuum from pseudointemporality[52] (involving the ‘faulty-mentation-procedure-deception-or-urge[42]’ of postlogism[78]-slantedness and the derived-by-conjoining temporal-accommodation-of-this-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as conjugated-postlogism[78]/preconverging-or-dementing[19]-integration, grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold[103]—to—non-pseudointemporality[52] (of intemporal mental-disposition inclined to account for pseudointemporality[52] as intemporal-preservation/aetiologisation/ontological-escalation operating on a teleology[100]/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally/[104]universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism teleology[100]/teleological-differentiation by its [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context involving existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of rational-empiricism/positivising-rules’ is necessarily construed to stall the possibility of any uninstitutionalised-threshold[103]). This then validates the idea that teleology[100]/teleological-differentiation is not a discrete construct but rather deterministic as of existential-reference/existential-tautologisation/ontology/ontological-veridicality of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context (as a naïve free-willist conceptualisation may construe teleology[100]/teleological-differentiation as discrete, as a conceptualisation of teleology[100] is rather valid by ‘emanance/becoming/existential-intersolipsism reflexivity’ with regards to [84]reference-of-thought as to postconverging/dialectical-thinking[20]–apriorising-psychologism mental-devising-representation from whence [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] arises whether the supplanting–conviction-as-to-profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism is appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing[19]–apriorising-psychologism mental-devising-representation in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism[78] and conjugated-postlogism[78]) but from whence/which-point the teleology[100]/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism[78]-slantedness/[50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of [84]reference-of-thought-[85]devolving ontological-performance[72]-<including-virtue-as-ontology> or intemporal-disposition, is wholly deterministic-as-

predictable/projectable enabling ontological-primemovers-totalitative-framework[73] construal/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology[100] 'with teleological-discretion being defined only by epistemic choice/differentiation', as epistemically-situated chosen/differentiated meaningfulness (as to ontology/ontological-veridicality which is epistemically/notionally a contiguity construed-as ontological-contiguity[67]/superseding–oneness-of-ontology), defines and structures teleology[100]/teleological-differentiation in its derivation as 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought'). Beyond, the individuation-level and the intradimensional perspectives, at the transcendental/transdimensional/interdimensional/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation perspective as across all institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩, this [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation decentering drive in a dynamic-cumulative-aftereffect (wherein prior relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>'

[45]<~~amplituding~~/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] on meaningfulness 'as to social dynamism of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>', is decentered with the more ontologically-complete emerging at the centre as supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism as of transcendental-projection/intemporal-preserving/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought') is what 'decenters/drives-out' by '[14]de-mentation-⟨~~supererogatory~~ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' of an uninstitutionalised-threshold[103] (like non-positivism/medievalism) to 'center' the corresponding and prospective institutionalisation (like positivism) [84]reference-of-thought, and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold[103] as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>, from the perspective of the succeeding institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-threshold[103] as recurrent-utter-

uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, [104]universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking[20]–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), [84]reference-of-thought and teleologies/teleogical-differentiations. Insightfully from metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩, we’ll certainly grasp that a non-positivism/medievalism mindset/[84]reference-of-thought ‘is not qualified/sound’ by virtue of its relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivism/medievalism [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and that its pretence otherwise is nothing but [45]<~~amplituding/~~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-impediments[106] inherent from its relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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/[84]reference-of-thought with respect to our relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ of the lack of a notional~deprocrypticism mindset/[84]reference-of-thought as of [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context involving existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> of rational-empiricism/positivising-rules’ based ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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-

⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ as [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, and thus the ‘rational need’ for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to supersede the vices-and-impediments[106] associated with a positivism–procrypticism mental frame, even though we’ll possibly carry-complexes/complexé about the blunt fact, as all registry-worldviews/dimensions prior to ours had equally done. Decentering thus fundamentally speaks of human shallow-limited-mentation-capacity to deeper-limited-mentation capacity recomposuring from ontological-normalcy/postconvergence point of reference [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation across all institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩. The notion of pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100], as the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the [84]reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening[53] 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-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ 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 [56]meaningfulness-and-teleology[100] but more critically an invitation into the new as of a positivising/rational-empirical mindset/[84]reference-of-thought [56]meaningfulness-and-teleology[100]; 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-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], 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-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩; further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-[84]reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, our

present positivism–procrypticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism, with the necessary [14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Suprastructuralism as such will also explain the underlying logic of Bruno Latour's famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology[100] and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology[100] (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-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩', and going by 'projective-insights'/postdication/metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<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 [84]reference-of-thought. As implied in this paper,

the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[12]⟩ traditional/conventioning [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojecting/supererogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-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-threshold[103] as of 'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' based on their respective relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) to the given uninstitutionalised-threshold[103] registry-worldview's/dimension's [84]reference-of-thought; since in our positivism–procrypticism uninstitutionalisation (which is procrypticism), 'utter-ontologising/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' (from the perspective of the 'postconverging-or-dialectical-thinking[20]-[84]reference-of-thought in relative-ontological-completeness[88] as depth-of-thought') will reflect/perspectivate/highlight procrypticism to be rather of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into notional~deprocrypticism suprastructuring/transcendental/intemporal-preserving [84]reference-of-thought by way of the given 'utter-ontologising/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation'. While the above proposition is most difficult to fathom given our metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[50]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage, we'll relatively grasp this reality on a same token wherein: in recurrent-utter-uninstitutionalisation

uninstitutionalisation, [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] of 'recurrent-utter-uninstitutionalisation core meaningfulness of reference' is reflected/perspectivated/highlighted as rather of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into base-institutionalisation suprastructuring/transcendental/intemporal-preserving [84]reference-of-thought by way of the given [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation); in base-institutionalisation–ununiversalisation uninstitutionalisation (which is ununiversalisation), [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology[100]-<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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into [104]universalisation suprastructuring/transcendental/intemporal-preserving [84]reference-of-thought by way of the given [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation); and, in [104]universalisation–non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism), [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as suprastructural or beyond-the-consciousness-awareness-teleology[100]-<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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into positivism suprastructuring/transcendental/intemporal-preserving [84]reference-of-thought by way of the given [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation). Thus suprastructuralism as such validates the reality of an underlying ontology-driven human 'postconverging-or-dialectical-thinking[20]–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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–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 [84]reference-of-thought by way of utter-ontologising/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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-'motif-and-apriorising/axiomatising/referencing'[102] of the transcendental/suprastructural

[56]meaningfulness-and-teleology[100]/teleological-differentiations known as supratransversality~of-motif-and-apriorising/axiomatising/referencing over the transcended [56]meaningfulness-and-teleology[100]/teleological-differentiations known as subtransversality~of-motif-and-apriorising/axiomatising/referencing in inducing a middle-to-long-run or trans-generational 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' pivoting/decentering/psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from the transcended/superseded state as [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought [56]meaningfulness-and-teleology[100] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] to the maximalising-as-'[17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought transcending/superseding [56]meaningfulness-and-teleology[100] [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective deprocrypticism, going by prospective ontological-primemovers-totalitative-framework[73] and induced untenability/internal-contradiction/internal-incoherence/institutional-constraining bringing about percolation-channelling-<in-deferential-formalisation-transference> as futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism institutionalisation; as the very state of a prior/transcended/superseded registry-worldview relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' implies it is 'in-wait as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought defective [84]reference-of-thought–[8]categorical-

imperatives/axioms/registry-teleology[100] for the [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> to be instigated, upheld and be enculturated and endemised, for the de-mentative/structural/paradigmatic perpetuation of the vices-and-impediments[106] de-mentatively/structurally/paradigmatically associated 'with respect to the fundamental relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' and postlogism[78] phenomenon'. The suprastructural (beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6]) [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] at the individuation-level is that with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' situations, there is an underlying meaningfulness-and-teleological differentiation of human mental-dispositions as of non-pseudointemporality[52] as of supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism and pseudointemporality[52] as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> (including as derived/conjugated pseudointemporality[52] as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>), and so in contrast to the social/normal reflex of naively-and-wrongly construing and falling back to the idea of [56]meaningfulness-and-teleology[100] (as of [84]reference-of-thought) rather essentially of non-pseudointemporality[52] as of supplanting–conviction-as-to-

profound-supererogation[97]—of-‘attendant-intradimensional’-postconverging/dialectical-thinking[20]–apriorising-psychologism. For pseudointemporality[52] as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and by its derivations (consciously, expediently or unconsciously), the representations of [56]meaningfulness-and-teleology[100] are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of [56]meaningfulness-and-teleology[100] are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of [56]meaningfulness-and-teleology[100] is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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[78]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>,–of–[8]categorical-imperatives/axioms/registry-teleology[100]-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold[103] that speaks of relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’. Thus a non-pseudointemporality[52] mental-disposition re-affirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal attributions behind the representations of [56]meaningfulness-and-teleology[100] will put in question the reflex idea (in

instances of [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> and the corresponding [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]) to naively operate logic and its axioms as of a sound human [104]universal mental-disposition for construing ontologically-veridical meaningfulness as virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference, in order to account for such 'parasitism/parasitising/co-opting-meaningfulness' by parasitising/co-opting association with the essential/intrinsic/inherent attributions behind the representations of [56]meaningfulness-and-teleology[100], and so as intemporal-preservation/aetiologisation/ontological-escalation enabling prospective [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that override such 'parasitism of [56]meaningfulness-and-teleology[100]' as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100] with respect to construed prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality[52] logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity[64] that construes of the present (by its [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality[52] 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 [104]universal import with temporal extricatory preconverging–de-mentating/structuring/paradigming contentions (more like metaphorically an apple falling on Newton's head and his projection of this in grasping the [104]universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extricatory/temporal fear of the idea that understanding the laws of motions will be 'temporally' undermining in one way or the other). Critically, it isn't idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, [104]universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional~deprocrypticism (by its [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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–[56]meaningfulness-and-teleology[100] 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 [84]reference-of-thought or rather it is implying priorly a prospective 'postmodern mindset' of prospective reference or [84]reference-of-thought as its existential-reference/existential-tautologisation wherein human 'deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩' pivots/decenters to reconstrue/reconceptualise [56]meaningfulness-and-teleology[100], most critically marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology[100] as a knowledge construct grounded on the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor and the implications for the derivation of meaningfulness (a progression from just a positivism mindset/[84]reference-of-thought of [56]meaningfulness-and-teleology[100] 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-'notional~firstnaturedness—temporal-

to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–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 [56]meaningfulness-and-teleology[100]' 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–[56]meaningfulness-and-teleology[100]⟩) in inducing defect of [84]reference-of-thought as perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>). Critically, ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/[84]reference-of-thought associated with a 'knowledge construct of intrinsic-reality' should priorly be established ('centered' over the prior meaningful-frame which is 'decentered') for the knowledge construct to take hold by the continuing 'moulting' of its proponents and corresponding social construct, as intrinsic-reality doesn't adjust its inherent meaningfulness to us but rather humans need to achieve a given psychical development to have-access-to or be-able-to-register the knowledge construct of the more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies '[14]de-mentation-⟨~~supererogatory~~-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of [84]reference-of-thought' behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine

perspective for construing the dynamism of knowledge-and-virtue or [56]meaningfulness-and-teleology[100]. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of 'human [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) for redefined [56]meaningfulness-and-teleology[100]. Thus for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in 'grasping the uninstitutionalised-threshold[103] reflecting procrypticism involving postlogism[78] and conjugated-postlogism[78]', the knowledge construct will assume this same fundamental goal of 'human [45]<~~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–[56]meaningfulness-and-teleology[100]⟩ as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. Pivoting/decentering as such for transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity at the individuation-level speaks of intemporal-disposition [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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, [104]universalisation, positivism or deprocrypticsm, as ontological-normalcy/postconvergence epistemic/notional~projective-perspective), of temporal-dispositions individuations in uninstitutionalised-threshold[103] (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) as being of 'mental anarchy' (mentarchy) which 'speaks of a defining state of ontologically-defective [56]meaningfulness-and-teleology[100], arising from lack of common (lack of an ordered construct of deferential-formalisation-transference) ontologically-veridical [84]reference-of-thought, wherein both temporal-dispositions in various shades and the intemporal-disposition are socially-perceived as meaningfully-and-teleologically entitled-in-equivalence 'notwithstanding veridical veracity/ontological-pertinence conveyable by imbricatedness/threadednes/recomposuring of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' which 'breaking'/existential-decontextualised-transposition by temporal-dispositions (on the wrong basis of a prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism mental-disposition reflex that will wrongly reassumed soundness/non–[75]perversion-of-[84]reference-of-thought over-and-ignoring the reality of a postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-

ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ induced unsound/perverted-[84]reference-of-thought, as the breaking undermines existential-contextualising-contiguity[39]’s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality thus eliciting virtuality-or-ontologically-flawed-construal) is what induces uninstitutionalised-threshold[103] mental-anarchy/mentarchy at the individuation-level of conceptualisation, and which in a dynamic-cumulative-aftereffect of ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ accounts for the uninstitutionalised-threshold[103] of recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism/medievalism/procrypticism. Thus insightfully, the same notion as uninstitutionalised-threshold[103], threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism [84]reference-of-thought, with no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity[39] 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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> and dialectically-out-of-phase' and uninstitutionalised-threshold[103]) 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 [84]reference-of-thought (thus implying a mental-representation-devising/mentation/placeholder-setup of the 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' as ontologically preconverging-or-dementing[19]–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 '[51]incrementalism-in-relative-ontological-incompleteness[89]—enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes' and '[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude'; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one's prior relative-ontological-incompleteness[89]/relative-ontological-completeness[88]-⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness[12]/formative–supererogating-(projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence)⟩ of [84]reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of [84]reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of [56]meaningfulness-and-teleology[100] across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩. Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social 'susceptible to incorrect understanding and analysis' particularly at a practical and operant level by the fact that it is highly emotionally-

involved/politically-driven especially so with disturbing issues, and this is further compounded by the 'blurriness[7] and distance of ontological-primemovers-totalitative-framework[73]/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity', and finally from a transcendental/[55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/~~supererogatory~~de-mentativity). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the 'realistic social contexts of mental-dispositions and actions' driven by social-aggregation-enabling, wherein for instance the transcendental-enabling/sublimating/~~supererogatory~~de-mentativity that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity[64],

implying an equivalence between [104]universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a [104]universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the 'promptness of ontological-primemovers-totalitative-framework[73]/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabling/sublimating/~~supererogatory~~de-mentativity that is intrinsic-reality/ontology by any social-aggregation-enabler (perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity[64], implying an equivalence between [104]universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a [104]universal construct but targeted, avowing its reality as fake, etc.). The 'blurriness[7] and distance of ontological-primemovers-totalitative-framework[73]/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-framework[73], 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-framework[73]. This weakness actually takes a turn for the worst when it comes to the phenomenon of psychopathy and social psychopathy as this phenomenon is actually the quintessence of active extrinsic-attribution 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' as driven by postlogism[78]—construed-as-of-disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> postlogism[78] and corresponding conjugated-postlogism[78] [11]conjoining-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77], respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-

narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/~~supererogatory~~de-mentativity-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality~of-motif-and-apriorising/axiomatising/referencing should be over-and-face-off a subtransversality~of-motif-and-apriorising/axiomatising/referencing of temporal undermining by 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' such as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity[64], implying an equivalence between [104]universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a [104]universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity[64], implying an equivalence between [104]universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social postconverging–de-mentating/structuring/paradigming is necessarily a construct

that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology[100] with corresponding [56]meaningfulness-and-teleology[100] (so-reflected as to the succession of registry-worldviews/dimensions of the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) inducing the [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation: so-enabling the development and endemisation/enculturation, as from recurrent-utter-uninstitutionalisation (non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition), successively of base-institutionalisation (rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup, [104]universalisation ([104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup and prospectively notional~deprocrypticism (preempting—disjointedness-as-of-[84]reference-of-thought,-as-to-'[31]<~~amplituding/~~formative–epistemicity>growth-or-conflatedness[12]/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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are simply 'perceptively-and-formulaically deterministic' for 'its purpose of temporal extricatory preconverging–de-mentating/structuring/paradigming relating with the [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] (as perversion-and-derived-[75]perversion-of-

[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>)' 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 '[84]reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold[103]'). Likewise a mental-disposition of 'overt non-aggregative social disposition' conceiving the social-setup [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation 'as of inherent essence and to be upheld and maximalisingly recomposured' (as appropriateness-of-[84]reference-of-thought-as-of-conflatedness[12]) 'is ontologically social'. The Social as such is an abstract construct not about the 'equability in mutuality of the mortals that we are' but rather the opportunity for transcendental construal of our potential for intemporality[52]. Paradoxically and across all registry-worldviews this has always imply sociologically that uninstitutionalised-threshold[103] are in a transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of these two divergent mental-dispositions with respect to [56]meaningfulness-and-teleology[100] 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 <~~amplituding/~~formative>[8]wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ 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–[56]meaningfulness-and-teleology[100]' 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 [84]reference-of-thought. Plausibly most likely the 'developing consciousness-awareness-teleology[100] mindset' of such a 'social ontology insight about prospective positivism' (as [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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 [56]meaningfulness-and-teleology[100] 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 [56]meaningfulness-and-teleology[100]' with respect to the prospective as the posivistic registry-worldview/dimension and the prior as the non-positivism/medievalism world, as consciously-or-unconsciously they register that the prior needs to be 'decentered' and the prospective 'centered', even though by reflex the prior will construe of itself as undecenterable center of [56]meaningfulness-and-teleology[100]. 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-reification[87]/ontological-primemovers-totalitative-framework[73] in its [45]~~<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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-

thought-[85]devolving-as-of-instantiative-context of intemporality[52]) will not factor in the inherent deficiency in value judgment of a non-positivism/medievalism inclined ordinary mindset/[84]reference-of-thought from which such accounts are coming from (given such a society's state of paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity of relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>') about a figure involved in 'intemporal-prioritisation-of-[84]reference-of-thought'–as-conflatedness[12]-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-motif-and-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-intemporality[52] 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-supererogation[97]' 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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>⟩ ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to 'go along as social' where he construed beyond-the-consciousness-awareness-teleology[100]-<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 [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[86]⟩ as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as of ontological-completeness-of-[84]reference-

of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100], and hardly addressing such a more fundamental question as implied by 'postconverging-or-dialectical-thinking[20]–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 [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework[73], as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/~~supererogatory~~de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/~~supererogatory~~de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes's, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of modern-day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism from futural Being-development/ontological-

framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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–[56]meaningfulness-and-teleology[100] 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context, induced by prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is what counts as true knowledge beyond the blurriness[7]-in-reflecting-and/or-coming-to-terms-with-implied-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ is pushed to its full implications over metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[80]'-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ as our present-consciousness/illusion-of-the-present/epistemic-totalising[32]~self-referencing-syncretising/mirage), the reality of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor may actually more objectively (and so beyond-our-consciousness-awareness-teleology[100]) point to the idea that institutionalisation (the ontological-contiguity[67]—of-the-human-institutionalisation-process[68]) as intemporalisation is actually ‘a [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation recomposured abstract-construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of ‘[80]presencing—absolutising-identitive-constitutedness[13]’) defines its very own prospective interspersing with uninstitutionalised-threshold[103]’ articulated as ‘socially-functional-and-accordant[94] temporalisation of [56]meaningfulness-and-teleology[100] as from idiosyncratic individuations frame-of-reference at childhood to full-blown threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> individuations frame-of-reference at adulthood’; that is, the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] or institutionalisation design construed rather as about reducing-human-temporalisation-(shortness-of-register-of–[56]meaningfulness-and-teleology[100]) as uninstitutionalised-threshold[103], with such a notion of uninstitutionalised-threshold[103] being the central notion of conceptualisation/construal for a thorough the-Good/understanding/knowledge-reification[87]/ontological-primemovers-totalitative-framework[73] construct (however counterintuitive from our natural thinking reflex metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[13]⟩ ‘based on reasoning in terms–as-of-axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of ‘institutionalisation as of uninstitutionalised-threshold[103]’ will explain why with regards to ‘all the successive institutionalisations formal constructs’ as of their respective ‘comprehensive

abstract setups of deferential-formalisation-transference institutionalised [56]meaningfulness-and-teleology[100]', there is a tendency associated with their corresponding extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ wherein there is 'parallel construed extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ [56]meaningfulness-and-teleology[100]-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–[56]meaningfulness-and-teleology[100]⟩ 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–[56]meaningfulness-and-teleology[100]⟩ [56]meaningfulness-and-teleology[100]-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–[56]meaningfulness-and-teleology[100]⟩ effect can be more than just about the operant effect but equally protracted as 'designed-formalisation-ineffectiveness' in ensuring the ascendency of extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]⟩ [56]meaningfulness-and-teleology[100]-as-of-a-relatively-poor-institutionalising-inclination over formal constructs. By and large, this can be construed as the residual temporalisation effect arising from the fundamental reality of a human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor with respect to all the successive institutionalisations; with the notion of notional~deprocrypticism requiring referencing/registering/decisioning the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor without any complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) over its [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought (just as the ‘positivistic mindset’ arose from referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc. [104]universalising-rules and psychically pivoting/decentering for rational-empiricism/positivising-rules, just as the ‘[104]universalising 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 [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ and psychically pivoting/decentering for [104]universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as ‘second-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-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 apriorising/axiomatising/referencing—constitutedness[13] of

[84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩ and psychically pivoting/decentering for rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as ‘first-level [80]presencing—absolutising-identitive-constitutedness[13] of [84]reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument⟩; and so, as of psychical and institutionalisation implications). Across all institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] defining why any given institutionalisation is stuck at its level of relative-ontological-incompleteness[89]-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (postlogism[78]-and-conjugated-postlogism[78]), whether as ‘procrypticism [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (psychopathy and social psychopathy)’, ‘Non-positivism/medievalism

[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>', 'Ununiversalisation [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>' or 'Recurrent-utter-uninstitutionalisation [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>', whereby the specific uninstitutionalised-threshold[103] 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 [84]reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,-⟨as 'first-level [84]presencing—absolutising-identitive-constitutedness[13] of [84]reference-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 [84]reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> '[104]universalisation-rules' required for the transcendental-enabling/sublimating/~~supererogatory~~de-mentativity of [104]universalisation, with non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers [84]reference-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 [84]reference-of-thought failing/not-upholding-<as-of-apriorising/axiomatising/referencing> '[17]deprocrypticism–or–

preempting—disjointedness-as-of-[84]reference-of-thought/existential-contextualising-contiguity[39] involving existence-potency[38]~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 [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> (postlogism[78]-and-conjugated-postlogism[78]) wherein the instigated postlogism[78] (disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness) and protracted-conjugated-postlogism[78] mental-dispositions contendingly perceive the sanctified-conventioning-social-aggregation-enablers as the point of 'denaturing[15] postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation[97]-or-prelogism[79]-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'>[77] and conjugated-postlogism[78] as 'conjoining looping narratives of flawed-existential-elevation-of-[84]reference-of-thought[43]' of postlogic-backtracking-<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'>[77] are 'denaturing[15] devoided-of-conviction-as-to-profound-supererogation[97]-or-prelogism[79]-basis' towards the given institutionalisation'ssanctified-conventioning-social-aggregation-enablers in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/sublimating/~~supererogatory~~de-mentativity. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its 'apriorising–[84]reference-of-thought-elements/apriorising–registry-

elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge[42] potentially enabling an infinite possibility of second-order level deception if re-engaged as of [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97]. Where the interlocutor finds out that the other stranger isn't really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in 'denaturing[15] postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation[97]-or-prelogism[79]-basis'. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of 'denaturing[15] postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation[97]-or-prelogism[79]-basis' towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism mind). Even if this latter narrative is proven to be false (as it is another [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> or mental-perversion demonstrable as above with it faulty-

mentation-procedure-deception-or-urge[42] not being the logic itself, but in wrongly implying as existentially real the 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology[100] such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge[42] paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge[42] operating [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] on such false axioms. Thus, with respect to postlogism[78] generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism even if it is a perception of 'poor or bad supplanting–conviction-as-to-profound-supererogation[97]—of-'attendant-intradimensional'-postconverging/dialectical-thinking[20]–apriorising-psychologism' (and not to be seen as being of postlogic [10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩) since that will validate the 'apriorising–[84]reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context)' on the basis

that it was the [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] that was wrong hence the possibility and credibility not to question and imply the denaturing[15] of [84]reference-of-thought as perverted [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] and thus to wrongly re-engage [54]logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation[97] turning the issue into one of 'notion of agreement or disagreement' instead of construing a [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> 'preconverging-or-dementing[19]–apriorising-psychologism manifestation' implying and requiring intellectual-and-moral-inequivalence/non-correspondence in transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102]). This equally applies in the instance of derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> as conjugated-postlogism[78] by temporal-dispositions of [50]ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in 'denaturing[15] postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation[97]-or-prelogism[79]-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, postlogicly retreat with delirious statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-postlogism[78] acts involved in protraction of postlogism[78]), - commit offence, - act as morally ascendant, - when the postlogic and conjugated-postlogism[78] mental-dispositions are

ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~-de-mentativity’ <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ as ‘denaturing[15] postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation[97]-or-prelogism[79]-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 ‘denaturing[15] postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation[97]-or-prelogism[79]-basis’, things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism[78]-and-conjugated-postlogism[78]/[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold[103] vices-and-impediments[106] 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 [81]procrypticism–or–disjointedness-as-of-[84]reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-

human-institutionalisation-process[68] as it undermines uninstitutionalised-threshold[103] arising from [75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> for the recurrent intemporal-disposition [45]<~~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-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality point-of-departure-of-construal is one that construes and purports for human engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness[12] of such uninstitutionalised-threshold[103]: by 'engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness[12] of prospective recurrent-uninstitutionalisation vices-and-impediments[106]' for prospective base-institutionalisation, 'engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness[12] of prospective ununiversalisation vices-and-impediments[106]' for prospective [104]universalisation, 'engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness[12] of prospective non-positivism/medievalism vices-and-impediments[106]' for prospective positivism, and ultimately, 'engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness[12] of prospective procrypticism vices-and-impediments[106] for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] 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-[84]reference-of-thought center, and no registry-

worldview/dimension can pretend to imply it is ‘un-decenterable (implying its preconverging-or-dementing[19]–apriorising-psychologism and out-of-phasing for the prospective thinking centering and in-phasing) by its [45]<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its metaphysics-of-presence-⟨implicited-‘nondescript/ignorable–void[60]’-as-to-[80]presencing—absolutising-identitive-constitutedness[15]⟩, as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’ 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 [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation) prospective emancipation come from and are of the stock of the prior [84]reference-of-thought uninstitutionalised-threshold[103] registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality[52]/longness is a ‘potential construct of orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and it is only a devised institutionalisation construct that achieves that potential-construct-of-orientation and not any implied inherent emanance intrinsicness (though the meaningfulness as articulated

as such, and as the meaningfulness in this entire paper, is rather of an intemporal register validation and not of any temporal register validation, since an authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what underlies transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity as a 'deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[12]⟩' existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise [56]meaningfulness-and-teleology[100]; more like a jurisprudential [55]maximalising-recomposuring-for-relative-ontological-completeness[88]—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 [104]universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no notional~deprocrypticism individuation in procrypticism; as at best such emancipating intemporal individuation are '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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as defining the registry-worldviews/dimensions uninstitutionalised-threshold[103] 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-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' as the successively reducing-ontological-abnormalities of

recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> as the respective uninstitutionalised-threshold[103] with respect to the superseding–oneness-of-ontology which as existential-reality isn't changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold[103] are due to 'changes in human meaningfulness and the teleological implications thereof' confirming by extension that the reality of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics'. However apparently logical this idea, it is an altogether different to mentally register the idea of such an threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> construct and perception about our own registry-worldview uninstitutionalised-threshold[103] as procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> conceptualisation of 'the social as at its uninstitutionalised-threshold[103] threshold' wherein the representation as 'being in threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–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-teleology[100] defect of conscious mindsets within the given uninstitutionalised-threshold[103] registry-worldview/dimension (as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism> insight is suprastructural to it or beyond-its-consciousness-awareness-teleology[100]); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of 'intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting–as-to-conflatedness[12] 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 [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100],-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–[56]meaningfulness-and-teleology[100] as of prospective [17]deprocrypticism–or–

preempting—disjointedness-as-of-[84]reference-of-thought imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality' [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), just as the core non-positivism/medievalism mindset/[84]reference-of-thought wasn't developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations 'for what were re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] outlying ideas to become the defining ideas of modernity'. Thus the apparent issues today raised with post-structuralism have as much to do with the psychical orientation (as underdeveloped) of its critiques as well as the requisite effort required to further develop, elucidate and focus it; and in this regard why there have been many serious and constructive criticisms of post-structuralism as required for any subject-matter, most of the 'popular criticisms' levied against post-structuralism fail to past the test of intellectual criticism and have mostly been populist and media-driven attacks, gaining traction by social trending than genuine intellectual validity. The most popular being an initiative on an unrecognised social science journal which by that mere token disqualifies the so-called criticism but has turned out to be the most populist ploy by all accounts for condemning post-

structuralism. Furthermore and critically, the intellectual exercise as with all institutional processes operate fundamentally on a basis of mutual trust. However the methodologies, theories and concepts, what can be articulated as new knowledge is not necessarily assessed on the basis that any peer review mechanism is absolutely full-proof particularly as the new knowledge is often at the margin of what is understood, and thus much of peer reviewing is not really an approval of the knowledge but rather an admission into the body of institutionally or formally acknowledgeable perspectives for further elucidation. Even then many a study not approved with peer reviewed journals have later on down the years ended up becoming dominant theory. So there isn't any inherent sanctity in peer reviewing but for its practicality in formal knowledge organisation (and not even so with approval). Technically the majority of all new knowledge down the years will be found wanting in many ways, and the objective of the overall peer review process is to channel potentially admissible and debatable knowledge towards further elucidation in the overall scheme of establishing overall human knowledge as of veracity/ontological-pertinence. Review of new knowledge doesn't end with a journal's peer review though that point tends to be a 'highly political point nowadays' as of the increasing bean-counting institutional reflex of funding implications and sometimes at the detriment of novel approaches to knowledge. The abstract notion of reviewing goes well beyond journals approval and extends with the continual critiquing of knowledge whether dominant or outlying. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validatory clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge activities as of inherent pure-ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure-ontology; in other

words, any such epistemological and methodological activity is irrelevant if pure-ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren't peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence-⟨implicited-epistemic-veracity-of-[61]nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness[88]-of-[84]reference-of-thought associated with the overall institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism'>⟩ in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68], beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/epistemic-totalising[32]~self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as '[104]universally applicable', à la Kantian positivism registry-worldview/dimension [45]<~~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-threshold[103] of [56]meaningfulness-and-teleology[100] of the prior/old registry-worldview's/dimension's [84]reference-of-thought as a decentering subsumption; along the same line as the medieval 'dogmatic scholastics' insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should

conform to their 'institutionalised dogmatic scholasticism methods and processes of reviewing'. By extension the question can be asked whether beyond our '<~~amplituding/~~formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag[33] institutionalised positivism conceptualisation of [56]meaningfulness-and-teleology[100]' whether such is truly in a 'requisite contemplative-and-Being position as of the prospective transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101]' 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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism registry-worldview/dimension [56]meaningfulness-and-teleology[100] which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procrypticism [56]meaningfulness-and-teleology[100] at its uninstitutionalised-threshold[103] as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–procrypticism [56]meaningfulness-and-teleology[100] is being called upon to evaluate as to 'a [56]meaningfulness-and-teleology[100] world beyond its ordinary contemplation' with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same [84]reference-of-thought. It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-

being-as-of-existential-reality explaining the disparate nature of the development of human knowledge. This author as previously articulated points out that there is a more profound basis for how and why new/prospective knowledge whether outlying or main stream is socially integrated in driving ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity[67]—of-the-human-institutionalisation-process[68] as of difference-conflatedness[12]-as-to-totalitative-reification[87]-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93]-as-veridical-epistemic-determinism[21] [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67]’ across all the institutional-cumulation/institutional-recomposure-⟨as-to-[46]historiality/ontological-eventfulness[37]/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism’>⟩ as the very human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor implying that human registry-worldview’s/dimension’s have institutionalisation-threshold and uninstitutionalised-threshold[103] broken only in the medium to long-run beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] ‘by a power relations dynamics de-mentatively/structurally/paradigmatically ingrained in the social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding/~~formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩; and so as of ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity ontological-primemovers-totalitative-framework[73]’, and thereafter the eliciting of

positive-opportunism[76], deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> as of transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] of opposing axiomatic-constructs/references-of-thought that allows for the more ontologically-veridical to supersede as inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining. This is the more profound suprastructural-construct of 'human validation-conceptualisation/epistemological relationship to knowledge' applicable across all registry-worldviews/dimensions as of 'a notional futural différance' construed as of a 'postconverging-or-dialectical-thinking[20]–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–[104]universalisation shamanism, [104]universalisation–non-positivism/medieval dogmatic scholasticism or our positivism–procrypticism 'categorisation epistemes'; but also the apriorising/axiomatising/referencing—conflatedness[12] of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism 'referentialism as epistemological' (as of notional~deprocrypticism which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). Such a notional futural différance as a suprastructural construct appreciation of epistemological implications about social integration of knowledge certainly informs a commitment to re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91] ideas as being

ultimately validatable in effect as of their intrinsic-reality/ontological-veridicality, if that is as of what they truly are, in the medium to long-run. Basically the transcendental as (re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-postconverging/dialectical-thinking[20]-'projective-insights'/'epistemic-projection-in-conflatedness[12]'-of-notional~deprocrypticism-prospective-sublimation⟩[91]) originary/event[37]-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 [45]<~~amplituding/~~formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought associated with 'postconverging-or-dialectical-thinking[20]–psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics' behind any retrospective or prospective registry-worldview's/dimension's [84]reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality~of-affirmative-and-unaffirmative–disambiguated-'motif-and-apriorising/axiomatising/referencing'[102] between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is 'the very paradox of [56]meaningfulness-and-teleology[100] explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity'. In other words, if the former had a grasp of its state 'as to its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought' with the transcendental de-mentative/structural/paradigmatic [45]<~~amplituding/~~formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-[61]nonpresencing,-for-explicating-ontological-contiguity[67] 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 [56]meaningfulness-and-teleology[100] might seem arbitrary when [56]meaningfulness-and-teleology[100] is rather interpreted in terms of the prior registry-worldview's/dimension's [84]reference-of-thought not factoring its prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness[88]-of-[84]reference-of-thought is of intemporal-or-ontological prioritisation as of its apriorising/axiomatising/referencing—conflatedness[12] relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought as of its apriorising/axiomatising/referencing—constitutedness[13], as the latter is rather in shortness-of-register-of–[56]meaningfulness-and-teleology[100]/distractiveness to the former as of [84]reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance[72]-<including-virtue-as-ontology>. Consider for instance Einstein's theory-of-relativity and Newton's laws of motion with respect to the same given physics domain-of-study reality, wherein the former's prospective relative-ontological-completeness[88]-of-[84]reference-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-'motif-and-apriorising/axiomatising/referencing'[102] 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 postlogism[78] and conjugated-postlogism[78] associated perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>; in that as of a human

condition relations it is construed rather as beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] postlogism[78]-and-conjugated-postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨'<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-intradimensional–ontologising'–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness>⟩ prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought 'waylaying', as <~~amplituding/~~formative>[8]wooden-language-⟨imbued—temporal–mere-form/virtualities/dereification[87]/akrasiatic-drag/denatured/preconverging-or-dementing[19]–narratives—of-the-[84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100]⟩ hence preconverging-or-dementing[19]–apriorising-psychologism, of prior prelogism[79]-as-of-conviction,-in-profound-supererogation[97]-<existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing'-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, thus requiring for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation renewed 'conflatedness[12]' as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality that induces a prospective '[104]universally-transparent constraining mechanical-knowledge as new bare [84]reference-of-thought–[8]categorical-imperatives/axioms/registry-teleology[100] as axiomatic-construct' and 'its social-[104]universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the creating-and-

essence-attributing drive for knowledge-and-virtue' bringing about prospective relative-ontological-completeness[88]-of-[84]reference-of-thought, construed as 'ontological-resetting' of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology[100]. By the mere fact of implied prospective relative-ontological-completeness[88]-of-[84]reference-of-thought over prior relative-ontological-incompleteness[89]-of-[84]reference-of-thought a prospective transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity involves the prospective [84]reference-of-thought rather 'registering-and-reflecting a beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] [56]meaningfulness-and-teleology[100] as of organic-knowledge Being correction' of the prior [84]reference-of-thought, such that the prior [84]reference-of-thought logical-dueness doesn't even arise as the prospective [84]reference-of-thought is the relatively complete 'ontological-resetting' in an 'organic effecting-wholeness-as-of-profoundness-and-completeness-to–[56]meaningfulness-and-teleology[100]' over the prior [84]reference-of-thought 'effecting-parsimony-as-of-shoddiness-and-incompleteness-to–[56]meaningfulness-and-teleology[100]'; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to–[56]meaningfulness-and-teleology[100] 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 [104]universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/~~supererogatory~~de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to

avail. A second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] 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-framework[73]; intrinsic-reality being the superseding transcendental enabler, and not any humans no matter their statuses. A third weakness has been by relating to poststructuralists as if they have got to get all their ideas right on by the instant, as if the theoretical framework isn't in development like all theoretical frameworks (by the same token imagine all the unanswered questions that underlie quantum physics for over half a century that are still being elucidated, for instance, string theory which is so highly speculative but is still credibly a basis for research and analysis). The purpose of a theoretical framework is not to provide an immediate answer for everything but rather to provide a framework for constant critical development of ideas. Otherwise, it will be best to develop a correlational construct that may statistically be coherent with many arguments at any given point in time but is of little predicative or projective value because it hasn't got a

profundity as a genuine theoretical construct which may actually be mostly incoherent with many arguments at its earlier stage but provides a wealthy framework for the continuous articulation of ideas and resolutions, and this is actually the point of a theory in the very first place. It is thus no accident that many other disciplines have found post-structuralism as a relatively ideal tool for invoking much needed insight. A fourth criticism has to do with the 'political nature' of human affairs obviously, and even the intellectual is not beyond this especially with ideas of 'socially-perceived disturbing implications' (as has been the case throughout human history) and further so in a social domain that is not immediately amenable to predicative-effectivity–sublimation-⟨as-to-underlying-ontological-commitment[56]⟩ as with the natural domain even though the latter equally faces similar issues but to a lesser extent. When we come to reflect that the leading poststructuralist of his time had an entire school, rather than focusing on developing research criticisms of his work and other poststructuralists (which would have been the more impressive thing to do) instead taking a 'political stance' for the denial of his recognition with an institution of higher learning. Thus it is obviously, naïve for anyone to think that intellectualism and ideas occur in an absolute neutral environment particularly when of socially-perceived disturbing implications. While it is generally recognised that knowledge is determined on its own merits as an interest-free principle, the fact is in the real world of 'socially-perceived-value as of social-stake-contention-or-confliction' situations, human mental-disposition is not that intemporal and principled, whether wittingly or unwittingly, and extra-intellectual meaningfulness becomes fair game. Fifthly, the argument of unintelligibility of post-structural meaning is outright ridiculous with respect to the exegetical aims of its authors, and no less so as expecting advanced chemistry, biology and physics writing to be popularly intelligible. Jargon is rather a mechanism of deferential-formalisation-transference permeating all subject-matters and disciplines, which speaks to the idea that the 'ordinariness of thought' is not the sound basis for construing issues raised in terms–as-of-

axiomatic-construct of profoundness of contemplation. The ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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 ([84]reference-of-thought) involving advanced studies and research on the basis of ordinariness of thought. This should not be confused with a popularising exercise meant to stir popular interest like popular science, though in fact there is no truly popular science for that matter but serious/candid science. Such a confusion can hardly arise in the natural sciences because of the 'promptness of ontological-primemovers-totalitative-framework[73]/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' in constraining veracity/ontological-pertinence of thought by the immediate effectiveness of studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the transcendental-enabling/sublimating/~~supererogatory~~de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the 'blurriness[7] and distance of ontological-primemovers-totalitative-framework[73]/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity' in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies,

discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework[73]/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 transcendentally-enabling-level–of-ontological-good-faith/authenticity[69]/objectification/desubjectification-as-objectification-<as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism>[101] with respect to their reflections, studies and research at all cost, even at the cost of many poststructuralists not recognising explicitly that they are poststructuralists or not recognising similarities in their works with other poststructuralists, so because fundamentally they can only vouch for their authentic reflections and analyses without a 'surreptitious pretence' for such amalgamation which will undermine their ontological-good-faith/authenticity[69] with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don't really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as 'supposed inventions' –and the scientist is all about a validation by intrinsic-

reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/~~supererogatory~~de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation/subpotentiation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/~~supererogatory~~de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework[73] 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-framework[73] ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation[97]-<as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>. Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality[52]) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality~of-motif-and-apriorising/axiomatising/referencing as a construct of formalised [84]reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/totalisingly-entailing/maximalising/transcendental over the subtransversality~of-motif-and-apriorising/axiomatising/referencing informal [84]reference-of-thought as melee of common sense of temporality[99]/non-totalisingly-entailing/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor requiring skewing ('intemporality[52]-asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) towards the intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100] as the ontological construct that institutionalises (intemporalises). Hence such a skewing ('intemporality[52]-

asymmetric-subsumption-of-temporality[99]', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/~~supererogatory~~de-mentativity) in the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] of shrinking the melee of common sense involves developing institutional and subject-matter specialisms as supratransversality~of-motif-and-apriorising/axiomatising/referencing narratives (for instance, the developing sciences and institutional specialisms) that induce corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining by effectiveness on the subtransversality~of-motif-and-apriorising/axiomatising/referencing as the melee of common sense inducing the latter's 'deference', for instance, such deference as such postures as the law says that…, physicists say that…, etc. and not a common sense posture of the sort I think that…, thus relegating the melee of common sense out of the construal and conceptualisation of institutional or domain specialisms which hitherto had been free-for-all opinionatedness. Such an exercise is not just retrospective but prospective as well in the expansion of human formalised constructs and including in this case the relatively profound insights of such social science as post-structuralism which sadly get undermined paradoxically by some critiques not by a same-level supratransversality~of-motif-and-apriorising/axiomatising/referencing intellectual criticism but raising subtransversality~of-motif-and-apriorising/axiomatising/referencing narrative to wrongly imply that post-structuralism should be as intelligible as common sense thinking, which is paradoxically never the case with say the jargon of law, natural sciences, etc. exactly for the reason highlighted above. The fact is the melee of common sense as subtransversality~of-motif-and-apriorising/axiomatising/referencing hasn't got the requisite intemporality[52]/longness in terms–as-of-axiomatic-construct of [104]universal projection of [84]reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology[100] that arises from such a formal [84]reference-of-thought (for instance, as the [104]universal/intemporal proposition

underlying this paper's purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism[78] in general and the general background human science conceptualisation; together with its exposure for falsifiability[41]/validation from subsequent critical analyses). Such that there will tend to be 'confusion of [84]reference-of-thought' where such subtransversality~of-motif-and-apriorising/axiomatising/referencing melee of common sense was apparently to act assumingly/presumptuously rather than 'to defer', or otherwise the instance where individuals assume the requisite intellectual elevation (whether by corresponding education and reflection) for a first-level engagement with such specialisms. As our melee of common sense defers when it comes to the natural sciences, it defers when it comes to the legal science, it shouldn't expect otherwise but to defer when it comes to rigorous post-structural and other social science constructions however their approximations, and so as the best construction potential of human meaningfulness and teleological possibilities. On that same token the notion of validation of supratransversality~of-motif-and-apriorising/axiomatising/referencing with respect to subtransversality~of-motif-and-apriorising/axiomatising/referencing is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality~of-motif-and-apriorising/axiomatising/referencing [84]reference-of-thought as intellectually-and-morally institutionalising and not implying its equivalence with subtransversality~of-motif-and-apriorising/axiomatising/referencing melee of common sense [84]reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality~of-motif-and-apriorising/axiomatising/referencing) effectiveness earns chemistry science the deferential-formalisation-transference of no longer being engaged at a same contending pedestal as the melee of common sense with respect to human social contention about material constitution in order to avoid the circular drawback of constantly making arguments in <~~amplituding/~~formative>[8]wooden-language-(imbued—averaging-of-thought-<as-to-

leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ terms–as-of-axiomatic-construct, such that social deference is now institutionalised as ‘chemists say that/it is said in chemistry that’ rather than a social melee of common sense equivalence of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology[100] in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to ontological-bad-faith/inauthenticity[64], whether beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], as even where contending intellectual postures are of relative elevated formal knowledge, it is quite easy for a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation with <~~amplituding/~~formative>[8] wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ mentality in order to advance one intellectual posture, and so as intellectual politics rather than genuine intellectualism. Seventh, as advanced by this author the ontological-normalcy/postconvergence of intrinsic-reality as reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity[67]—of-the-human-institutionalisation-process[68] 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-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context as to existence-potency[38]~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 '[48]human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-[61]nonpresencing>[93] 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 [84]reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded [84]reference-of-thought. What has been misconstrued is exactly the

idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract articulation of principles is of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining [56]meaningfulness-and-teleology[100] from existential-tautologisation/existential-reference as of human subpotent existential-teleology[100] within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency[38]~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology[100] but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology[100] choices/options is a secondary exercise of human social application (with teleology[100] 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-panintelligibility[74]-⟨imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-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-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ or postdication insight with respect to metaphysics-of-presence-⟨implicited-'nondescript/ignorable–void[60]'-as-to-[86] presencing—absolutising-identitive-constitutedness[13]⟩' involving diminishing–human-epistemic-abnormalcy-or-preconvergence[30]/increasing-relative-ontological-completeness[88]-of-[84]reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-as-of-instantiative-context due to human limited-mentation-capacity-deepening[53] as 'shallow limited-mentation-capacity to deeper limited-mentation-capacity-⟨as of relative apriorising/axiomatising/referencing—conflatedness[1]⟩ 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-⟨implicited-epistemic-veracity-of-[61] nonpresencing-<perspective–ontological-normalcy/postconvergence>⟩ or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many 'seriously engaged' critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its 'dogmatic practices and conventions' are beyond ontological-reconstituting–as-to-conflatedness[12]/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author's 'suprastructural contention' that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor and a social world is inherently hampered by a blurriness[7] and distance of ontological-primemovers-totalitative-framework[73]/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-framework[73]/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/[84]reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the 'very strength' of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is this author opinion, is not strong enough (of sufficient ontological-completeness-of-[84]reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity[39]'s-reifying/elucidating-of-prospective-relative-ontological-completeness[88]-of-[84]reference-of-thought-[85]devolving-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-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6], rather than truly ontological-primemovers-totalitative-framework[73] deterministic ontological 'projected constructs'. Consequently despite the projected candour, the study of the social is inevitably permeated with 'intellectual-ontological-bad-faith/inauthenticity[64]'

(unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of 'intellectual perfidy'. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers-totalitative-framework[73] under the rational-empiricism postconverging–de-mentating/structuring/paradigming is often weakly possible with the Social particularly where there is perceived interest to act otherwise. This is particularly the case with regards to the undermining of social criticism and especially post-structuralism with the intellectual standards of such criticisms strangely enough falling incredibly so low (and mostly finding credibility by 'pride of place' of intellectual engagement often beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a 'fully emancipated social science' will only prevail with the requisite pivoting/decentering of understanding as [17]deprocrypticism–or–preempting—disjointedness-as-of-[84]reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology[100]-<in-existential-extrication-as-of-existential-unthought>[6] level of social thought involving notional~deprocrypticism as preempting—disjointedness-as-of-[84]reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness-awareness-teleology[100] and is fully transcendental-enabling/sublimating/~~supererogatory~~de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity[64] just going by human temporal-to-intemporal nature without an inherently

strong transcendental-enabling/sublimating/~~supererogatory~~de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/~~supererogatory~~de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising[32]~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-[84]reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn't necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall 'insightful empirical' conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, [104]universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or unconscious) ontological-bad-faith/inauthenticity[64] for the requisite condition of a 'fully emancipated social science' is more than just of circumstantial and idle implication but is rather

construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/~~supererogatory~~de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/~~supererogatory~~de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity[63]-<shallow-supererogation[97]-of-mentally-aestheticised~preconverging/dementing[19]–qualia-schema> in the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of [84]reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology[100]-<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–[56]meaningfulness-and-teleology[100] as of prospective notional~deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a

central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather 'a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis'. Consider in this case one media-driven and popularised argument that Karl Rove 'we make our own reality' quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the 'non-intellectual spirit' of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than 'truly post-structural theory inspired' as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the 'wayward mindset' that is often brought into supposedly rigorous social science on the basis of such anything-goes-rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as 'in-effect ontological-bad-faith/inauthenticity[64]' of 'parodying' of poststructuralists positions and analysing the 'parody' in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity[69]. 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 ^{80}s arises out of such (it is herein contended) 'intellectual triteness' by such critics

particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual standards they have been able to show elsewhere, together with the notion that these have tended to be unusually media driven in inducing a populist effect. Imagination will point to the idea that something much more ‘cynical and non-intellectual’ must be at work but passing for legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment more or less grasping the true implications of a non-medieval positivistic thinking on the whole intellectual, belief system and social-construct, and cynically upholding notions they knew better to be wrong but for their overall sense of preservation of their present and their present interests. This impression can be extended as well with respect to the idea of the social implications of postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[97],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ as of its ontological-resolution (aetiologisation/ontological-escalation) in all the successive registry-worldviews given human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world postlogism[78] which is more than just palliative/incidental-in-its-implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension

relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' (as of metaphorically-a-million-and-one-instances-and-locales as enabling the possibility of the phenomenon of notions-and-accusations-of-sorcery and other vices-and-impediments[106] of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness-of-[84]reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of 'temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] preservation' that wouldn't necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments[106] as abstractly and ontologically unwarranted [104]universally (which we know was actually the case, with the 'establishment' idea being that the masses didn't need to know about such 'positivistic stuff' even if such stuff was ontologically-veridical), to ensure its 'temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] 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-[84]reference-of-thought relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances-and-locales as well as other vices-and-impediments[106] of

procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional~deprocrypticism ontological-completeness-of-[84]reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of 'temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100] preservation' that wouldn't necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices-and-impediments[106] as abstractly and ontologically unwarranted [104]universally and such an approach may just be off-putting with regards to the prospective implication for the need for notional~deprocrypticism ontological-completeness-of-[84]reference-of-thought (as intemporal/longness-of-register-of–[56]meaningfulness-and-teleology[100]) undermining of procrypticism relative-ontological-incompleteness[89]-induced,-'threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' (as the temporal/shortness-of-register-of–[56]meaningfulness-and-teleology[100]). Such an articulation equally extends to the idea that notions overlooking vices-and-impediments[106] 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-in-shallow-supererogation[97]-<as-to-'attendant-intradimensional'-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>' like the disposition to overlook vices-and-impediments[106] 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-'notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor due to their respective relative-ontological-incompleteness[89]-induced,-'threshold-of–

nonconviction/madeupness/bottomlining-in-shallow-supererogation[97]-<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing[19]–apriorising-psychologism>’ with respect to their respective perversion-and-derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]> phenomena. Thus in all registry-worldviews [84]reference-of-thought, postlogism[78]-as-of-[10]compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity>[67],-in-shallow-supererogation[97]-<disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ once it is ‘as of socially-functional-and-accordant[94]’ (beyond the case at childhood where it is accompanied by overt delirium and social [104]universal-transparency[105]-⟨transparency-of-totalising-entailing,-as-to-entailing-[45]<~~amplituding~~/formative–epistemicity>totalising~in-relative-ontological-completeness[88]⟩ of the defect) as at adulthood, the postlogism[78] ‘disjointedness-as-of-[84]reference-of-thought’ misappropriated [56]meaningfulness-and-teleology[100] in arrogation tends to extend as conjugated-postlogism[78] ‘disjointedness-as-of-[84]reference-of-thought’ misappropriated [56]meaningfulness-and-teleology[100] in arrogation involving the temporal elicitation of derived-[75]perversion-of-[84]reference-of-thought-<as-effectively-apriorising-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation[97]>, and it is thus naïve to construe postlogism[78] without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality. Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an exercise that purports to articulate such breadth and depth of novel ideas as herein necessarily requires that the authorship effectively assume the profile and presumption

that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn't quite fit into our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!

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